

must have results. Cahill provides a close look at the work of Leymah Gbowee and the peace efforts of Liberian women. Liberia serves as a model, showing that working for peace is a vital Christian task, even if the end is elusive. Cahill argues that "peacebuilding practices reflect the vision of Christian politics" that have shaped her book (p. 302). If nothing else, it truly is an act grounded in hope.

The divide between theology and ethics is false, as this book so helpfully demonstrates. While it limits its focus to issues of global justice, particularly women's issues, the implications are wide ranging. Cahill's ethics could be applied easily to issues of human sexuality, which are noticeably absent from the book, as well as the issue of race, which receives attention in passing. Even if one is not convinced that natural law provides an adequate framework, this book provides a convincing argument that Christian ethics rise out of our understanding of who Jesus Christ is, meaning that Christological arguments are of the utmost importance to the church.

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Theology in Transposition: A Constructive Appraisal of T. F. Torrance.

By Myk Habets. Minneapolis, Minn.: Fortress Press, 2013. xiii + 227 pp. \$39.00 (paper).

I suspect there are many who recognize the name T. F. Torrance but could not elucidate a single facet of his theology. Despite spending a year abroad studying theology at a Scottish college and several years of subscribing to the *Scottish Journal of Theology* (which Torrance founded in 1948 and co-edited until 1982), I was chagrined to assign myself to the category. However, once I picked up Myk Habets's helpful primer, I was able to bury my ignorance of one of the most influential theologians of the second half of the twentieth century.

In a single volume, Habets writes for both novices and Torrance scholars alike. The first part of the book is oriented toward graduate students and designed to ground them in Torrance's theological method, while also providing a critical evaluation for those already acquainted with his work. The second portion of the book takes the reader into a "deeper engagement with Torrance's Christian dogmatics" and attempts to constructively do theology in a "Torrancean key" (p. 2).

In the first chapter, "Who Is Thomas Forsyth Torrance?," the novice reader is introduced to the man behind the typewriter who authored thirty books and over five hundred scholarly articles. Although Habets details all of Torrance's academic achievements, he underscores the deeply pastoral nature of the ordained Church of Scotland minister. Born in China to missionary parents, Torrance continually reminded audiences "that he was a missionary at heart and that his theology was an attempt to evangelize the scientific culture of the day" (p. 23). Indeed, this was the impulse behind Torrance's theological method, which sought to find a common epistemological starting point that linked both scientific and theological endeavors.

In "Scientific Theology and Theological Science," Habets educates the reader in Torrance's methodology—by which Torrance sought to create a foundation for his dogmatics that would lead to "true science" and allow for a genuine knowledge of the self-revealing God. Torrance's preoccupation with the philosophy of science has often been misunderstood. Indeed, it does seem to be at odds with the tutelage he received under Karl Barth, leading some to charge that Torrance misapplied Barth's concept of *Wissenschaft* and took it too literally in his dealings with science. Habets helpfully charts the contours of Torrance's scientific theology—which deals with the unifying "kataphysic" nature of scientific theology. For Torrance, science and theology are not at odds, and the science "rests upon foundational ideas . . . that derive from the Christian understanding of the revelation of God to the universe" (p. 45).

Torrance's misunderstood scientific theology is often the stumbling block that prevents readers from digging deeper into his intriguing understanding of natural theology. Pushing us forward in "Natural Theology and a Theology of Nature," Habets elucidates the way that Torrance re-reads Barth's perceived conflicted relationship with natural theology and sustains a space for it (which is perhaps best termed natural revelation). Conductor Habets leads us to the next stop on the train, Torrance's understanding of special revelation in scripture and its authority, in "Realist Theology and Theological Realism"—where in contradistinction to his biggest critic Carl F. H. Henry, Torrance affirms that the fullness of God is present in Jesus and although he can no longer be seen we can hear "His voice speaking to us in the midst of the Church on earth" (p. 116).

The second portion of the book seeks to position Torrance's theology within the current theological scene—drawing out little remarked foci in theology while also valorizing his enterprise as a model for contemporary systematics. Habets's most original contribution to Torrancean studies is his assertion in "Mystical Theology" that Torrance should actually be read as a "mystical theologian sui generis" (p. 125). Acknowledging that Torrance would have been not only "horrified, but annoyed" at being labeled a mystic,

Habets makes his case by pointing out the significant role that *theosis* plays in his architectonic theology (pp. 126–127).

In the remaining two chapters, Habets strives to show the flexibility of Torrance's theology by placing the Reformed thinker in wider context. In "Integrative Theology: God, World, Humanity," he puts Torrance into conversation with Wolfhart Pannenberg on the topics of God, Creation, and Trinity. In the concluding chapter, "Christocentric Theology: The Fallen Humanity of the Son of God," Torrance's Christology is placed within the grand tradition, and significant pages are spent charting his engagement with patristics.

There is no doubt that with this volume Habets has made a significant contribution to Torrancean studies, both by inviting a new generation of readers into the fold and by charting little noticed connections within Torrance's theology, in particular the mystical elements. This introduction provides ample context to read Torrance's technical and dense theology.

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