

Jonathan Edwards

Hamilton Campus

CH/TH614 (Jonathan Edwards)
Dr. Garth M. Rosell, Instructor

Fall Semester 2010
Tuesdays, 1:15-4:15 p.m.

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' major writings.

Required Textbooks:

- George M. Marsden, *Jonathan Edwards: A Life* (New Haven & London: Yale University Press, 2004), paperback edition
- Stephen J. Stein, ed., *The Cambridge Companion to Jonathan Edwards* (Cambridge: Cambridge University Press, 2007), paperback edition.
- Jonathan Edwards, *The Great Awakening, Volume 4: Works of Jonathan Edwards* edited by C. C. Goen (New Haven & London: Yale University Press, 2009), paperback edition
- Wilson H. Kimnach, Kenneth P. Minkema, & Douglas Sweeney, eds., *The Sermons of Jonathan Edwards: A Reader* (New Haven: Yale University Press, 1999), paperback edition
- John Piper, *God's Passion for His Glory* (Wheaton: Crossways Books, 2006), including Jonathan Edwards' "The End for which God Created the World." paperback edition.
- Stephen J. Nichols, ed., *Jonathan Edwards' Resolutions and Advice to Young Converts* (Phillipsburg, NJ: P&R Publishing, 2001), paperback edition

Course requirements: Students who are taking the course for credit are required to attend classes regularly; to complete at least 2500 pages of reading; 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 an 8-10 page analysis of one of Edwards' major writings (for example, *Freedom of the Will*, *Original Sin*, *Humble Attempt*, etc.); to write a list of twenty-five "resolutions" (similar to the 75 "resolutions" Edwards used to guide his life) and, depending on the number of students in the course, to make one or two 10-15 minute oral presentations in class. There will be no examinations.

Research Paper: Each student in the class will be asked to write a 20-25 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 Tuesday, December 7th.

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 select and analyze one of Edwards' major writings: describing the book's key arguments, pointing out its major strengths and weaknesses and indicating the key lessons it might have for contemporary readers. These 8-10 page papers, double-spaced and in correct form, are due by the time of the final class meeting on Tuesday, December 7th.

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 Tuesday, October 5th.

Reading: Each student in the class will be asked to submit an 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 Tuesday, December 7th.

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@gcts.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%

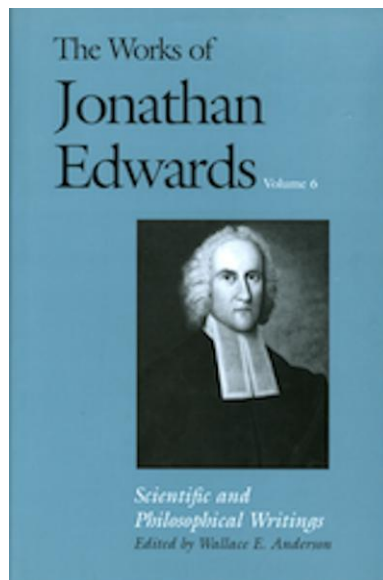
Grading scale: The seminary has adopted an official numerical equivalence for the letter grades that students are assigned. Published annually, these are as follows: A+=4.0; A=4.0; A-=3.7; B+=3.3; B=3.0; B-=2.7; C+=2.3; C=2.0; C-=1.7; D+=1.3; D=1.0; D-=0.7; F=0.0. "A" means "conspicuous excellence;"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

