framework of many of the other essays. Its collected nature does, however, introduce some redundancy in covering similar arguments with the same interlocutors, or marshaling the same pieces of evidence for a framework or position (e.g., an overview of D. N. S. Bhat’s work on the prominence of tense, mood, and aspect is found in multiple essays). Further, some of the critiques of other positions do not have the space for sufficient depth. As an example, Buth’s critique of Campbell’s (and Porter’s) conception of the augment states that the view is a broader category that encompasses temporal, spatial, and logical remoteness, but faults it on temporal grounds only, failing therefore to engage properly with his definition because of its brevity (p. 424).

These quibbles are, however, minor and few in number. There is much that is thought-provoking and the positions are well-presented and easy to access by those with even an intermediate understanding of NT or Classical Greek. The volume as a whole presents a coherent alternative to the tenseless view of the Greek verb and is well worth consulting for insight into that discussion. This book will repay reading for anyone interested in the debates over the Greek verb and how those issues impact on exegesis of the Scriptures.

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In their latest joint venture Michael Allen and Scott Swain continue their “Reformed Catholicity” project bringing together a cadre of broadly reformed theologians writing on a variety of dogmatic loci. Convinced that the way forward in constructive dogmatics is through principled historical resourcement, the essays in this volume employ an impressive variety of patristic, medieval, and Reformational sources in the service of contemporary Reformed theology. The result is an engaging and lively contribution to modern theological reflection that bears out the generative possibilities of nurturing present theology from the storehouses of the past.

Following an introduction laying out the principles and intentions of the editors, the volume begins with a chapter on the knowledge of God by Michael Allen in which he examines the context and character of theology by way of unpacking the “metaphysics” and “ethics” of the knowledge of God. In ch. 2 Kevin Vanhoozer outlines a theology of Scripture beginning with a map of contemporary and historical approaches before moving to his own constructive account of Scripture as Triune discourse by exploring its ontological, functional, and teleological dimensions. Allen returns in ch. 3 for an excursus on the divine attributes in which he gives an overview of some recent objections to “classical theism,” which he finds wanting. Scott Swain provides an exploration of a broadly Augustinian account of the Trinity in ch. 4: its grounds in the biblical witness, its “grammar” and metaphysics, and summaries of key concepts like ousia, hypostasis, and subsisting relations. Swain picks up ch. 5 with a sustained defense of the covenant of redemption arguing that—contrary to recent critiques—the doctrine is neither inappropriately speculative nor implicitly tritheistic.

John Webster’s contributions, chs. 6 and 7, are on creation ex nihilo and divine providence. In ch. 6 he argues that when the scriptural creation
account is treated not merely as an item in the history of religions, but as a prophetic address made on the basis of the apostles and prophets, it offers genuine metaphysical insight into the origin of all things. Though ultimately incomprehensible to finite minds, *ex nihilo* stands as a confession that creation is a Triune act of divine freedom and goodness. In ch. 7 he treats the difficult doctrine of divine providence. After noting that dogmatics disputation is properly subordinate to exposition, he unfolds an account of providence in which the identities and agents recounted in Christian Scripture play a determinative role rather than some general concept of deity. Echoing concerns raised by Swain in ch. 5, Webster affirms that the final end to which all creatures are ordered is the divine goodness. In ch. 8 Kelly Kapic constructs a careful and christologically-oriented anthropology in conversation with John Owen, classical faculty psychology, and recent treatments of the *Imago Dei*.

In ch. 9 Oliver Crisp builds a case for a Zwinglian account of original sin. After outlining the ecumenical consensus on the doctrine (and noting that original guilt should not be one of the necessary desiderata), he examines several versions of federal and realist accounts of original sin and concludes that they all suffer from vulnerabilities to persuasive objections regarding the apparent immorality and injustice of the imputation of guilt. Crisp concludes that the Zwinglian alternative avoids these objections, that it is neither Pelagian (*pace* Luther) nor semi-Pelagian, and that it is more obviously compatible with evolutionary accounts of human origins. Daniel Treier treats the incarnation in ch. 10, arguing for an account that prioritizes the "who" over the "what" and "how" questions of Christology. This is not to suggest that the "what" and "how" questions are not addressed; the *extra calvinisticum*, recent concerns raised about the *logos asarkos*, and supralapsarian Christology all receive attention.

