

EDWARDSEANA



ISSUE 1
Fall 2015

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A NOTE FROM THE DIRECTOR



Welcome to the first of what we hope will be an annual Jonathan Edwards Center newsletter, entitled *Edwardseana*. If you are receiving this by post, it is because you've shown interest in our Center in the past. If you are not, but would like to (or someone you know would like to), drop us a line and we'll add you to our list.

The center continues to be involved in small ways in the larger, global conversation on Edwards and his legacies. We've historically done so both by hosting public lectures on Trinity's Deerfield campus and by maintaining a steady online presence. In recent years, we also added to our impact a graduate paper competition. We trust that the *Edwardseana* will consolidate these activities in one source, while also providing some

new information. The purpose of *Edwardseana* is to shine a light upon some major new resources—recent books and their authors, conferences and lectures—about which students, and even fans, of Jonathan Edwards will want to know.

In this year's issue, we feature the winners of the first annual Edwards Center book award for the best recent monograph on Edwards and/or his legacies. (The jury was hung this year, so we split the award in two.) We also celebrate the winner of the first Edwards Center paper competition. You can learn more about the award and Ryan Hoselton, its first recipient, on page 5. And we highlight a number of other recent publications we think all of you should know.

Of course, we also plug upcoming events at the Center. This year, we are looking forward to lectures here in Deerfield by Professor Jonathan Yeager of the University of Tennessee (Chattanooga), Professor Rhys Bezzant of Ridley College, Melbourne, Australia, and Professor Kenneth Minkema of Yale University. We would love for you to attend. Our events are almost always free and open to the public. But even if you can't attend, you can listen to these lectures online through our website (<http://jecteds.org/resources/media/>).

We also plug major upcoming events in other places. In 2015–16 alone, there were/are Edwards happenings in Heidelberg, Germany, Melbourne, Australia, South Bend, Indiana, Lookout Mountain, Georgia, Pittsburgh, Pennsylvania, Tokyo, Japan, and Durham, England—so be sure to mark your calendars and start saving your pennies for these opportunities to learn about Edwards across the globe.

In everything we do at the Edwards Center at TEDS, we try to be useful to both the academy and the church. You'll see this dual sense of mission represented in what follows. If it seems to you that we're not getting the balance just right between our service to these two different, overlapping constituencies, please let us know. For that matter, let us know if you have any recommendations for the improvement of our work. We want to make sure that in years ahead we serve the global community of people studying Edwards as well as we possibly can.

We hope you enjoy *Edwardseana*. More importantly, we hope you find it useful to your work. As David Brainerd often prayed as he was dying in Edwards' home, so we pray concerning the Center and its annual newsletter "that we might not outlive our usefulness."

Happy reading,

Douglas A. Sweeney
Director, Jonathan Edwards Center, TEDS

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EDWARDSEANA ISSUE 1

Fall 2015

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www.jecteds.org

jec@tiu.edu

The Jonathan Edwards Center at Yale University began under the auspices of the highly influential Edwards scholar Perry Miller, whose own academic project helped reintroduce Jonathan Edwards to a wide-ranging audience. Led by Harry Stout and Ken Minkema, the Yale JEC has planted Edwards Centers in strategic locations around the world, including such places as Germany, the Netherlands, Poland, Brazil, South Africa, and Australia. The Jonathan Edwards Center at Trinity is the only other Edwards Center in North America.



EVENTS @ THE JONATHAN EDWARDS CENTER

We invite you to join us on Trinity International University's campus for a variety of rich, engaging events that celebrate Jonathan Edwards' heritage and deepen our understanding of his theology and legacies. Details on how to register for our events can be found at www.jecteds.org.

