Jonathan Edwards

CH/TH614 (Jonathan Edwards) Dr. Garth M. Rosell, Instructor
Fall Semester 2013 Tuesday Afternoons

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 complete at least 2500 pages of reading (including the required textbooks); to write a 15-20 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 Surprising 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 to take a final examination at the end of the course.

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 no later than Friday, December 13th, at 4:00 p.m.

**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 will be due by no later than Friday, December 13th, at 4:00 p.m.

**Twenty-five Resolutions:** A listing of "resolutions" (similar to those that Edwards used to guide his life). These resolutions will be due by the time of the class meeting on Tuesday, October 8th.

**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 by no later than Friday, December 13th, at 4:00 p.m.

**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 lecture 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).

**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:

<table>
<thead>
<tr>
<th>Component</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>Research Paper</td>
<td>35%</td>
</tr>
<tr>
<td>Analysis Paper</td>
<td>25%</td>
</tr>
<tr>
<td>Reading Report (2500 pages)</td>
<td>30%</td>
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<tr>
<td>Twenty-five Resolutions</td>
<td>10%</td>
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</tbody>
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**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>
</tr>
<tr>
<td>1.7 to 1.99</td>
<td>C-</td>
</tr>
<tr>
<td>1.3 to 1.69</td>
<td>D+</td>
</tr>
<tr>
<td>1.0 to 1.29</td>
<td>D</td>
</tr>
<tr>
<td>0.7 to 0.99</td>
<td>D-</td>
</tr>
<tr>
<td>0.0 to 0.69</td>
<td>F</td>
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</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.
BRIEF CLASS SCHEDULE
Overview

Class I: September 10, 2013  Session I: "Introduction to the Study of Jonathan Edwards: His Life, Times and Literature;" Session II: "Jonathan Edwards' Puritan Heritage"

Class II: September 17, 2013  Session III: "Jonathan Edwards' Pietist Heritage;" Session IV: "Jonathan Edwards' Early Life and Conversion"

Class III: September 24, 2013  Session V: "Edwards on God's Two Books: Creation and Scripture;" Session VI: "Jonathan Edwards as Preacher"


Class V: October 8  Session IX: "Edwards and Whitefield: Champions of Religious Revivals;" Session X: "Edwards and the Principles of Spiritual Renewal"
List of 25 Resolutions are due by the class meeting today
Possible on-site visit to "Old South" Presbyterian Church in Newburyport

Reading Week I (October 14 - 18)  No class but students are expected to use the time for reading and research

Class VI: October 22, 2013  Session XI: "Edwards and the Rise of Modern Evangelicalism;" Session XII: "Edwards on Work, Vocation and the Call of God"

Class VII: October 29, 2013  Session XIII: "Jonathan Edwards and the Practice of Piety;" Session XIV: "Jonathan Edwards' Understanding of the Church"
Student Presentations and Class Discussion

Class VIII: November 5, 2013  Session XV: "Jonathan Edwards' Understanding of History;" Session XVI: "Jonathan Edwards as a Missionary"
Student Presentations and Class Discussion
Possible on-site visit to Tabernacle Congregational Church in Salem

Reading Week II (November 11 - 15)  No class but students are expected to use the time for reading and research

Class IX: November 19, 2013  Session XVII: "Jonathan Edwards' Understanding of Theology;" Session XVIII: "Sinners in the Hands of an Angry God"
Student Presentations and Class Discussion

Class XI: December 10, 2013: After working on your final analysis and research papers between November 26 and December 10 (no formal class session will be held on Tuesday, December 3rd), this final class session will be spent discussing your work. Your final work for the course will be due no later than Friday, December 13th, at 4:00 p.m.

COMPLETE CLASS SCHEDULE

Lecture I: Introduction to Jonathan Edwards: Life, Times and Literature
This lecture provides both an introduction to the course and its requirements and a basic orientation to available resources for the study of Jonathan Edwards. Special attention is given to Edwards' "Diary," his "Personal Narrative" and his seventy "Resolutions." Sign-up sheets for class presentations will be circulated.

