Considered by many to be America's most brilliant theologian, Jonathan Edwards (1703-1758) was also a philosopher, a college president, a pastor, a revival preacher, a missionary to the Native Americans, a noted author (whose writings are known and read around the globe), the husband of a remarkable woman and the father of eleven children.

Drawing primarily upon Edwards' own writings, this course will seek to explore the fascinating life and ministry of one of America's most influential figures. Each session will focus on at least one major aspect of Edwards' life and work and each session will examine at least one of Edwards' writings.

Required Textbooks:

Course requirements: Students who are taking the course for credit are required to attend classes regularly; to complete at least 2500 pages of reading (including the required textbooks); to write a 20-25 page research paper on one major aspect of Edwards' life and work (for example, Edwards' biblical exegesis, his work as a missionary, his interest in science, his pastoral ministry, etc.); to write a 5-7 page analysis of one of the following writings by Edwards: either (a) *Sinners in the Hands of an Angry God*; (b) *A Faithful Narrative of the Surprizing Work of God*; (c) *The End for Which God Created the World*; or (d) his *Discourse on the Trinity*; to write a list of twenty-five "resolutions" (similar to the 70 "resolutions" Edwards used to guide his life) and, depending on the number of students in the course, to make one or two oral presentations in class (length will vary depending upon the assignment). One to two page handouts for members of the class are appreciated. There will be no examinations.

Research Paper: Each student in the class will be asked to write a 15-20 page research paper on one major aspect of Edwards' life and work. Completed papers should be typed and in correct form (for example, double-spaced, using twelve-point font, footnoted where appropriate, with bibliography, etc.). Those who have not
had as much experience in writing research papers may want to consult a reliable style manual like Kate L. Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6th edition (Chicago: University of Chicago Press, 1996). Students may also find it helpful to consult William Kelleher Storey, *Writing History: A Guide for Students* (New York: Oxford University Press, 2003). These papers will be due by the time of the final class meeting on Monday, April 23rd.

**Grading of the papers:** Your research papers will be evaluated on the basis of three primary criteria: (1) the depth of the research in both primary and secondary materials; (2) the quality of the analysis/argument you present; and (3) the clarity, accuracy and beauty of the writing. Attention to these matters will not only help you on this paper assignment but it will also aid you in developing the kinds of skills you will be using in those various ministries to which God has called each one of you.

**Cheating and plagiarism:** Please exercise special care in the use of sources. Institutional guidelines can be found in your *Student Handbook* under "Violations of Academic Integrity." As followers of Christ, we need to maintain the very highest standards of professional conduct.

**Analysis Paper:** Each student in the class will be asked to write a 5-7 page analysis of one of the four key writings by Edwards listed above: describing its major arguments, pointing out its major strengths and weaknesses and indicating the key lessons it might have for contemporary readers. These papers, double-spaced and in correct form, are due by the time of the final class meeting on Tuesday, December 7th. The first three can be found in one or another of our textbooks. Edwards' "Discourse on the Trinity" can be found in volume 21 of the *Works of Jonathan Edwards*, pp. 109-148.

**Twenty-five Resolutions:** A listing of "resolutions" (similar to those that Edwards used to guide his life). Due by the time of the class meeting on Monday, February 27th.

**Reading:** Each student in the class will be asked to submit a brief annotated reading report of the 2500 pages of required reading they have completed for the class. These reading reports will be due by the time of the final class meeting on Monday, April 23rd.

**Grading of the reading** will be as follows: 100% = A; 95-99% = A-; 90-94% = B+; 85-89% = B; 80-84% = B-; 75-79% = C+; 70-74% = C; 65-69% = C-; 60-64% = D+; 55-59% = D; 50-54% = D-; Below 50% = F. No credit is given for skimming.

**Puritan Prayers:** Each class session will be opened with a prayer from Arthur Bennett, ed., *The Valley of Vision: A Collection of Puritan Prayers and Devotions* (Edinburgh: The Banner of Truth Trust, 2009).
Personal consultations: The instructor will normally be available both before and after each class session. Office hours are posted outside of my office door. I can be reached by phone at my seminary office (978-646-4139) or by e-mail <grosell@gets.edu>

Late work and extensions: Late work (unless it has been permitted by the Registration Office through an official written extension form) will be penalized one full letter grade for each week (or any portion of a week) that the work is late. Normally, the Registration Office only grants an extension in cases of serious illness and/or a death in the immediate family. Since most students have very busy schedules, it would not be fair for any instructor to grant one individual student a benefit that was not extended to all. In practical terms, this means that you will need to plan your semester carefully so as to complete all required work in a timely manner. Do not ask the instructor for an extension.