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

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

Resources for Jonathan Edwards: The most important resources for the study of Jonathan Edwards are *The Works of Jonathan Edwards* published by Yale University Press: Vol. I: Freedom of the Will; Vol. II: Religious Affections; Vol. III: Original Sin; Vol. IV: The Great Awakening; Vol. V: Apocalyptic Writings; Vol. VI: Scientific and Philosophical Writings; Vol. VII: David Brainerd; Vol. VIII: Ethical Writings; Vol. IX: History of the Work of Redemption; Vol. X: Sermons and Discourses, 1720-1723; Vol. XI: Typological Writings; Vol. XII: Ecclesiastical Writings; Vol. XIII: The "Miscellanies," a-500; Vol. XIV: Sermons and Discourses, 1723-1729; Vol. XV: Notes on Scriptures; Vol. XVI: Letters and Personal Writings; Vol. XVII: Sermons and Discourses, 1730-1733; Vol. XVIII: The "Miscellanies," 501-832; Vol. XIX: Sermons and Discourses, 1734-1738; Vol. XX: The "Miscellanies," 833-1152; Vol. XXI: Writings on the Trinity, Grace and Faith; Vol. XXII: Sermons and Discourses, 1739-1742; Vol. XXIII: The "Miscellanies," 1153-1360; Vol. XXIV: The Blank Bible; Vol. XXV: Sermons and Discourses, 1743-1758; Vol. XXVI: Catalogues of Reading. We will be using these materials throughout the course.



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."

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

September 14: 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 the historical context within which Edwards lived and worked. Special attention will be given to Edwards' letters and personal writings, including his "Resolutions," "Diary," "On Sarah Pierpont," and "Personal Narrative."

Required reading:

Stephen J. Nichols, ed., *Jonathan Edwards' Resolutions and Advice to Young Converts* (Phillipsburg, NJ: P&R Publishing, 2001);

Part I: *Edwards' Life and Context* (articles by Stein, Marsden, Minkema, Hall and Zakai) in Stephen J. Stein, *A Cambridge Companion to Jonathan Edwards* (Cambridge: Cambridge University Press, 2007), pp. 1-60.

Primary Documents (Focus for Class): George S. Claghorn, *Jonathan Edwards Letters and Personal Writings*, Vol. 16: *Works of Jonathan Edwards* (New Haven and London: Yale University Press, 1998), especially Edwards' "Resolutions," "Diary," "On Sarah Pierpont," and "Personal Narrative," pp. 741-804.

Stephen J. Nichols, ed., *Jonathan Edwards' Resolutions and Advice to Young Converts* (Phillipsburg, NJ: P&R Publishing, 2001).

Suggested reading:

Douglas A. Sweeney, *Jonathan Edwards and the Ministry of the Word* (Downers Grove, IL: InterVarsity Press, 2009);

Iain H. Murray, *Jonathan Edwards: A New Biography* (Edinburgh: The Banner of Truth Trust, 1987);

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);

George M. Marsden, *A Short Life of Jonathan Edwards* (Grand Rapids, MI: William B. Eerdmans, 2008);

Stephen J. Nichols, *Jonathan Edwards: A Guided Tour of his Life and Thought* (Phillipsburg, NJ: P&R Publishing, 2001);

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);

Northampton: The Meadow City (Northampton, MA: F. N. Kneeland and L. P. Bryant, 1894).



Main Street, Northampton (1786) as drawn by Maitland de Gorgorza (taken from Stephen J. Nichols, ed., *Jonathan Edwards' Resolutions and Advice* (Phillipsburg, NJ: P&R, 2001), p. 7.

September 21: Edwards Historical Context

During this class we will examine both the Puritan and the Enlightenment roots of Edwards' life and ministry.

Required reading: *George M. Marsden, *Jonathan Edwards: A Life* (New Haven and London: Yale University Press, 2004), pp. xvii-xx, 1-113;

Stephen J. Stein, ed., *The Cambridge Companion to Jonathan Edwards* (Cambridge: Cambridge University Press, 2007), pp. 61-99.

*The Marsden biography will be used throughout the course and students are encouraged to complete a careful reading of the volume as early as possible in the semester.

Suggested reading: John Coffey and Paul C. H. Lim, eds., *The Cambridge Companion to Puritanism* (Cambridge: Cambridge University Press, 2008);

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);

Francis J. Bremer, *The Puritan Experiment: New England Society from Bradford to Edwards*, revised edition (Hanover and London: University Press of New England, 1976);

Geoffrey F. Nuttall, *Visible Saints* (Oxford: Blackwell, 1957);

Edmund S. Morgan, *Visible Saints* (Ithaca & London: Cornell University Press, 1965);

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);

Horton Davies, *The Worship of the English Puritans* (Morgan, PA: Soli Deo Gloria Publications, 1997) and *The Worship of the American Puritans* (Morgan, PA: Soli Deo Gloria Publications, 1999);

Perry Miller, *Errand Into the Wilderness* (New York: Harper & Brothers, 1956);

Robert P. Martin, *A Guide to the Puritans* (Edinburgh: The Banner of Truth Trust, 1997);

Francis J. Bremer and Tom Webster, ed., *Puritans and Puritanism in Europe and America: A Comprehensive Encyclopedia* (Santa Barbara, CA: ABC-CLIO, 2006).