October
13
2015

NEW DIRECTIONS LECTURE **JONATHAN EDWARDS AND TRANSATLANTIC PRINT CULTURE**

Jonathan Yeager
Oct 13, 2015 | 1:30-3:00PM
Trinity International University | Hinkson Hall

February
4
2016

EDWARDS AND THE CHURCH LECTURE **THE SURPRISING MENTORING MINISTRY OF EDWARDS: LEARNING THE ART OF LEADERSHIP DEVELOPMENT**

Rhys Bezzant
Feb 4, 2016 | 1:00-2:30PM
Trinity International University | Hinkson Hall

March
3
2016

TEDS GRADUATE SEMINAR **CHRISTIANITIES IN THE COLONIZED AMERICAS**

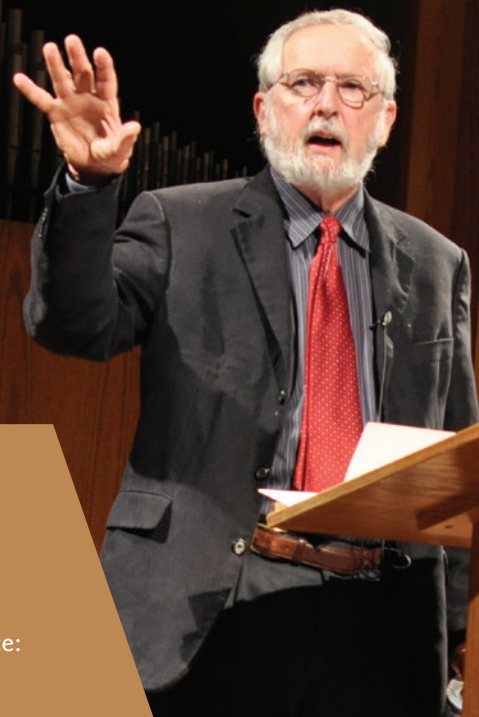
Kenneth Minkema
Mar 3-11, 2016 | 8:00AM
Trinity International University | Enrollment required; visiting students welcome

Interested in learning more about Jonathan Edwards?

Visit jecteds.org/resources/media/ to listen to incredible lectures on the life of Jonathan Edwards.

PAST LECTURES INCLUDE

- | | |
|-----------------------|--|
| George Marsden | Jonathan Edwards for the Twenty-First Century |
| Mark Noll | Jonathan Edwards' Use of the Bible: A Case Study with Comparisons |
| Richard Muller | Jonathan Edwards and the Absence of Free Choice: A Parting of Ways in the Reformed Tradition |





JONATHAN EDWARDS CONFERENCES

We are pleased to share details of three major Jonathan Edwards conferences coming up in the next year. Details for each conference can be found on the included web addresses. We look forward to seeing some of you there!

RIDLEY COLLEGE

Melbourne, Australia

August 24–28, 2015

www.ridley.edu.au/events/event/jonathan-edwards-congress-2015/

INTERNATIONAL CHRISTIAN UNIVERSITY

Tokyo, Japan

March 26–27, 2016

web.icu.ac.jp/jecjapan/?p=304&lang=en

DURHAM UNIVERSITY

Durham, England

June 9–10, 2016

www.edwardsconference.org/



DIRECTOR'S SPEAKING ENGAGEMENTS

JEC Director Doug Sweeney will be speaking at a variety of conferences and meetings around the world. Highlights from his upcoming calendar are included below, as well as information on previous popular lectures that can be viewed online.