Course Grading: Your final grade for the course will be computed as follows:

- Research Paper: 35%
- Analysis Paper: 25%
- Reading Report (2500 pages): 30%
- Class Participation (presentations and "Resolutions") 10%

Grading scale: The seminary has adopted an official numerical equivalence for the letter grades that students are assigned. Published annually, these are as follows: A+=4.0; A=4.0; A-=3.7; B+=3.3; B=3.0; B-=2.7; C+=2.3; C=2.0; C-=1.7; D+=1.3; D=1.0; D-=0.7; F=0.0. "A" means "conspicuous excellence;" "B" means "exceeding the minimum;" "C" means "satisfactory" work; "D" means "passing" but "unsatisfactory;" and "F" means "course has been failed."

Computation of course grade: Based on the above percentages and numerical equivalences, your grade for this course will be computed on the following scale:

<table>
<thead>
<tr>
<th>Final Point Total</th>
<th>Final Grade</th>
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<tbody>
<tr>
<td>3.85 to 4.0</td>
<td>A</td>
</tr>
<tr>
<td>3.65 to 3.84</td>
<td>A-</td>
</tr>
<tr>
<td>3.3 to 3.64</td>
<td>B+</td>
</tr>
<tr>
<td>3.0 to 3.29</td>
<td>B</td>
</tr>
<tr>
<td>2.7 to 2.99</td>
<td>B-</td>
</tr>
<tr>
<td>2.3 to 2.69</td>
<td>C+</td>
</tr>
<tr>
<td>2.0 to 2.29</td>
<td>C</td>
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<tr>
<td>1.7 to 1.99</td>
<td>C-</td>
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<tr>
<td>1.3 to 1.69</td>
<td>D+</td>
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<td>1.0 to 1.29</td>
<td>D</td>
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<tr>
<td>0.7 to 0.99</td>
<td>D-</td>
</tr>
<tr>
<td>0.0 to 0.69</td>
<td>F</td>
</tr>
</tbody>
</table>

In order to achieve a particular grade, the student must fall exactly within the above scale. No rounding-off is allowed.

The Jonathan Edwards Center at Yale University (along with its satellite centers in Poland, Germany, Australia, South Africa and at Trinity Evangelical Divinity School near Chicago) provides a treasure-trove of Edwards-related resources at its website <http://edwards.yale.edu/> Some of the Edwards materials can be downloaded to the "Kindle." Students might also wish to visit the websites for the Jonathan Edwards Institute (founded by Pedro Govantes, one of our seminary graduates) and/or The Institute for the Study of American Evangelicals located at the Billy Graham Center on the campus of Wheaton College in Illinois.

The two major repositories of Edwards materials are the Franklin Trask Library at
Andover-Newton Theological Seminary in Newton Centre, Massachusetts and the Beinecke Rare Book and Manuscript Library at Yale University. The latter houses nearly 1,200 manuscript sermons, most of the surviving Edwards manuscripts and the theological notebooks known as the "Miscellanies."

Additional materials can be found in the resources listed below and in the bibliographies of the books we will be using for the class.

CLASS SCHEDULE

January 30: Introduction to Jonathan Edwards: Life, Times and Literature
This class will provide both an introduction to the course and its requirements and a basic orientation to available resources for the study of Jonathan Edwards. Special attention will be given to Edwards' "Diary," his "Personal Narrative" and his seventy "Resolutions."

Required reading:

Suggested reading:
Iain H. Murray, Jonathan Edwards: A New Biography (Edinburgh: The Banner of Truth Trust, 1987);
George M. Marsden, A Short Life of Jonathan Edwards (Grand Rapids, MI: Eerdmans, 2008);
Elizabeth D. Dodds, Marriage to a Difficult Man: The "Uncommon Union" of Jonathan and Sarah Edwards (Philadelphia: Westminster Press, 1971);
Perry Miller, Jonathan Edwards (New York: Dell Publishing, 1949);
Sereno Edwards Dwight, The Life of President Edwards (New York: G. & C. & H. Carvill, 1830);
Samuel Hopkins, The Life and Character of the Late Reverend, Learned, and Pious Mr. Jonathan Edwards, President of the College of New Jersey (Boston: S. Kneeland, 1765);
James P. Byrd, Jonathan Edwards for Armchair Theologians (Louisville: Westminster John Knox Press, 2008);


