

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.

—Eric Beech, *Wolfson College, University of Oxford*

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

Thuesen's analysis of the expansive sources that Edwards drew on in his writings. Among those most influential sources were those circulated in the "republic of letters," an international network of knowledge-seekers that exchanged ideas through correspondences in the early modern world (84).

Perhaps not surprisingly given Edwards's chosen profession, the second section, "Part II. Edwards's Intellectual Labors," makes up the bulk of *The Handbook*. Here, chapters span a vast chasm of topics from meticulously researched inquiries into the finer points of Edwardsean theology (see, for instance, chapter 10 on pneumatology by Robert W. Caldwell III) to studied considerations of Edwards's place in eighteenth-century natural philosophical debates (see chapter 21, "The Natural Sciences of Philosophy of Nature" by Avihu Zaki). Enabled in large part by the finishing of the *Works of Jonathan Edwards* in 2008 and the continual digitization efforts of Edwards's unpublished works by the Jonathan Edwards Center at Yale, these chapters impress upon readers Edwards's staggering intellectual output. Granted, their tendency towards the granular might attract the specialist in historical theology more than a generalist.

"Part III. Edwards's Religious and Social Practices" is a refreshing turn away from Edwards's intellectual life to his lived experiences of religion—if such a distinction between the philosophic and the worldly exists. John Salliant's chapter "Ministry to the Bound and Enslaved" stands out as exceedingly relevant to current dialogues on the centrality of race and slavery in American history. Here, Salliant advances the persuasively argued thesis that, in the American context, "Edwards himself never became an abolitionist, but he assembled some of the theological instruments that men and women used to create abolitionism soon after his death" (432). That is not an easy picture of the man for many to accept, for it allows honest, historically accurate discussion of what is now seen as Edwards's moral shortcoming—his failure to reject an exceedingly cruel institution. Equally as helpful as Salliant's discussion of Edwards's interactions with enslaved people—both Indian and African—are the considerable number of works that he cites. Hopefully, these resources allow greater enquiry into Edwards and slavery.

The editors, though, saved the most thought-provoking chapters for last. "Part IV. Edwards's Global Reception" emphasizes just how far-reaching Edwards's works were. As a helpful counterpoint to John Salliant's work, Adriaan Neele gives an account of how nineteenth-century missionaries—American and European—used *The Life of David Brainerd* and *A History of the Work of Redemption* in their proselytizing across the

African continent. Missing, though, is any attempt to uncover how people in Africa reacted to Edwards. As such, placing this chapter under the auspices of “Global Reception” seems misleading (551). Alternatively, Dongsoo Han does a better job at bringing to life the much-understudied use of Edwards in Asian theological works. In particular, Han brings our attention to the robust and growing twentieth-century Korean tradition that employs Edwards in Christian revivals. It is worth noting that other Asian countries have not relied as heavily on Edwards, which Han suggests is a result of lack of access to translated works (522).

*The Oxford Handbook of Jonathan Edwards* has a chapter for all audiences. That is, I think, the genius of the book. Editors Sweeney and Stievermann do not purport to give the final word on one of America’s most prolific theologians and influential minds. Instead, they present a broad and fair evaluation of Edwards in his day and ours. For that reason, I suspect *The Handbook* will become the introductory text for anyone wishing to study Jonathan Edwards.

—Andrew Juchno, *Yale Divinity School*