Queensland Theological College

Brisbane Australia

August 20–21, 2015

Three lectures on Edwards

Jonathan Edwards Congress

Melbourne, Australia

August 26, 2015

Covenant College

Lookout Mountain, GA

October 26–27, 2015

Reformation Lectures

Henry Luce III Fellows Conference in Theology

Pittsburgh, PA

November 6–7, 2015

American Society of Church History Annual Meeting

Atlanta, GA

January 7–10, 2016

Edwards Congress

Tokyo, Japan

March 26–27, 2016

Edwards Conference

Durham University

June 9–10, 2016

Trinity Evangelical Divinity School

Deerfield, IL

Tuesday mornings in the spring semester, 8:15–10:45 am

Seminar on Edwards

Trinity Evangelical Divinity School Columbus Extension Campus

Columbus, OH

January 29–30, February 12–13, February 26–27, and April 29–30, 2016

Jonathan Edwards, the Great Awakening, and the Rise of Evangelicalism

JEC Director Doug Sweeney co-taught “The New England Tradition in American Reformed Theology” at the University of Heidelberg in Germany in May and June of 2015 alongside Prof. Jan Stievermann, director of the Jonathan Edwards Center Germany. The seminar covered the development of the New England tradition from Puritanism and early evangelicalism (represented most prominently by Edwards), to the major divisions of the early nineteenth century between popular revivalism (Charles Finney), Edwardsean Calvinism, and liberal Protestantism (Horace Bushnell). In following these historical developments, the seminar looked at the central theological debates within this tradition that concerned, among other things, the doctrines of predestination and original sin, the role of human agency in redemption, the nature of conversion, and the significance of affections in religion.

More information can be found at jonathanedwardsgermany.org/class-the-new-england-tradition-in-american-reformed-theology/.



JONATHAN EDWARDS GRADUATE STUDENT PAPER COMPETITION

FIRST ANNUAL JONATHAN EDWARDS PAPER COMPETITION WINNER

The Jonathan Edwards Center at TEDS is pleased to present Ryan Hoselton with the first annual award for a graduate student paper on Jonathan Edwards.

Ryan Hoselton, a Ph.D. student at the University of Heidelberg, works with Professor Jan Stievermann. His winning entry was titled "Jonathan Edwards, the Inner Witness of the Spirit, and Experiential Exegesis."

One of our esteemed jurors had this to say in summary of Hoselton's excellent paper:

"This essay begins by comparing Reformed scholastic views of the inner witness of the Spirit with Edwards' own writing. It is argued that Edwards, while engaging with philosophers like Locke, nonetheless draws more heavily still on Ames and Owen to present a case for the propriety of the Spirit's work in Scriptural interpretation. This allows the author to demonstrate that Edwards' approach to hermeneutics attempts to establish a harmony between the existential situation of the reader and the meaning of the text, giving to individuals and to the laity power in their own exegesis, and confirming the historical contingencies of Edwards' own exegetical exertions. This paper provides an excellently nuanced reading of the terms commonly used in Edwards studies, e.g. the "sense of the heart" and "new sense," and is prepared to disagree with scholarly assumptions in so doing ... The style of prose was concise and eminently readable, and the logic clear."

RYAN HOLSETON



Ryan Hoselton is a doctoral student at Ruprecht-Karls-Universität Heidelberg in Germany, where he lives with his wife and daughter. He earned a B.A. in History from The University of New Mexico and an M.Div. and Th.M. from The Southern Baptist Theological Seminary. Ryan's dissertation examines biblical interpretation in eighteenth-century New

England in the context of the emerging transatlantic evangelical awakening, concentrating on the exegetical writings of Cotton Mather and Jonathan Edwards. His main areas of interest in Edwards studies include exegesis, religious experience, spirituality, revivalism, missiology, transatlantic evangelical networks, (dis)continuities with Puritanism, ethics, and trinitarianism. His long-term goal is to contribute to the growth of churches and theological education outside the United States.

CALL FOR PAPERS—ANNUAL JEC GRADUATE STUDENT PAPER COMPETITION

The Jonathan Edwards Center at TEDS invites submissions to its Graduate Student Paper Competition. Papers must focus on Jonathan Edwards (1703-1758), his contexts, or his legacies, and must be written in English. Each year's winner will receive a cash prize of \$500 (U.S.) and will be published in *Jonathan Edwards Studies*.

Papers will be assessed by a committee led by Professor Douglas A. Sweeney, Director, Jonathan Edwards Center at TEDS, and including the other global Jonathan Edwards Center directors.