**The Early Years**

1703-1716

**February 6: Edwards Historical Context: Puritanism in Old and New England and the Continental Reformations**

**Session I: Puritanism in Old and New England**


**Suggested reading:**  Alan Simpson, *Puritanism in Old and New England* (Chicago: University of Chicago Press, 1966);

Leland Ryken, *Visible Saints: The Puritans as they Really Were* (Grand
Rapids, MI: Zondervan, 1986); 
Kelly M. Kapic and Randall C. Gleason, eds., *The Devoted Life: An Invitation to the Puritan Classics* (Downers Grove, IL: InterVarsity Press, 2004); 
Christopher Hill, *Puritanism and Revolution* (New York: St. Martin's Press, 1997); 
Perry Miller, *Errand Into the Wilderness* (New York: Harper & Brothers, 1956); 
Francis J. Bremer and Tom Webster, ed., *Puritans and Puritanism in Europe and America: A Comprehensive Encyclopedia* (Santa Barbara, CA: ABC Clio, 2006); 
*Christian History & Biography* magazines, "The American Puritans" (issue 41); "Jonathan Edwards" (issue 77); "Richard Baxter" (issue 89); "George Whitefield" (issue 38); and "Jonathan Edwards and the Great Awakening" (Vol. IV, No. 4).

**Session II: The Continental Reformations: From Geneva to Hernhutt**

**Suggested Reading:** Philip Jacob Spener, *Pia Desideria* (Philadelphia: Fortress Press, 1964); 
Richard F. Lovelace, *The American Pietism of Cotton Mather* (Grand Rapids, MI: Eerdmans, 1979); 
F. Ernst Stoeflter, *Continental Pietism and Early American Christianity* (Eugene, OR: Wipf & Stock, 2007); 
Peter C. Erb, *Pietists: Selected Writings* (New York: Paulist Press, 1983); 
John R. Weinlick, *Count Zinzendorf* (Bethlehem, PA: The Moravian Church in America, 2001); 
Dale W. Brown, *Understanding Pietism* (Nappanee, IN: Evangel Publishing House, 1996); 
Katherine M. Faull, *Moravian Women's Memoirs* (Syracuse, NY: Syracuse University Press, 1997); 
Peter Erb, tran., *Johann Arndt: True Christianity* (New York: Paulist
Timothy George, *Theology of the Reformers* (Nashville: Broadman Press, 1988);
Alister E. McGrath, *A Life of John Calvin* (Oxford: Blackwell, 1990);
Roland H. Bainton, *Here I Stand: A Life of Martin Luther* (Peabody, MA: Hendrickson, 2009);
Carter Lindberg, *The European Reformations* (Oxford: Blackwell, 1996);

**The Yale Years**
1716-1726

**February 13: The Maturing of a Spiritual Giant**

**Session I: Discovering the Sovereignty of God**


J.E. Smith; H.S. Stout; and K.P. Minkema, eds., *A Jonathan Edwards Reader* (New Haven: Yale University Press, 1995);
John Piper, *A Godward Life: Savoring the Supremacy of God in All of Life* (Sisters, OR: Multnomah Press, 1997);
Amy Plantinga Pauw, *"The Supreme Harmony of All:" The Trinitarian Theology of Jonathan Edwards* (Grand Rapids, MI: Eerdmans, 2002).

**Session II: Exploring God's Two Amazing Books: The Bible & God's Creation**

**Required Reading:** George M. Marsden, *Jonathan Edwards: A Life*, pp. 59-81;

**Reading Week: February 20-24, 2012**

**February 27: Jonathan Edwards as Preacher** (Student assignment due: The listing of your 25 "Resolutions.")


Ralph G. Turnbull, *Jonathan Edwards the Preacher* (Grand Rapids, MI: Baker Book House, 1958);
John Carrick, *The Preaching of Jonathan Edwards* (Edinburgh: The Banner of Truth Trust, 2008);
John Piper, *The Supremacy of God in Preaching* (Grand Rapids, MI: Baker, 2004);
Robert E. Brown, *Jonathan Edwards and the Bible* (Bloomington, IN: Indiana University Press, 2002);

**Session I: Preaching in the Puritan Tradition**


**Session II: A Close Reading of Fourteen of Edwards' Sermons**

**Student Presentations:** Brief five minute reflections on the following sermons by Edwards (all found in *The Sermons of Jonathan Edwards: A Reader*): (1) "The Way of Holiness;" (2) "The Pleasantness of Religion;" (3) "The Importance and Advantage of a Thorough Knowledge of Divine Truth;" (4) "Sinners in the Hands of an Angry God;" (5) "God Glorified in the Work of Redemption;" (6) "The Reality of Conversion;" (7) "To the Mohawks at the Treaty," (8) "He That Believeth Shall be Saved;" (9) "A Divine and Supernatural Light;" (10) "I Know My Redeemer Lives;" (11) "The Excellency of Christ;" (12) "Much in Deeds of Charity;" (13) "A Farewell Sermon;" and (14) "Heaven Is a World of Love."