Donald Macleod provides ch. 11 on "The Work of Christ Accomplished," weaving together various biblical texts in defense of a penal substitution theory of the atonement. Richard Gaffin follows with a chapter on "The Work of Christ Applied," which argues that the application of salvation to the elect is the chief activity of Christ’s heavenly mediatorial work. In ch. 13 Paul Nimmo constructs a nuanced Reformed account of the relation between the Christian and the law while issuing a Barthian dissenting opinion with respect to the first use of the law and general revelation. Michael Horton builds a covenantal ecclesiology in ch. 14, unpacking how a Reformed understanding of the marks and attributes of the church are distinguished from the Roman Catholic account on the one hand, and Barthian and Radical Reformation ecclesiology on the other. J. Todd Billings contributes ch. 15 on the sacraments offering a characteristically measured Reformed rendering of baptism and communion. Billings sides with Wolfgang Musculus in offering a minority report in Reformed sacramentology, briefly outlining an intriguing case for the inclusion of children to the table. Michael Horton returns to close the volume with a chapter on the kingdom of God, revisiting some of the themes developed in his ecclesiology chapter with greater attention to their eschatological dimensions.

A few weaknesses are worth mentioning. First is the omission of a chapter on the Holy Spirit. Given Gaffin’s chapter that argued for a christological priority in a locus conventionally the province of pneumatology, it is odd that a volume with room for a chapter on the *pactum salutis* would leave this area untouched. Second is the issue of method:
though the editors stated in the introduction that the contributors to the volume were united in their commitment to the “renewal through retrieval” project (outlined on p. 2), a handful of chapters did not adequately demonstrate this commitment. Macleod’s chapter, for example, evidenced scant engagement with premodern sources and was disappointingly thin on argumentation when advancing views at variance with the tradition, such as his apparent denials of immutability and impassability (pp. 247–48, 261) and his endorsement of the curious notion that anger for sin is an essential feature of the divine nature (p. 252), a position made more perplexing in light of his previous claim that God’s love for his creatures is an expression of divine freedom and thus a contingent reality (pp. 244–45).

These minor concerns aside, there is much to commend in this volume. Several chapters could serve as excellent introductions to the state of the question on their respective topics for the graduate-level classroom. Other contributions genuinely advance the scholarly conversation such as Swain’s chapter on the covenant of redemption, Crisp’s chapter on sin, and Billings’s chapter on the sacraments. In addition to these notable virtues, this volume admirably displays the genuine breadth of the Reformed tradition: the polyvalent witness of the Reformed confessions (and the Reformers themselves) and the minority positions given voice (and occasionally advanced) rightfully militate against the still prevalent reduction of “Calvinism” to a uniform, homogenous system wholly explicable by means of a botanical acronym. Theologians, students, and pastors looking for a compelling and expansive vision of Reformed theology will find it here.

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Wilfried Härle’s *Outline of Christian Doctrine: An Evangelical Dogmatics* has served, through many German editions, as a university textbook. Ruth Yule and Nicholas Sagovsky have done a great service in bringing the text to Anglophone students and theologians as well. There are very few substantive changes between the German and English text worth noting—for the most part changes consist of new American and British theological references in the footnotes for the sake of finding common ground with English readers. Following is a discussion of the structure and arguments made throughout his Dogmatics.

Härle understands theology as being a function of Christian faith, with two primary tasks: to reconstruct that faith, and to “explicate the truth of its content” (p. 34). Part One of his Dogmatics, which covers the first five chapters, is concerned with the task of reconstruction. In ch. 2, he defends an account of the essence of Christianity where “essence” is something that is always present in constructive relationship with historical manifestations of the faith. In ch. 3, he pursues the ministry and life of Jesus Christ as the “content-ful” basis of the essence of the Christian faith (as opposed to contemporary Christianity, which would be another possible basis). The next two chapters discuss sources of norms for the Christian faith—the Bible, fundamentally, and then the confessions of the churches, as authoritative interpretations of the nature of Christian faith.