Please direct queries and submissions to Doug Sweeney at dsweeney@trin.edu

ELIGIBILITY

- All full- and part-time graduate students from anywhere in the world are eligible to participate
- Papers must focus on Jonathan Edwards, his contexts, or his legacies
- Papers must be original, and not pledged elsewhere

GUIDELINES

- Papers should be of superior, publishable quality, and should follow the Author Guidelines published in *Jonathan Edwards Studies*, available at jestudies.yale.edu
- Papers must be written in English
- Papers must be readable in Microsoft Word
- Papers must be received no later than May 15, 2016

AWARDS

- Cash prize of \$500 (US)
- Publication in *Jonathan Edwards Studies*.
- The winner will be announced on August 1, 2016



JONATHAN EDWARDS & THE CHURCH

Rhys S. Bezzant

Books *of the* Year



JONATHAN EDWARDS & THE PSALMS: A REDEMPTIVE-HISTORICAL VISION OF SCRIPTURE

David Barshinger



JONATHAN EDWARDS AND THE CHURCH

Rhys S. Bezzant, Dean of Missional Leadership at Ridley College (Melbourne, Australia)



This groundbreaking book began as a doctoral dissertation in the Australian College of Theology. Its author, Rhys Bezzant, is a friend and fellow director of a Jonathan Edwards Center, his at Ridley College, Melbourne, where he has worked for nearly a decade. It offers a diachronic treatment of Edwards' ecclesiological work as well as synchronic summaries and analysis of the nature and significance of Edwards' doctrine of the church. As I note on the dust jacket, "It's sad but true: among the hundreds of books on Edwards, nary a one has been published

on his view of the Christian church, a doctrine Edwards preached and wrote about throughout his pastoral ministry (despite what you may have heard from other leading scholars). We have needed Rhys Bezzant's book for a very long time. It is far and away the best, most systematic and comprehensive work on the subject ever written."

Most previous Edwards scholars, such as Harvard's David Hall, have suggested that Edwards never had a real ecclesiology, but that his ecclesiastical ministries and battles were shaped primarily by other theological and especially social forces. Bezzant demonstrates that Edwards did maintain a comprehensive ecclesiological vision. Bezzant does not deny that social and interpersonal forces contributed to the contours of Edwards' ecclesiology. Yet he insists that scholars not reduce Edwards' churchly writings by describing them as little more than functions of New England's social history.

This monograph makes several contributions to Edwards studies. The most visible one is found in Bezzant's manner of balancing Edwards' high ecclesiology with his ecclesiological reflection "from below." He argues correctly that Schafer's classic treatment of Edwards' ecclesiology (in an article published in *Church History* in 1955) proves too narrowly ontological, and insufficiently evangelical. It pays short shrift to the ways in which Edwards' pastoral labors and leadership of revivals also played a role in shaping his view of the church. As a result, Schafer left us with an Edwards who is not as evangelical or pastoral as the real Edwards of history. Bezzant, by way of contrast, offers an Edwards much closer to the minister of Northampton. He finds a golden mean, that is, between Schafer's purely metaphysical view of Edwards' doctrine and Hall's social-historical reduction. In Bezzant's able treatment, Edwards appears as a genuine

theologian after all, but one whose work was forged in the fires of revival and a long life of ministry to people in the church. Bezzant's Edwards is a man of his time who thought very deeply about the nature of the church, a man who developed an "evangelical ecclesiology" with "revivalist emphases at its core" (256-57).

Another important contribution is Bezzant's argument that Edwards was evangelical without being a separatist. Edwards

We have needed Rhys Bezzant's book for a very long time. It is far and away the best, most systematic and comprehensive work on the subject ever written.

moved beyond the Christendom model of ecclesial identity without becoming sectarian. "Edwards was suspicious of the pride generated by separatist certainties growing out of their claimed clarity of personal experience. . . . Purity was secured in the separatists' model at the expense of social stability, a position Edwards rejected" (176). I hope this argument will exert a salutary effect on the field of Edwards studies, which too often is divided between those emphasizing Edwards' socio-cultural power and those who nearly turn Edwards into an eighteenth-century Baptist.