September 28: Jonathan Edwards as Preacher

Required Reading: Wilson H. Kinnach, "Edwards as a Preacher" and Stephen J. Stein, "Edwards as a Biblical Exegete," in Stephen J. Stein, ed., *The Cambridge Companion to Jonathan Edwards*, pp. 103-124 and 181-195;

Wilson H. Kinnach, Kenneth P. Minkema, & Douglas A. Sweeney, eds., *The Sermons of Jonathan Edwards* (New Haven: Yale University Press, 1999).

Classroom Presentations: (1) Kinnach, "Edwards as a Preacher;" (2) Stein, "Edwards as a Biblical Exegete;" (3) Edwards, "Sinners in the Hands of an Angry God;" (4) Edwards, "God Glorified in the Work of Redemption;" (5) Edwards, "The Reality of Conversion;" (6) Edwards, "The Excellency of Christ;" (7) Edwards, "Heaven is a World of Love." Sermons can be found in Kinnach, Minkema & Sweeney, *The Sermons of Jonathan Edwards*; (8) Harry S. Stout, *The New England Soul: Preaching and Religious Culture in Colonial New England* (New York: Oxford University Press, 1986).

Primary Documents (Focus for Class): Jonathan Edwards "Blank Bible" and "Notes on Scripture" (Volumes 24 and 15 in *The Works of Jonathan Edwards*); Wilson H. Kinnach, Kenneth P. Minkema, & Douglas A. Sweeney, eds., *The Sermons of Jonathan Edwards* (New Haven: Yale University Press, 1999). During the class we will also be drawing on the sermons in the following books: Wilson H. Kinnach, ed., *Sermons and Discourses, 1720-1723*; Kenneth P. Minkema, ed., *Sermons and Discourses, 1723-1729*; Mark Valeri, ed., *Sermons and Discourses, 1730-1733*; M. X. Lesser, ed., *Sermons and Discourses, 1734-1738*; Harry S. Stout and Nathan O. Hatch, eds., *Sermons and Discourses, 1739-1742*; and Wilson H. Kinnach, ed., *Sermons and Discourses, 1743-1758*; in *The Works of Jonathan Edwards* (Yale University Press).

Recommended Reading: Douglas A. Sweeney, *Jonathan Edwards and the Ministry of the Word* (Downers Grove, IL: InterVarsity Press, 2009);

John H. Gerstner, *Steps to Salvation: The Evangelistic Message of Jonathan Edwards* (Philadelphia: The Westminster Press, 1960);

Ralph G. Turnbull, *Jonathan Edwards the Preacher* (Grand Rapids,

MI: Baker Book House, 1958);

Wilson H. Kimnach, Caleb J. D. Maskell, and Kenneth P. Minkema, eds., *Jonathan Edwards's Sinners in the Hands of an Angry God: A Casebook* (New Haven: Yale University Press, 2010);

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);

The Essential Edwards Collection (five volumes), edited by Owen Strachan and Doug Sweeney (Chicago: Moody Publishers, 2010): *Jonathan Edwards on Beauty*; *Jonathan Edwards on Heaven & Hell*; *Jonathan Edwards on The Good Life*; *Jonathan Edwards on True Christianity*; and *Jonathan Edwards on Lover of God*; with introductions by John Piper.

October 5: Jonathan Edwards as a Pastor

(Student assignment due: The listing of your 25 "Resolutions.")

Required reading: Jonathan Edwards, "Narrative of Communion Controversy," in David D. Hall, ed., *Jonathan Edwards Ecclesiastical Writings*, Vol. 12: *The Works of Jonathan Edwards* (New Haven and London: Yale University Press, 1994), pp. 507-619; and George M. Marsden, *Jonathan Edwards: A Life* (New Haven & London: Yale University Press, 2003), pp. 291-374.

