

for the Church and all Christians humble questioning, discernment, and creatively responsive obedience.

Fout's project does not rest with his explication and critique of Barth and von Balthasar. The volume culminates with a thought-provoking theological reading of Exodus 33 and 34, 2 Corinthians, and the Gospel of John. This reading promotes Fout's constructive proposal for how God's glory does not overwhelm or bracket out human agency but rather transforms human agency in such a way that human engagement with God involves conversation, faithful questioning, discernment, and performance.

Fout's work calls for engagement, even by those who might not be entirely convinced by his critique of Barth and von Balthasar, and those who might question his constructive account of human agency. He has produced a rich reading of Scripture and an appreciative and critical account of the seminal and profound reflections of two of the twentieth century's greatest theologians. Fout's project is a welcome challenge to theologies of God's glory in contemporary conservative evangelical reformed theology. It also contributes significantly to recent developments in theological accounts of the relationship between God and humanity - e.g. Kathryn Tanner's non-competitive construal of divine and human agency and Katherine Sonderegger's proposal for "theological compatibalism".

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Myk Habets, *Theology in Transposition: A Constructive Appraisal of T. F. Torrance* (Minneapolis: Fortress, 2013) pp. xiv + 197 (226 incl. bibliog. + index).

This is a substantial analysis and evaluation of Torrance's theology as a whole, of his critics, central issues raised by his work, weaknesses in his theology as Habets sees them and areas in which it needs to be developed. Throughout, Habets evidences meticulous research and a wealth of useful, illuminating footnotes.

Part I deals with 'The Architectonic Nature of Torrance's Scientific Christian Dogmatics'. Beginning with a fine biographical chapter on Torrance the man and his work, reformed-biblical, trinitarian-christological, missional-evangelistic and academic-pastoral, the major chapters are 'Scientific Theology and Theological Science' (chapter 2), 'Natural Theology and a Theology of Nature' (chapter 3), 'Realist Theology and Theological Realism' (chapter 4).

Habets' 40-page chapter on 'Scientific Theology' is foundational for the rest of the book. It outlines Torrance's dynamic understanding of reason, conceived not as an inherent critical faculty brought to objects, but the capacity to respond to them in terms appropriate to and adaptable to understanding them in their inherent nature. Torrance sees 'rationality', equated with 'scientific', as the basic methodological commitment, shared by theology and science alike, to obedient exploration and understanding of their object. Habets details how Torrance could apply and use epistemological principles from science in the articulation of theology, e.g. in 'critical realism' and the stratification of coordinated levels of understanding, from the experiential-evangelical-doxological level, to the theological level of the economic Trinity, and then of the ontological Trinity.

Part II deals with 'Select Themes within Torrance's Theological Oeuvre' in 'Mystical Theology: Reading Torrance as a Mystical Theology *Sui Generis*' (chapter 5), 'Integrative Theology: God, World, Humanity' (chapter 6), 'Christocentric Theology: The Fallen Humanity of the Son of God' (chapter 7).

Overall, Habets displays an impressive understanding and grasp of Torrance's theology. He articulates clearly the architectonic nature of the inter-relation between its chief components, between Christian dogmatics and natural science, knowledge of God through revelation and knowledge of creation through science, between Word and written word, creation and redemption, incarnation and atonement, the assumption and sanctification of fallen humanity in the hypostatic union. Throughout Habets shows how its trinitarian-christocentric vision gives Torrance's theology its overarching focus and unity.

There are excellent discussions of how Torrance found in Einstein's and Polanyi's analysis of epistemology in science direct, illuminative, parallels to theology; of how Torrance's view of their relation raises the question of a new relation between theology and natural theology; of how Torrance's christocentrism relates to and is often misunderstood by evangelicals such as Carl Henry; of the double homoousion of Christ with God and man as the linchpin of theology for Torrance and the all-important centrality of Christ's vicarious humanity.

Habets' erudition and critical appreciation of Torrance shine through in this welcome volume, though some of his conclusions are open to debate or could be better nuanced. He stresses, for example, that the epistemological-methodological concepts Torrance found in Einstein and Polanyi were illuminative, not foundational, yet his language at times suggests more. Instead of saying, for instance, that Torrance borrowed a method from Einstein which he applied to theology, it would be fairer to say that Torrance

finds in Einstein and Polanyi an epistemological understanding he recognises as being true of theology and helpful for its articulation.

Rather astonishingly, Habets alleges Torrance offers minimal treatment of Jesus' human life and no discussion of the role of the Spirit in the incarnation or Christ's sanctifying of humanity – see the relevant sections in *Incarnation* (e.g. pp. 116–38) or *Theology in Reconstruction* (esp. pp. 246–9). In suggesting Torrance's lack of an adequate pneumatology, Habets also fails to note Torrance specifically argues that the 'radical reconstruction of christology' he advocates 'does not seem possible . . . without a far deeper and more exacting pneumatology' (*Incarnation*, p. 86).

Such points, together with Habets' characterisation of Torrance as a mystical theologian (albeit *sui generis*) in spite of Torrance's emphatic disavowals, raise the question of whether Habets' impressive mastery of his corpus is not more rationalistic and less rational than it could be, and less fine-tuned. If all knowledge of God is through his Word, with no bypass, it would be better, and more of a challenge, to see how the features that Habets uses to characterise Torrance as mystical in fact point to a deeper understanding of what Torrance means by 'rational'. 'Rational' and 'non-mystical', for Torrance, are essentially part of what it means to have doxological, trinitarian-christocentric knowledge of God, and neither mean that God is not far greater than our words can indicate.

On a different note, it is a pity this otherwise very handsomely produced volume is bedevilled by formatting spacing irregularities, particularly in the footnotes.

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Shao Kai Tseng, *Karl Barth's Infralapsarian Theology: Origins and Development, 1920–1953* (Downer's Grave: IVP Academic, 2016), pp. 317. \$39.00.

It is a rare book that begins with the acknowledgement that its central thesis may be wrong. In this regard, *Karl Barth's Infralapsarian Theology* is a rare book indeed. Shao Kai Tseng, assistant professor of systematic theology at China Evangelical seminary in Taiwan, is convinced that Karl Barth is primarily an infralapsarian, and he makes his case throughout the book by means of careful, relentless readings of key texts in Barth's opus. But the Foreword to the book, written by George Hunsinger (Tseng's erstwhile master's thesis adviser at Princeton Theological Seminary), features a resounding defence of the consensus view (held by most Barth scholars and Barth himself), namely, that in light of Barth's reimagined doctrine of election the character of his