Finally, Bezzant corrects the tendency among Edwards scholars to account for his ejection from the pulpit in Northampton by suggesting that he was too old-fashioned, hierarchical, insensitive to the family needs of traditional New Englanders to manage their concerns about church order. Bezzant demonstrates that Edwards was not ejected for his allegedly reactionary attempt to re-impose an antiquated social order on his people. Rather, he held a biblically progressive view of the church and society transformed by the gospel—and was ejected primarily as a result of ecclesiological conviction.

"Edwards' representation of the church is an exemplary model, not of traditional mechanistic ecclesiology, nor of revivalist and separatist ecclesiology, but of evangelical ecclesiology, which harnesses creative innovative missiological forms to received and systematically constructed Biblical truth" (260). Indeed. This book is highly recommended. It is one of those rare finds useful to scholars, pastors, and church leaders alike.

—Douglas A. Sweeney, Director of the Jonathan Edwards Center at Trinity Evangelical Divinity School



INTERVIEW WITH AUTHOR RHYS BEZZANT

JEC: What first drew you to the subject of Edwards' ecclesiology?

RB: I get more questions about what the church is than just about any other theological topic. Is a campus group a church? Why should I be ordained? Am I cut out to plant a church? I was searching around to write a doctorate on the ecclesiology of some leader in Christian history, when I discovered that no one had written on Edwards' doctrine of the church. I couldn't believe it! This was especially useful because there are not many people in Melbourne researching the history of evangelicalism. We have scholars in patristics, the Middle Ages and the Reformation, and some interest in the Wesleys, but Jonathan Edwards, for example, is barely known. He has proven so helpful to my own thinking about the church in the post-Christian West.

JEC: What do you take to be your book's main scholarly contribution?

RB: When I first approached a supervisor for my thesis in Melbourne, she told me that no serious academic is interested in the ecclesiology of colonial America. My hope then is that this book can show how Edwards' approach to a local church with revivalist aspirations is a magnificent way into understanding eighteenth century social realities, the development of ideas about liberty and human agency, and the part that conservative Protestantism has played in the creation of the modern world. There is much prejudice about Edwards, which presents him as sectarian and pietistic, which needs to be addressed. Despite his ultimate dismissal, it is important that scholars see his pastoral labours as a significant part of his identity and his primary daily focus, which are worthy of serious attention. He was not merely, or even primarily, a philosopher and theologian, though he does approach the questions of church life from a principled and not pragmatic perspective.

JEC: Do you also hope that it will help the clergy and Christian laity? If so, how?

RB: I love the way that Edwards honours the regular patterns of church life, but wants to add to them new expectations of the Spirit's work, missionary outreach, and human responsibility, for example.

The church needs to be part of the social context in which it is located to be effective in witness and service, but more than ever needs to understand its own life as a down-payment on heaven, different from the world around, and providing a model of the way the world will one day be. Edwards understands the church eschatologically, playing an eternally significant role in the divine plan of redemption and not merely an instrument for outreach. The church is not an accidental structure, but an outworking of the gospel. In our fragmented world, the church provides resources to

help us grasp the unitary nature of reality. There is great joy in being part of the church, because we are spared the anxiety of creating ourselves out of nothing. This book addresses the great blind-spot in the West: our individualism.

JEC: What advice do you have for others who would like to study Edwards? Where do we need further research? And what practices are required of those who want to be Edwards scholars?

RB: The study of Edwards is only just beginning, contrary to any rumours you may have heard. You could choose just about any book of the Bible, and investigate how Edwards treated it. I think Edwards' use of 1 John is in serious need of attention! His sermon corpus provides extraordinary resources for understanding the dynamics of pastoral ministry, especially the way he approached the nature of application of Biblical truth. Other pastoral themes yet to be addressed might include, for example, conflict resolution, friendship, conversation theory, leadership development, teamwork and networking, military chaplaincy, or leisure. I would like to read something on the way Edwards expounds the doctrine of the Kingdom of God too. If you are interested in becoming an Edwards scholar, reach out to one of the global Jonathan Edwards Centers for support, read wide before you read deep, and be ready for some surprises.