**The Northampton Years**

**1726-1750**

**March 5: Jonathan Edwards as Pastor**

**Required Reading:** Marsden, *Jonathan Edwards*, pp. 114-149.


Horton Davies, *The Worship of the American Puritans* (Morgan, PA: Soli Deo Gloria Publications, 1999);

Kelly M. Kapic and Randall C. Gleason, eds., *The Devoted Life:
An Invitation to the Puritan Classics (Downers Grove, IL: InterVarsity, 2004);

Session I: Edwards' Ministry in Northampton


Session II: Edwards Understanding of Work and Christian Vocation

March 12: Jonathan Edwards and the Great Awakening

Marsden, Jonathan Edwards, pp. 150-238.

Recommended Reading: Joseph Tracy, The Great Awakening (Edinburgh: The Banner of Truth Trust, 1842);
Alan Heimert and Perry Miller, eds., The Great Awakening: Documents Illustrating the Crisis and its Consequences (Indianapolis and New York: Bobbs-Merrill Co., 1967);
Leigh Eric Schmidt, Holy Fairs: Scotland and the Making of American Revivalism, 2nd ed. (Grand Rapids, MI: Eerdmans, 2001);

Session I: The Surprising Work of God
Session II: The Rise of Modern Evangelicalism: The Edwards-Chauncy "Debates"


March 19: Jonathan Edwards' Friends and Family

Required Reading: Marsden, Jonathan Edwards, pp. 239-252

Recommended Reading: Elisabeth D. Dodds, Marriage to a Difficult Man: The 'Uncommon Union' of Jonathan and Sarah Edwards (Philadelphia: The Westminster Press, 1971);
George Whitefield's Journals (Edinburgh: The Banner of Truth Trust, 1992);
George Whitefield's Letters (Edinburgh: The Banner of Truth Trust, 1976);
Harry S. Stout, The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism (Grand Rapids, MI: Eerdmans, 1991);

**Session I: Edwards Friendship with George Whitefield**

**Session II: Edwards Marriage to Sarah**

March 26-30, 2012: READING WEEK (No Class)

April 2: Dismissal from the Northampton Church


**Session I: Edwards Understanding of Ecclesiology: An Analysis of his Major Ecclesiastical Writings**

**Student Presentations:** Ten minute presentations on the following documents (all of which can be found in *Jonathan Edwards Ecclesiastical Writings*, Vol. 12 of *The Works of Jonathan Edwards* (Yale University Press, 1994): (1) "A Letter" (pp. 91-164); (2) "An Humble Inquiry into The Rules of
the Word of God Concerning the Qualifications Requisite to a Compleat Standing and Full Communion in the Visible Christian Church," (pages 167-348); (3) "Misrepresentations Corrected and Truth Vindicated," (pages 351-503); and (4) "Narrative of the Communion Controversy" (pp. 507-619).

**Session II: "The American Augustine": Jonathan Edwards Understanding of Historiography**

**The Stockbridge and Princeton Years**

**1751-1758**

**April 9: Jonathan Edwards as a Missionary, Theologian & College President**


E. Brooks Hollifield, *Theology in America: Christian Thought from the Age of the Puritans to the Civil War* (New Haven: Yale University Press, 2003);


Session I: Edwards as Missionary

Session II: Edwards as a Theologian

Session II: Edwards as a College President

April 16: Mining the Riches of the Edwards Corpus

**Required Reading:** Marsden, Jonathan Edwards, pp. 432-505

Session I: Embracing God's Beauty, Truth and Excellence


Session II: Jonathan Edwards "Sense of the Heart"

**Student Presentation:** Ten minute presentation on Jonathan Edwards sermon, "A Divine and Supernatural Light" (in our Sermons textbook, pp. 121-140) compared with "Miscellany #781 and 782 in Vol. 18 of the *Works of Jonathan Edwards*.

Session III: A Close Reading of Four Additional Gems

April 23: Jonathan Edwards Enduring Legacy
(All remaining assignments for the course are due by the time of the class meeting today)


Selected Bibliography

Excellent bibliographical resources can be found in our readings for the course and on the website for the Jonathan Edwards Center at Yale University <http://edwards.yale.edu/>

Holifield, E. Brooks *Theology in America: Christian Thought from the Age of the Puritans to the Civil War* (New Haven: Yale University Press, 2003)

Revised November 1, 2011