Classroom Presentations: (1) Patricia J. Tracy, *Jonathan Edwards, Pastor: Religion and Society in Eighteenth-Century Northampton* (Eugene, Oregon: Wipf & Stock Publishers, 1980), originally published by Hill & Wang in 1979; and (2) Elizabeth D. Dodds, *Marriage to a Difficult Man: The "Uncommon Union" of Jonathan and Sarah Edwards* (Philadelphia: The Westminster Press, 1971).

Primary Documents (Focus for Class): David D. Hall, ed., *Jonathan Edwards Ecclesiastical Writings*, Vol. 12: *Works of Jonathan Edwards* (New Haven and London: Yale University Press, 1994), including Edwards' "An Humble Inquiry," "Misrepresentations Corrected," and "Narrative of Communion Controversy."



Jonathan and Sarah Edwards

October 11-15, 2010: READING WEEK (No Class)

October 19: No Class

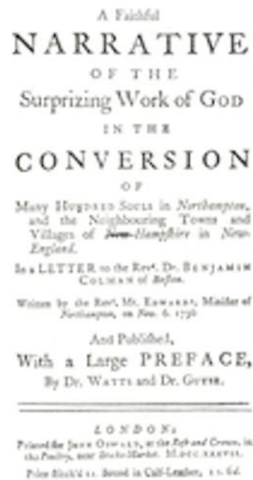
October 26: Jonathan Edwards and the Great Awakening

Required Reading: Jonathan Edwards, *The Great Awakening*, Vol. 4: *The Works of Jonathan Edwards*, edited by C. C. Goen (New Haven and London: Yale University Press, 2009);

Harry S. Stout, "Edwards as Revivalist," in Stephen J. Stein, ed., *The Cambridge Companion to Jonathan Edwards*, pp. 125-143.

George M. Marsden, *Jonathan Edwards: A Life* (New Haven & London: Yale University Press, 2003), pp. 114-284.

Primary Documents (Focus for Class): Edwards' "Faithful Narrative" (pp. 128-211); "Distinguishing Marks" (pp. 214-288); and "Some Thoughts Concerning the Revival" (pp. 289-530); all in Jonathan Edwards, *The Great Awakening*.



Classroom Presentations: (1) Thomas S. Kidd, *The Great Awakening: The Roots of Evangelical Christianity in Colonial America* (New Haven: Yale University Press, 2007); and (2) Mark A. Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys* (Downers Grove, IL: InterVarsity Press, 2003).

Recommended Reading: Joseph Tracy, *The Great Awakening* (Edinburgh: The Banner of Truth Trust, 1842); and Alan Heimert and Perry Miller, eds., *The Great Awakening: Documents Illustrating the Crisis and its Consequences* (Indianapolis and New York: Bobbs-Merrill Co., 1967).

November 2: "The End for which God Created the World"

Required Reading: John Piper, *God's Passion for His Glory* (Wheaton: Crossways Books, 2006), including Jonathan Edwards' "The End for Which God Created the World."

Primary Documents (Focus for Class): John E. Smith, *Jonathan Edwards Religious Affections*; and George M. Marsden, *Jonathan Edwards: A Life* (New Haven & London: Yale University Press, 2003), pp. 284-290.

Recommended Reading: Arnold A. Dallimore, *George Whitefield: God's Anointed Servant in the Great Revival of the 18th Century* (Wheaton: Crossways Books, 2010); Harry S. Stout, *The Divine Dramatist* (Grand Rapids, MI: Eerdmans, 1991); George Whitefield, *Sermons of George Whitefield* (Peabody, MA: Hendrickson, 2009); *George Whitefield's Journals* (Edinburgh: The Banner of Truth Trust, 1998); and Frank Lambert, "Pedlar in Divinity:" *George Whitefield and the Transatlantic Revivals* (Princeton, NJ: Princeton University Press, 1994).