RHYS BEZZANT



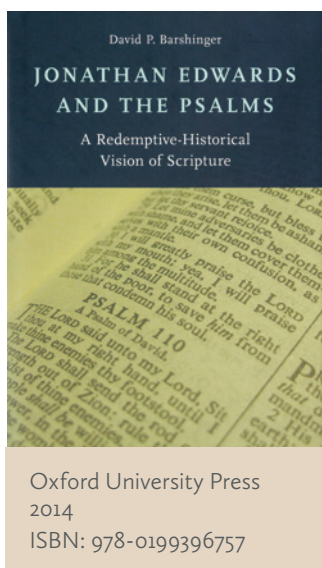
Rhys Bezzant grew up in Melbourne, Australia, and studied German at the University of Melbourne and in the University of Cologne as recipient of a DAAD scholarship. He has served on campuses with the Australian Fellowship of Evangelical Students and as Anglican chaplain to a number

of universities. Since 2004, he has taught at Ridley College, and has enjoyed significant periods of research as a Visiting Scholar at the Yale Divinity School, though his chief delight is to be a talent scout for future ministers of the gospel. His book *Jonathan Edwards and the Church* draws together some of his great passions: the life of the local church, the importance of the study of evangelical history, and learning from the example of others. He is serious about coffee drinking, travel and watching "The West Wing."



JONATHAN EDWARDS AND THE PSALMS: A REDEPTIVE-HISTORICAL VISION OF SCRIPTURE

David Barshinger, former Book Review Editor and Senior Fellow at Trinity Evangelical Divinity School



This is the closest look at Edwards' actual use of Scripture to date. Only two scholars have produced book-length analyses of Edwards' use of Scripture. Robert Brown studied Edwards' interaction with nascent biblical criticism, and Doug Sweeney did a rather short evaluation of Edwards' ministry with the written word (Sweeney is now completing a major study, also for OUP, of Edwards' use of the Bible). But until Barshinger's new volume, nothing had yet appeared that focused scholarly attention at length and in detail on Edwards' actual use of Scrip-

ture. Now we have a careful and close study of Edwards' use of his favorite book—if favorite means the one he cited the most.

Barshinger does an excellent job in this study. It will be a boost to Edwards scholarship. It is thorough, incisive, and well-written. It will be read carefully by Edwards scholars, cited often, and will be attractive to a wide swath of other readers who are interested in Edwards—and their number seems to be growing annually.

One special aspect of this volume is its deep research in the Reformed treatment of the Psalms, so that readers can compare Edwards to Matthew Henry, for example, in a myriad of ways and in depth. The footnotes alone are exceedingly helpful to a wide range of scholars in historical theology, the history of preaching, and the Reformed tradition. But Edwards scholars interested in how America's theologian was influenced by his favorite Reformed Bible commentators—Henry, Poole, and Mastricht—can also go to the index and see every place (and they are legion) where Barshinger shows these commentators' influence on our theologian.

Better yet, Barshinger has included a separate index for references to Scripture passages, including the psalms. Scholars and preachers will now be able to look up what Edwards had to say on this or that verse in other books in his preaching on Psalms, and more importantly, how he dealt with every important passage in the Psalms. An index is of course necessary for this. This alone is worth the price of this book.

Finally, the conclusion is helpful because it compares Edwards' use of the psalms to the ways they were interpreted in the history of theological exegesis. Barshinger also notes how he

tweaked his inherited Reformed tradition.

In short, the publication of this book is great news for Edwards scholarship, preachers, and everyone who wants to get inside

Until Barshinger's new volume, nothing had yet appeared that focused scholarly attention at length and in detail on Edwards' actual use of Scripture. Now we have a careful and close study of Edwards' use of his favorite book—if favorite means the one he cited the most.

the head of one of the greatest expositors of Scripture in the last two thousand years.

