

Félix-Jäger, Steven, and Yoon Shin. *Renewing Christian Worldview: A Holistic Approach for Spirit-Filled Christians* (Grand Rapids: Baker Academic, 2023). 289 pages. RRP: \$42.99 paperback.

To start by saying, “I loved this book” fits in well with the argument of this book. My emotions were engaged, my behaviour was encouraged, and my thinking was enlarged.

Pentecostal discussions on worldview and application are crucial as the Pentecostal churches continue to grow. Traditionally, Pentecostals have defined themselves as Christians who believe in the Baptism in the Holy Spirit with the initial evidence of speaking in tongues. While I consider this an essential belief, it does not help define and apply a Pentecostal worldview.

In *Renewing Christian Worldview: A Holistic Approach for Spirit-Filled Christians*, Steven Félix-Jäger and Yoon Shin argue for a holistic understanding of a renewal worldview. The authors reflect on their personal Pentecostal stories and draw upon scholarship from the broader Christian community and beyond. Their attention to this inclusive discussion contributes to this much-needed dialogue on a renewing Christian worldview. For them, “renewal” is synonymous with Pentecostalism, and they choose to use the word “renewal” as a more inclusive term, disassociated with a single classical Pentecostal perspective. This holistic renewal worldview is explored through the transcendentals: truth, good and beauty. They believe the Spirit guides humanity “toward beauty, goodness, and truth.”

Félix-Jäger and Shin provide a historical overview of a Christian worldview, arguing that most of the writing comes from evangelical writers who focus on “truth,” or a set of beliefs that define one’s worldview. Using definitions provided by these writers, *Renewing Christian Worldview* argues that beliefs (truth) are no more important than one’s behaviours (good) or emotions (beauty). While all are important, for the authors, the starting place for a renewing Christian worldview is in the heart. The authors reverse the transcendentals’ traditional order to beauty, good and truth. Drawing from James K.A. Smith, they show that being human fits within a renewal worldview and that being human recognises the significance of emotions, participation and experience as elements of spirituality. This allows the book to follow a “triperspectival” approach to worldview—the integration of emotion (soul), active (body), and mental (mind). While starting with beauty, they acknowledge a holistic worldview incorporates all three perspectives.

For each of the three transcendentals (forming three parts of the book), the authors provide a historical survey drawing upon significant philosophers and theologians. The brief survey is detailed enough to give the reader enough information about these historical figures without needing to be an expert in these areas. They then provide contemporary Christian contributions to the three parts, concluding with a proposed renewal perspective.

In introducing the second part of “Renewing Goodness,” I struggled to identify with their illustration. The US political scene and the emotions it stirs in America do not do the same for Australians and others around the world. While there are intense debates, churches and families do not split over who they vote for. Their focus on this illustration is understood when you understand the USA’s political climate. This section on goodness calls for a holistic renewal approach to love.

In developing the perspective on goodness, Félix-Jäger and Shin provide an overview of ethics. Ethics is not solely a matter of right thinking. It is holistic and involves right feelings and right actions. In leaning toward a virtue ethics approach, they point to love as the “driving force of ethics.” Love resonates with Pentecostal theologians as an outworking of the Baptism in the Spirit. In developing the idea of an ethics of love, I was disappointed not to see a reference to Joseph Fletcher’s Situation Ethics—actions are determined by the most loving response. This lack of reference to Fletcher made me wonder if other significant contributors have been ignored in the other parts of the book. However, Fletcher’s contribution would not change their conclusions. It would only contribute to their argument.

The final section on truth raises the question, “What is truth?” While they conclude with a clear position of God’s ultimate truth, they raise questions on humanity’s ability to know truth. This is where a renewing Christian worldview and the role of the Spirit is crucial, both individually and communally. Truth must be understood together and alongside beauty and good.

Overall, I found this book stimulating and enjoyable. Félix-Jäger and Shin’s approach to start with beauty prompted an examination of my understanding of a renewal worldview and a greater appreciation of beauty. This book calls the reader to recognise and appreciate beauty, which impacts one’s good actions intertwined with a greater truth.

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