

Risto Sarineen's concluding study on Luther's use of John 1:18, *In Sinu Patris* links perspectivalism and the Trinity: "Luther's wrestling to find the proper way of knowing God can be understood as a quest for the right perspective . . . The proper view point of the human person to look at the Trinity is that perspective from which the suffering Christ appears in the foreground, with the Father and the Spirit in the background" (296). Just this is the "specific viewpoint of justifying faith . . . not a perspective among others, but it is the right and proper perspective, because God wants to reveal Himself according to this viewpoint. Only from this perspective can humans know the ultimate will of God, namely, the merciful will" (297). Echoing Christine Helmer's important study, Sarineen writes that in this perspective "Luther not only formally affirmed the Trinitarian dogma, he also employed the idea of an inner-trinitarian communication between the Father and the Son" (292). Although the "Trinity remains ineffable . . . , precisely because of the inner-trinitarian mediation the Son can reveal to us the final will of God." Luther's trinitarianism is "thus no futile speculation, but it serves the message of salvation" (293).

Sarineen notes that "Luther develops explicit Trinitarian theology only insofar as it contributes to his reformatory programme and the acute controversies related to it" (294). Yet the studies in this volume make clear how deeply Luther has absorbed and utilized medieval Trinitarian theology, particularly Franciscan emanationism (294). Several essays are fruitful. Russell L. Friedman's essay on the "voluntary emanation of the Holy Spirit" is a lucid account of the tension between Scotus' compatibilism and Occam's libertinism in the doctrine of the will. Lauge O. Nielsen's "Logic and the Trinity" features another Franciscan, Peter Auriol. Just as Luther would argue, Auriol maintained that Christian theology is not an Aristotelian science in the strict sense, since God is the proper object of theology, and God is not an object of which creatures have direct cognition (151) nor one to which syllogistic reasoning validly applies (152).

Space permits only a brief survey of other highlights. Peter Gemeinhardt traces the early medieval development from Anselm of Canterbury through Abelard, Gilbert of Poitiers, Hugh and Richard of St. Victor and Peter Lombard, drawing out the tensions in the

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If theology in Luther's tradition is to think beyond modernity's theism-atheism standoff, teasing out the latent Trinitarianism of the Reformer's Christologically concentrated theology will prove necessary. The reason this advance is even thinkable lies in Luther's *perspectivalism*, an alternative epistemic approach to the dominant Kantian epistemological paradigm of modern theology which produces the theism-atheism conundrum as an antinomy of reason. This volume helps.

Augustinian legacy between the doctrine of divine simplicity on the one side and teaching of the Spirit as the bond of love between the Father and the Son. Bruce Marshall lifts up Thomas' "semantic" solution to the Lombard's dilemma regarding the apparent "quaternity" of God. Marshall ultimately leads the reader to Ockham's objection to Thomas' solution and back again to Thomas' semantic solution.

Nico den Bok's fascinating study of Jan van Ruusbroec's original contribution to western trinitarian theology is surely a highpoint. Bok signifies the mystery of the Trinity in his title, "Always Resting, Always Working." Underscoring the kataphatic theology of the "always working" Trinity, Bok seeks to correct a one-sided apophatic, mystical or negative reading of Ruusbroec's "always resting" deity (190), which "still feeds on a widespread rejection of christian 'dogmatic positivism' in the West, while Denys, or 'negative theology' in general, offers a way to escape this dogmatism at the highest theological and spiritual level. At what cost, however, is hardly realized. We need mystical theologians like Ruusbroec to salvage the 'negative' truths of spirituality into a basically positive theology" (213).

Pekka Kärkkäinen uses the Augustinian doctrine of the human soul as vestige of the Trinity to trace the declining value of the "mental operations" model of Trinitarian exposition from Thomas through Occam to Biel up to Luther's own teacher at Erfurt, Trutfetter. The result unveils an historical tendency towards theism in place of trinitarianism. Knowledge of the human soul seems "more easily applied to the notion of unity than to the description of the distinction between the divine persons . . . Ockham's view about the essential unity of the powers of the rational soul made it even easier to express the unity, but at the same time the distinction between the persons continued to be a problem . . ." (276).

This collection is a valuable contribution to scholars seeking better to understand the medieval background of Luther's Trinitarian theology. The editor and contributors are to be especially thanked for the ample Latin citations from primary sources found in the notes and appendices.

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