

volume makes an important contribution to our current moment. So much interest in theology today is in the medieval and patristic theologians (commonly called “retrieval theology”). We have much to learn from these theologians, but sometimes it seems that we have forgotten that a Reformation needed to happen and that reformation according to the word of God continually needs to happen. We must not only retrieve the Fathers and Aquinas but Luther with his emphasis on the word of God and its power to save and comfort the afflicted. This short book is an inspiring and encouraging step in that direction.

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Holy Living: Jonathan Edwards’s Seventy Resolutions for Living the Christian Life, by Matthew Everhard. Peabody, MA: Hendrickson, 2021. 163 pp. \$16.95.

The year 2022 marks three hundred years since Jonathan Edwards began writing his seventy “Resolutions.” To commemorate this anniversary, Matthew Everhard has written a book which takes readers on a theological and devotional walk through this famous document. The first chapter offers a brief biography of Edwards. Here, Everhard indulges in a bit of hagiography. On the first page alone he lauds his subject as “America’s first incomparable intellect,” “a polymath,” “the American Colonies’ most gifted individual,” and more. He also repeats the common misconception that Edwards spent his time in Stockbridge “repreach[ing] some of his simpler sermons and focus[ing] instead on writing some of the major treatises.” Otherwise, it is a good biography.

The main body of the book consists of three chapters, which correspond to the three main groupings of Resolutions that Everhard has identified. He labels them “Existential Resolutions,” “Ethical Resolutions,” and “Eschatological Resolutions.” Readers may find the categorization of each resolution somewhat arbitrary. For example, under the category “Eschatological Resolutions,” Everhard includes such resolutions as #5: “Resolved, never to lose a moment of time; but improve it the most profitable way I possibly can”; and #67: “Resolved, after afflictions, to inquire, what I am the better for them, what good I have got by them, and what I might have got by them.”

As he works through each resolution, Everhard very skillfully correlates them with entries in Edwards’s Diary and other extant writings to provide a good picture of the historical context behind each entry. The result is an Edwards that appears not so different from the rest of us. As Everhard says in his first chapter summary, “[Edwards] argued with his parents, doubted his own conversion, struggled with indwelling sin, and through it all sought refuge in Christ” (61). As Everhard weaves in his own illustrations and applications throughout the book, he also seeks to

make Edwards's "Resolutions" profitable for contemporary readers' sanctification.

The concluding chapter seeks to answer the questions, "Why did Edwards stop using the Resolutions?" and, "Why did he apparently cease examining himself so excruciatingly in his Diary by those Resolutions he had already written?" (148). In answer to the first question, Everhard speculates that Edwards simply viewed his "Resolutions" as complete.

Everhard offers a series of answers to the second question. One answer is that Edwards became too busy with outward duties to continue spending much time on introspection. During the second half of the 1720s he became a pastor under his grandfather, he got married, and he became a father. At the same time, Everhard believes there were also deeper reasons. In his Diary, Edwards indicates that all his introspection was proving more discouraging than he had anticipated. This may have caused him to give up on the project. Also, it appears that he came to believe that his "Resolutions" involved "too great a dependence on my own strength; which...proved a great damage to me" (157). In other words, this method of spiritual growth increasingly seemed at odds with a life in dependence on the Spirit.

In sum, I believe this book is a worthwhile contribution to the field of Edwards Studies. Readers will find the scholarship good, the tone pastoral, and the content readable.

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Immanuel Kant, by Shao Kai Tseng. Phillipsburg, NJ: P&R, 2020. xviii + 209 pp. \$12.00.

In this balanced, nuanced, and sympathetic account of Kant's thought, Shao Kai Tseng intends to correct what he considers the flawed Neo-Calvinist interpretations of Kant, which he attributes chiefly to Abraham Kuyper (1837–1920), Cornelius Van Til (1895–1987), and Herman Dooyeweerd (1894–1977). They, relying on the scholarship of their generation, mischaracterized Kant as a theological agnostic and empirical skeptic. Such interpretations, Tseng contends, are outdated. In response, Tseng offers an alternative interpretation based on a close, analytical reading of Kant's works within their historical context. Building upon the work of John Hare, Tseng argues that although Kant's enterprise attempted to translate Christian theology into a philosophy and religion of pure religion, it failed in two respects: his separation of faith and knowledge and his effort to account for hope by explaining the atonement. Tseng, moreover, interprets and evaluates Kant's thought by way of a charitable, Neo-Calvinist understanding of revelation and philosophy as developed by Herman Bavinck (1854–1921).