November 8-12, 2010: READING WEEK (No Class)

November 16: Jonathan Edwards as a Missionary

Required Reading: Rachel M. Wheeler, "Edwards as Missionary," in Stephen J. Stein, ed., *The Cambridge Companion to Jonathan Edwards* (Cambridge: Cambridge University Press, 2007), pp. 196-214; and George M. Marsden, *Jonathan Edwards: A Life* (New Haven & London: Yale University Press, 2003), pp. 291-431.

Primary Documents (Focus for Class): Norman Pettit, ed., *The Life of David Brainerd*, Vol. 7: *Works of Jonathan Edwards* (New Haven & London: Yale University Press, 1984).

Classroom Presentations: (1) Rachel Wheeler, *To Life Upon Hope: Mohicans and Missionaries in the Eighteenth-Century Northeast* (Ithaca: Cornell University Press, 2008); (2) Ola Elizabeth Winslow, *John Eliot: "Apostle to the Indians"* (Boston: Houghton Mifflin, 1968); and (3) David Wynbeek, *David Brainerd: Beloved Yankee* (Grand Rapids, MI: Eerdmans, 1961).

November 23: Jonathan Edwards as a Theologian

Required Reading: E. Brooks Holifield, "Edwards as a Theologian," in Stephen J. Stein, ed., *The Cambridge Companion to Jonathan Edwards* (Cambridge: Cambridge University Press, 2007), pp. 144-161; and George M. Marsden, *Jonathan Edwards: A Life* (New Haven & London: Yale University Press, 2003), pp. 432-505.

Primary Documents (Focus for Class): Sang Hyun Lee, ed., *Jonathan Edwards Writings on the Trinity, Grace, and Faith*, Vol. 21: *Works of Jonathan Edwards* (New Haven and London: Yale University Press, 2003); and Paul Ramsey, ed., *Jonathan Edwards Ethical Writings*, Vol. 8: *Works of Jonathan Edwards* (New Haven and London: Yale University Press, 1989).

Classroom Presentations: (1) James P. Byrd, *Jonathan Edwards for Armchair Theologians* (Louisville: Westminster John Knox Press, 2008); (2) Conrad Cherry, *The Theology of Jonathan Edwards: A Reappraisal* (Bloomington: Indiana University Press, 1990); and (3) Mark A. Noll, *America's God: From Jonathan Edwards to Abraham Lincoln* (New York: Oxford University Press, 2002).

Suggested Reading: D. G. Hart, Sean Michael Lucas and Stephen J. Nichols, eds., *The Legacy of Jonathan Edwards: American Religion and the Evangelical Tradition* (Grand Rapids, MI: Baker Academic, 2003); and Rachel S. Stahle, *The Great Work of Providence: Jonathan Edwards for Life Today* (Eugene, OR: Cascade Books, 2010).

November 30: Jonathan Edwards as a Scientist and Philosopher

Required Reading: Stephen H. Daniel, "Edwards as a Philosopher," in Stephen J. Stein, ed., *The Cambridge Companion to Jonathan Edwards* (Cambridge: Cambridge University Press, 2007), pp. 162-180.

Primary Documents (Focus for Class): Wallace E. Anderson, ed., *Jonathan Edwards Scientific and Philosophical Writings*, Vol. 6: *Works of Jonathan Edwards* (New Haven and London: Yale University Press, 1980, including the "Spider" Papers, "Natural Philosophy," and the "Mind;" and Wallace E. Anderson and Mason I. Lowance, Jr., eds., *Jonathan Edwards Typological Writings*, Vol. 11: *Works of Jonathan Edwards* (New Haven and London: Yale University Press, 1993), including "Images of Divine Things," "Types," and "Types of the Messiah."

December 7: The Legacy of Jonathan Edwards

(All remaining assignments for the course are due by the time of the class meeting today)

Required Reading: Stephen J. Stein, ed., *The Cambridge Companion to Jonathan Edwards* (Cambridge: Cambridge University Press, 2007), pp. 217-344.