Required reading:

Suggested reading:


**Lecture II: Jonathan Edwards Puritan Heritage**


**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).
Lecture III: Jonathan Edwards Pietist Heritage

Lecture IV: Jonathan Edwards Early Life and Conversion


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);

Lecture V: Jonathan Edwards on God's Two Books: Creation and Scripture

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

Douglas A. Sweeney, "Longing for More and More of It? The Strange

Lecture VI: Jonathan Edwards as a Preacher

**Required Reading:** Wilson H. Kimnach, "Edwards as a Preacher" in Stein, Cambridge Companion, pp. 103-124 and 181-195;

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);
Jonathan Edwards "Blank Bible" and "Notes on Scripture" (Volumes 24 and 15 in The Works of Jonathan Edwards);

Lecture VII: Jonathan Edwards as a Pastor

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

**Recommended Reading:** Patricia J. Tracy, Jonathan Edwards, Pastor: Religion and Society in Eighteenth-Century Northampton (Eugene, OR: Wipf & Stock Publishers, 1980);
Horton Davies, The Worship of the American Puritans (Morgan, PA: Soli Deo Gloria Publications, 1999);
Edmund S. Morgan, Visible Saints: The History of a Puritan

Lecture VIII: 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);


Lecture IX: Edwards and Whitefield: Champions of Religious Revivals

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 and George Whitefield's Letters (Edinburgh: The Banner of Truth Trust, 1992 and 1976); 
Harry S. Stout, The Divine Dramatist: George Whitefield and the Rise of Modern Evangelicalism (Grand Rapids, MI: Eerdmans, 1991); 
Arnold A. Dallimore, George Whitefield: God's Anointed Servant in the Great Revival of the Eighteenth Century (Wheaton: Crossways Books, 1990); 
Charlotte Gordon, Mistress Bradstreet: The Untold Life of America's First Poet (New York: Little, Brown and Company, 2005); 

Lecture X: Jonathan Edwards and the Principles of Spiritual Renewal

Recommended reading: "The Distinguishing Marks of a Work of the Spirit of God" (Works of Edwards, Vol. 4, pp. 213-288); 
"Some Thoughts Concerning the present Revival of Religion in New England" (Works of Edwards, Vol. 4, pp. 290-530); 
"Some Letters Relating to the Revival" (Works of Edwards, Vol. 4, pp. 531-566; 

Lecture XI: Jonathan Edwards and the Rise of Modern Evangelicalism

Recommended reading: Mark A. Noll, The Rise of Evangelicalism The Age of Edwards, Whitefield and the Wesleys (Downers Grove, IL: InterVarsity Press, 2003); 
Alan Heimert and Perry Miller, eds., The Great Awakening: Documents Illustrating the Crisis and its Consequences (Indianapolis: Bobbs-Merrill Co.,
Lecture XII: Jonathan Edwards on Work, Vocation and the Call of God

Lecture XIII: Jonathan Edwards and the Practice of Piety


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

Lecture XIV: Jonathan Edwards Understanding of the Church


Lecture XV: Jonathan Edwards Understanding of History


Lecture XVI: Jonathan Edwards Understanding of Theology


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


Lecture XVII: Jonathan Edwards as a Missionary


Lecture XVIII: "Sinners in the Hands of an Angry God"


Lecture XIX: Jonathan Edwards on Beauty, Truth & Excellence

Lecture XX: Jonathan Edwards Enduring Legacy

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

John Piper and Justin Taylor, eds., *A God-Entranced Vision of All Things* (Wheaton: Crossway Books, 2004);

**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/>

- Conforti, Joseph A. *Jonathan Edwards, Religious Tradition & American
Culture (Chapel Hill: University of North Carolina Press, 1995)
   Holifield, E. Brooks *Theology in America: Christian Thought from the Age of the Puritans to the Civil War* (New Haven: Yale University Press, 2003)
   Pauw, Amy Plantinga *"The Supreme Harmony of All": The Trinitarian Theology of Jonathan Edwards* (Grand Rapids: Eerdmans, 2002)