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S.M. Studebaker and A. Yong, eds., *Pentecostal Theology and Jonathan Edwards* (London: T&T Clark, 2020), 280 pp., \$121.23, hardback (ISBN 9780567687876).

It is striking that Pentecostals are inspired by Jonathan Edwards's theology and spirituality. Edwards's emphasis on the indwelling of the Holy Spirit is an important link between Edwards and Pentecostals. Closely related to the indwelling of the Holy Spirit is the importance of the affections in Edwards's spirituality. These relationships are apparent in this study of Pentecostals who reflect on their relationship with Jonathan Edwards.

The book is divided into five parts. The first part is entitled "Affections and the Spirit." Oliverio discusses Edwards's approach to biblical hermeneutics. Stephenson discusses the relationship between the spiritual and the speculative in Edwards. It appears that the intuitive sense and assurance of reality heighten speculative reflection. Reichard wonders whether Edwards's approach can be related to process theology. He answers this question in the negative. In Courey's contribution, we read about the communication of God's beauty in affection and the beatific vision.

The second part, "God and Salvation," deals with the Holy Spirit and the Trinity (Studebaker) in which it is clarified how Edwards sought to transcend the classic-Calvinistic forensic understanding of redemption. Dermott discusses the challenge of Spirit Christology. Gabriel reveals that love in Edwards's writings and the pentecostal-power approach are not mutually exclusive. Henderson again discusses the more than forensic character of justification in Edwards, because of the indwelling of the Spirit.

In the third part, "Church and culture," Stephenson deals with the Spirit as the Gift, McClymond with conflicting appeals to Edwards during the 1990 pentecostal-charismatic revivals, and Rybarczyk with aesthetics.

"Mission and witness" is the title of the fourth part of this book. Tarango addresses the missionary encounters of Jonathan Edwards and Pentecostals with Native Americans, Richie treats the pentecostal retrieval of Edwards's distinctive contribution to the positive significance of non-Christian religions, while Yong researches how Edwards can contribute to a theology of politics and society. The conclusion that Edwards and Kuyper agree about the beatification of creation by the Spirit should be called into question if we consider the different implications of their theologies.

In the fifth and final part, Oliver Crisp reflects on the promise of Edwards's theology. He does not see Edwards's potential in his interpretation of scripture because of its lack of historical-critical consciousness. I would add that Edwards's interpretation of scripture in preaching was closely related to his

'new sense' and his understanding of God as a communicative Being. So, perhaps there are more possibilities than Crisp suspects.

Edwards's metaphysics has some difficulties because of his idealism. But his Spirit-Christology can be developed further. The Spirit as the bearer of the hypostatic union with God's Son opens up fresh perspectives as believers are also dependent upon the Spirit. Is Edwards helpful for Pentecostals? Yes, because Edwards's emphasis on experience, revival, and affections reveals common ground with them. Edwards's cessationism can be relativized in this context.

Also in the fifth part, Amy Plantinga Pauw reflects on the preceding chapters under the title "The Surprising Works of God Continue." She underlines that Edwards's emphasis on Calvinistic themes such as original sin, predestination, doctrine, and the use of reason long raised such prejudices against his theology that it is was not valued as a real interlocutor. But subsequent discoveries of his emphasis on communion, experience, love, and Spirit-Christology opened the door to transcend the fractures between Calvinism and Arminianism.

Robert Caldwell closes this last part with "Some Thoughts on the Retrieval of Jonathan Edwards by Pentecostals." He also sees the potential of Edwards for Pentecostals in his understanding of the Spirit and his work. He refers to the "immediate sense of God" that must be interpreted not in the context of religious feelings, but in the context of the gospel. There is also potential in Edwards's deeply relational understanding of God, while the Spirit as the Gift makes him equal with the Son as the Gift.

It is logical that the reviewers of this volume see the greatest potential for retrieving Edwards by Pentecostals in his pneumatology and such related themes. We could also expect that Edwards's orthodox Calvinistic interpretation of God's grace raises some questions, although I think that his interpretation of free will underlines that God creates freedom for human beings, so that human beings act willingly and consciously. It is also remarkable that the authors do not comment on Edwards's potential for mission, society, and politics. Amos Yong's treatment of this issue was one of the most constructive contributions in this volume. Furthermore, a reflection on Edwards's historical method is absent.

I read this volume with great interest. The book's methodology involves the reader and inspires him to his own reflection on the potential of Edwards's theology for today. It appears that Edwards is a deep fountain.

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