

as an exclusionary document to seventeenth-century Antinomians should be increasingly interpreted as an inclusionary consensus document that might accommodate proponents of comparable antinomian tenets in the twenty-first.

All in all, a most welcome contribution to Westminster studies that mines the manuscripts and brings out treasure that will be of great value to both the church and the academy.

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Richard A. Muller, *Grace and Freedom: William Perkins and the Early Modern Reformed Understanding of Free Choice and Divine Grace* (New York: Oxford University Press, 2020).

*Grace and Freedom*, like many academic books, represents the continuation of an important and ongoing dialogue among scholars. During the past decade, Richard Muller, Paul Helm, Antonie Vos, and others have discussed the relationship between grace and freedom in early modern thought in books such as *Reformed Thought on Freedom* (2010), *Divine Will and Human Choice* (2017), and *Reforming Free Will* (2020), as well as in journals such as the *Journal of Reformed Theology*. Muller, Helm, and others have debated not only the relationship between grace and freedom but also the applicability—and indeed at times even the definition—of terms such as compatibilism, libertarianism, determinism, synchronic contingency, and diachronic contingency to describe the views of early modern Reformed thought. *Grace and Freedom* provides another contribution to this important discussion by focusing on debates over grace (or divine sovereignty) and freedom (or human free will) involving the English theologian and pastor William Perkins (1558–1602), other Protestants, and Roman Catholics.

Throughout *Grace and Freedom*, Muller makes a few key arguments—five of which deserve brief summation. First, Muller argues that the use of terms such as compatibilism, determinism, and libertarianism to analyze early modern theology (including the views of William Perkins) is anachronistic and inaccurate (4–6, 187–93). Muller’s contention that these terms do not describe the general views of Reformed Orthodoxy is a point Muller also emphasizes in his previous work, *Divine Will and Human Choice* (Baker Academic, 2017). Second, Muller proffers that Perkins’s understanding

of the will tended toward a voluntarist view over and against some of his Reformed contemporaries both in England and on the Continent (8, 19, 54, 61, 64, 75, 91–92, 133, 184, 191–94). Muller sets Perkins's views in the context of their medieval background, particularly the thought of Aquinas, as well as the influence of earlier Reformers like Ursinus and Zanchi.

Third, Muller argues that Perkins operated with a two-part understanding of the freedom of the will: "the libertie of contradiction" and "the libertie of contrarietie" (68; cf., 19, 64–68, 77, 82, 91–94, etc.). While Muller offers other nuances for defining and understanding free will in early modern thought, including the place of spontaneity (8, 107), he largely sticks to this two-part understanding of free will. Fourth, Muller contends that the distinction between primary and secondary causality is critical to understanding Perkins's view of free will as well as Perkins's harmonization of divine will and human freedom (69, 72, 127, 155–56, 187–88, 190). Fifth, Muller asserts that Perkins followed the Augustinian four-state understanding of human nature and that Perkins agreed with Roman Catholic theology on human nature in three of those four states, differing only on the second (97–98, 132, 185–86, 194–95). Further, Muller sees differences in human nature throughout these four states as a pivotal part of understanding Perkins's views (190, 194).

*Grace and Freedom* contains many of the hallmarks of Richard Muller's previous works. For example, it proffers extensive primary source engagement not only from Perkins but also from the broader early modern period. In addition, Muller places Perkins against the background of medieval theology, providing substantial discussion of Aquinas, Scotus, and others. Similarly, Muller uses Perkins, and the broader issue of the relation of free will to divine grace, to reiterate points he made in previous works about the relationship between Calvinists like Perkins and John Calvin. Further, *Grace and Freedom* rightly sees and structures Perkins's thought through an Augustinian lens—a lens Perkins himself had, as anyone familiar with his works can discern from the copious citations or references to Augustine found in his corpus.

However, *Grace and Freedom* is written primarily for academics. Muller assumes a substantial amount of background context, and the content is very dense at times. Similarly, while Muller recognizes the potential benefits of an appendix to define some of the many key terms that reappear in the book, he suggests that readers consult his *Dictionary of Greek and Latin Theological Terms* (x–xi). A ten-to-fifteen page appendix in *Grace and Freedom* with

key terms, definitions, and brief historical context specific to this work on Perkins would be a valuable addition beyond merely consulting a dictionary.

In summary, *Grace and Freedom*, like so many of Richard Muller's previous works, is a thoroughly researched and broadly situated treatment of aspects of Reformed thought.

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Sweeney, Douglas A., and Jan Stievermann, eds., *The Oxford Handbook of Jonathan Edwards*, (Oxford: Oxford University Press, 2021).

It is no small feat to publish a handbook on one whose hand penned many a book. *The Oxford Handbook of Jonathan Edwards*, edited by Douglas A. Sweeney and Jan Stievermann, takes on the daunting challenge of addressing Jonathan Edwards's life, intellectual output, and international impact in one text. The editors rightly recognize the enormity of that task and promise to do nothing less than gather a volume that "...surveys the full breadth of the present spectrum of scholarship on Edwards across different disciplines and regions of the world" (xv). With an introduction and thirty-seven chapters authored by some of the most prominent scholars of religion—including George Marsden, Kathryn Reklis, and Harry Stout—*The Oxford Handbook of Jonathan Edwards* illustrates the sheer range of scholarship that one person can inspire.

*The Handbook* is divided logically into four sections, each unified by a relatively broad subfield of Edwards studies. As the title suggests, "Part I. Edwards's Backgrounds, Sources, and Contexts" initiates readers to Jonathan Edwards's world, grounding *The Handbook's* study of Edwards in the particular historical moment that he embodied. From these five chapters, two simultaneous portraits of Edwards emerge; the first is of a man in his immediate surroundings. Ava Chamberlain, for instance, presents a detailed study of Edwards's family life, showing how the theologian's management of his household and relationship with his wife Sarah epitomized the rapidly changing "dynamics of family life in colonial New England" (15).

David Kling's chapter "Edwards in the Context of International Revivals and Missions" removes Edwards from his familiar perch in the towns of Northampton and Stockbridge, Massachusetts, placing him in the midst of a movement that Kling calls "transatlantic evangelicalism" (52). That image of a worldly, if not cosmopolitan, Edwards squares well with Peter