Classroom Presentations: (1) Josh Moody, *The God-Centered Life: Insights from Jonathan Edwards for Today* (Vancouver: Regent College Publishing, 2006); (2) John Piper and Justin Taylor, eds., *A God-Entranced Vision of All Things* (Wheaton: Crossway Books, 2004); (3) D. G. Hart, Sean Michael Lucas, and Stephen J. Nichols, eds., *The Legacy of Jonathan Edwards: American Religion and the Evangelical Tradition* (Grand Rapids, MI: Baker Academic, 2003).

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/>>

- Brown, Robert E. *Jonathan Edwards and the Bible* (Bloomington: Indiana University Press, 2002)
- Chai, Leon. *Jonathan Edwards and the Limits of Enlightenment Philosophy* (New York: Oxford University Press, 1998)
- Cherry, Conrad. *The Theology of Jonathan Edwards: A Reappraisal* (Bloomington: Indiana University Press, 1990)
- Conforti, Joseph A. *Jonathan Edwards, Religious Tradition & American Culture* (Chapel Hill: University of North Carolina Press, 1995)
- Danaher, William J. *The Trinitarian Ethics of Jonathan Edwards* (Louisville: Westminster John Knox Press, 2004)
- Daniel, Stephen H. *The Philosophy of Jonathan Edwards: A Study in Divine Semiotics* (Bloomington: Indiana University Press, 1994)
- Fiering, Norman Sanford *Jonathan Edwards's Moral Thought and Its British Context* (Chapel Hill: University of North Carolina Press, 1981)
- Guelzo, Allen C. *Edwards on the Will: A Century of American Theological Debate* (Middletown, CT: Wesleyan University Press, 1989)
- Gura, Philip F. *Jonathan Edwards: America's Evangelical* (New York: Hill & Wang, 2005)
- Hall, David D. *Worlds of Wonder, Days of Judgment: Popular Religious Belief in Early New England* (Cambridge: Harvard University Press, 1990)
- Hatch, Nathan O., and Harry S. Stout *Jonathan Edwards and the American Experience* (New York: Oxford University Press, 1988)
- Holifield, E. Brooks *Theology in America: Christian Thought from the Age of the Puritans to the Civil War* (New Haven: Yale University Press, 2003)
- Howe, Daniel W. *Making the American Self: Jonathan Edwards to Abraham Lincoln* (Cambridge: Harvard University Press, 1997)
- Jenson, Robert W. *America's Theologian: A Recommendation of Jonathan Edwards* (New York: Oxford University Press, 1988)
- Lee, Sang Hyun *The Philosophical Theology of Jonathan Edwards* (Princeton: Princeton University Press, 2000)
- Lee, Sang Hyun, ed., *The Princeton Companion to Jonathan Edwards* (Princeton: Princeton University Press, 2005)
- Lesser, M. X. *Reading Jonathan Edwards: An Annotated Bibliography in Three Parts, 1729-2005* (Grand Rapids: Eerdmans, 2007)
- McClymond, Michael *Encounters with God: An Approach to the Theology of Jonathan Edwards* (New York: Oxford University Press, 1998)
- Joody, Josh *Jonathan Edwards and the Enlightenment: Knowing the Presence of God* (Lanham, MD: University Press of America, 2005)
- Pauw, Amy Plantinga *"The Supreme Harmony of All": The Trinitarian Theology of Jonathan Edwards* (Grand Rapids: Eerdmans, 2002)

Smith, John Edwin *Jonathan Edwards: Puritan, Preacher, Philosopher* (Notre Dame, IN: University of Notre Dame Press, 1992)

Stout, Harry S. *The New England Soul: Preaching and Religious Culture in Colonial New England* (New York: Oxford University Press, 1986)

Stout, Harry S., Kenneth P. Minkema, and Caleb J. D. Maskell *Jonathan Edwards at 300: Essays on the Tercentenary of His Birth* (Lanham, MD: University Press of America, 2005)

Sweeney, Douglas A., and Allen C. Guelzo *The New England Theology: From Jonathan Edwards to Edwards Amasa Park* (Grand Rapids: Baker Academic, 2006)

Zakai, Avihu *Jonathan Edwards' Philosophy of History: The Re-Enchantment of the World in the Age of Enlightenment* (New York: Routledge & Kegan Paul, 2001)