—Professor Gerald McDermott, Beeson Divinity School

DAVID BARSHINGER



David Barshinger (PhD, Trinity Evangelical Divinity School) is an editor in the book division at Crossway. He has taught as an adjunct professor at Trinity International University, Trinity Christian College, and Arrowhead Bible College. He is the author of *Jonathan Edwards and the Psalms: A Redemptive-Historical Vision of Scripture* (Oxford University Press, 2014), and

he has written for journals, academic encyclopedias, and Christian magazines. David currently lives in the suburbs of Chicago with his wife, Allison, and their four children.



INTERVIEW WITH AUTHOR DAVID BARSHINGER

JEC: What first drew you to the subject of Edwards and the Psalms?

DB: As I started my PhD, I knew I wanted to dig into Jonathan Edwards, yet with so much written about him, the challenge was finding a way to engage his thought that would shed new light on his person, theology, and ministry. Since I had an interest in biblical interpretation, it seemed like a natural fit to draw the two fields together. And as it turned out, the field of Edwards and the Bible was wide open. As I began to explore the topic of Edwards on Scripture, I wrestled with the challenge of identifying a manageable topic that also carried weight. Edwards was drawn to the Psalms in his private study, in the pulpit, and even in his congregational worship, so because the Psalms meant so much to Edwards—and to the church throughout the centuries—I pursued his engagement with the Psalms and found this to be a significant, fruitful topic.

JEC: What do you take to be your book's main scholarly contribution?

DB: On one level, I hope that my study of Edwards' engagement with the Psalms helps move us away from viewing his biblical interpretation as merely or mainly typological. While Edwards' typology was a distinctive aspect of his exegesis, he interpreted the Bible in so many other ways that defining his exegesis as typological is reductionistic. I suggest that we do better to understand his interpretation—at least in the Psalms—as “redemptive-historical,” constantly oriented to the Bible's overarching theme of the Trinity's work of redemption in history. My study also shows that this redemptive-historical thrust had deep roots in the Puritan-Reformed exegetical tradition. Edwards certainly engaged Scripture in ways his predecessors didn't as he responded to the Enlightenment-era challenges of his day, but he did so by emphasizing Scripture's redemptive-historical trajectory, just as many earlier Reformed exegetes had highlighted in their times. Thus as we seek to understand Edwards' theology, my study underscores that we can do so only by grasping the foundational role of the Bible—and specifically Edwards' redemptive-historical approach to it—for his thought.

JEC: Do you also hope that it will help the clergy and Christian laity? If so, how?

DB: I fear that too much Bible study today remains in the realm of the contemporary. We read the latest commentary or the book by the best-selling preacher but ignore vast swaths of the church universal, which includes not only Christians around the world today but also Christians from centuries past. Our interpretation of Scripture is enriched when we engage with theologians and pastors like Edwards who spent hours upon hours in the Bible. Because they

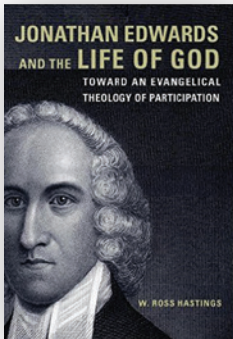
approached Scripture from a different time and place, they offer fresh understandings of the Bible while also keeping us attuned to longstanding Christian tradition. So I hope that my book might give Christians an illuminating perspective on the Psalms. For pastors, the book highlights the time-honored tradition of preaching from the Psalms—even preaching from the Psalms as a divinely inspired book that speaks of the fullness of God's redemption. And the Scripture index offers a practical resource for those wanting to see what Edwards said about a given passage as they teach and proclaim God's Word in their context.

JEC: What advice do you have for others who would like to study Edwards? Where do we need further research? And what practices are required of those who want to be Edwards scholars?

DB: It goes without saying that you'll want to read Edwards. Yet be sure to read not only his published but also his unpublished works, especially his sermons and biblical notebooks. He put a great deal of time, energy, and thought into these manuscripts, and we have much to glean from them about Edwards and his daily fare of intellectual and theological stimulation. They also highlight an area of Edwards studies that remains wide open: his engagement with the Bible. We especially need to see more on Edwards' interpretation of biblical genres and books that have received little to no treatment, such as the Old Testament Pentateuch and historical books and the New Testament Gospels and epistles. As you get into Edwards, also read the secondary literature. Get to know some senior Edwards scholars. Take a trip to the Beinecke Library at Yale, if you can manage it. And be sure to keep a steady writing routine. Far-off dreams are best realized by meeting daily milestones!



NOTEWORTHY PUBLICATIONS



Jonathan Edwards and the Life of God: Toward an Evangelical Theology of Participation

W. Ross Hastings

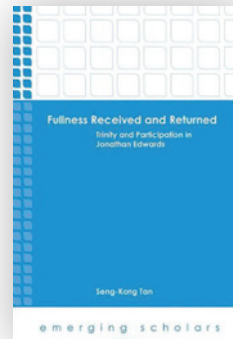
Fortress Press

January 2015

ISBN: 145148769X

Jonathan Edwards and the Life of God aims to offer a retrieval of Edwards' theology of participation for contemporary evangelical

theology. It critically expounds and elucidates the concept of participation in God, or theosis, in Edwards' Trinitarian theology as it relates to three unions: the three persons of the Trinity, the hypostatic union of the divine and human in Christ, and that of believers with Christ. This volume brings Edwards' rich theological work into conversation with the patristic (Augustine and the Cappadocians) and Reformed traditions (Calvin and, especially, Barth), in order to construct with Edwards a more hopeful, liberating, and truly human version of Christian life.



Fullness Received and Returned: Trinity and Participation in Jonathan Edwards

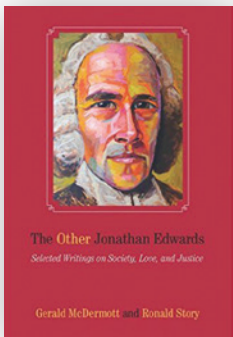
Seng-Kong Tan

Fortress Press

January 2014

ISBN: 1451469322

Seng-Kong Tan argues that human participation in the divine - a classical theological axiom most notably associated with the Eastern Orthodox tradition - is a central theme in the theology of Jonathan Edwards. This notion, Tan contends, is found in the Trinitarian self-giving and self-communication of God and actualized in the historical event of the incarnation. As such, it is a defining motif for the entire systematic sweep of Edwards' theology, which Tan utilizes to focus and unpack the contours of Edwards' theology. *Fullness Received and Returned* situates Edwards' thought within the folds of the classical theological tradition, while arguing that Edwards' is a unique and creative form of Reformed theology.



The Other Jonathan Edwards: Selected Writings on Society, Love, and Justice

Gerald McDermott & Ronald Story

University of Massachusetts Press

June 2015

ISBN: 1625341520

Widely regarded as perhaps America's greatest theologian, Jonathan Edwards still suffers the stereotype of hellfire preacher obsessed with God's wrath. In this anthology, Gerald

McDermott and Ronald Story seek to correct that common view by showing that Edwards was also a compassionate, socially conscious minister of the first order. Jonathan Edwards was, in sum, a worldly as well as spiritual reformer who resisted the materialistic, acquisitive, and individualistic currents of American culture. For these reasons, McDermott and Story think he may have lessons to teach us today.



Edwards on the Christian Life: Alive to the Beauty of God

Dane C. Ortlund

Crossway

August 2014

ISBN: 143353505X

In *Edwards on the Christian Life*, Dane Ortlund invites us to explore the great eighteenth-century pastor's central passion: God's resplendent beauty. Whether the topic was the nature of love, the preeminence of Scripture, or the glory of the natural world, the concept of beauty stood at the heart of Edwards' theology and permeated his portrait of the Christian life. Clear and engaging, this accessible volume will inspire you to embrace Edwards' magnificent vision of what it means to be a Christian: enjoying and reflecting the beauty of God in all things.



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“RESOLVED, TO LIVE
WITH ALL MY MIGHT,
WHILE I DO LIVE.”

–Jonathan Edwards
Resolution #6 of 70