

EDWARDSEANA

ISSUE 4
Fall 2018

INSIDE

Edwards Center Events

Book of the Year

Jonathan Edwards
Center Gateway

Book Review



Welcome to the fourth annual installment of our journal. We're glad to have you with us. Here's a taste of what's to come:

During the past year at TEDS, we've hosted two lectures and published two books. The lectures, by Gerry McDermott and Oliver Crisp, are available on our website (<http://jecteds.org/resources/media/>). The books, *Jonathan Edwards and Scripture: Biblical Exegesis in British North America* (Oxford University Press; co-edited by former Center Fellow, David Barshinger) and *The Essential Jonathan Edwards* (Moody Publishers, co-authored by former staff member and student, Owen Strachan), are available for purchase through your favorite local bookstore.

This year, we celebrate the founding of a new, global Jonathan Edwards Center in California. The Jonathan Edwards Center at Gateway Seminary will be directed by Dr. Chris Chun. We also look forward to our next global congress, hosted by the Edwards Center Benelux in Leuven in 2020. Stay tuned for further details.

In this journal, we always note important new books in Edwards studies and highlight our annual book of the year. This time, the choice was clear. The award went to the long-awaited reference work by colleagues at the Edwards Center at Yale, contributed to by Edwards scholars all around the world, *The Jonathan Edwards Encyclopedia* (William B. Eerdmans).

We also applaud the winner of our graduate student paper competition. This year's prize (\$1,000 U.S. and publication in *Jonathan Edwards Studies*) goes to Ricky Njoto. Please encourage any brilliant students interested in Edwards to enter next year's contest. (<http://jecteds.org/blog/2018/07/20/2018-graduatestudent-paper-competition-winner/>).

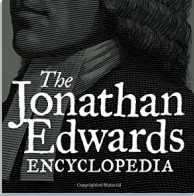
We also want to plug events here at TEDS. During the coming year, we're hosting lectures by David Kling of the University of Miami and Michael Haykin of the Southern Baptist Theological Seminary. We would love for you to attend. Our events are free and open to the public as well as available online.

Thanks so much for staying in touch. We hope to see you soon!

A handwritten signature in dark ink, reading "Douglas A. Sweeney". The signature is fluid and cursive, with the first name "Douglas" being more prominent.

Douglas A. Sweeney
Director, Jonathan Edwards Center, TEDS

FEATURED CONTENT



BOOK OF THE YEAR *JONATHAN EDWARDS* *ENCYCLOPEDIA*

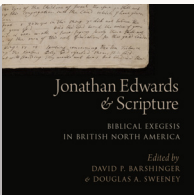
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JEC GATEWAY: **EDWARDS CENTERS** **ADD 10TH LOCATION** *by Joey Cochran*

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BOOK REVIEW *JONATHAN EDWARDS* *AND SCRIPTURE:* *BIBLICAL EXEGESIS* *IN BRITISH NORTH* *AMERICA*

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Oct.18.2018

EDWARDS AND THE CHURCH

PRAYER: JONATHAN EDWARDS AND THE COGNITIVE SCIENCE OF RELIGION

David Kling

11:00 a.m. | *Trinity International University, Hinkson Hall*

This presentation examines recent studies on prayer in the fields of anthropology and the cognitive science of religion (CSR) and applies those findings to Jonathan Edwards' views of prayer. In Edwards' personal life, his sermons and other writings, and in requests from his congregation ("prayer bids"), what was the focus of prayer, particularly petitionary prayer? What was its purpose? Through which mode of causation was God most likely to act? How did God "answer" or respond to prayer requests? How did one learn to recognize the presence of God in prayer? CSR research opens up constructive possibilities for addressing these questions both in Edwards' day and ours, yet also raises other questions regarding the nature of human personhood.

Nov.1.2018

ANDREW FULLER AND ENGLISH EDWARDSEANISM

Michael Haykin

11:00 a.m. | *Trinity International University, Hinkson Hall*

Andrew Fuller (1754-1815), the leading Baptist theologian of the late eighteenth century, is also the main purveyor of Edwardseanism in the British Isles in the same era. Despite criticism Fuller unabashedly promoted an Edwardsean view of conversion, revival, mission, and biography. This lecture will particularly examine the way that Fuller's memoir of his close friend Samuel Pearce is replete with Edwardsean themes.

DIRECTOR SPEAKING ENGAGEMENTS

Younger Theologians Colloquium

North American Lutheran Church, Denver, CO
August 12–14, 2018

Faculty of Church History and Historical Theology

*Southern Baptist Theological Seminary and
Boyce College, Louisville, KY*
September 20, 2018

“Biblical Interpretation and Early Transatlantic Evangelicalism,” a conference co-sponsored by the University of Heidelberg and the Andrew Fuller Center

*Southern Baptist Theological Seminary,
Louisville, KY*
September 21–22, 2018

Puritan Reformed Theological Seminary

Grand Rapids, MI
October 4, 2018

“A United Church in a Divided Culture,” New England District Association Conference

*Evangelical Free Church of America,
Spofford, NH*
October 16–17, 2018

“Regeneration, Revival, and Creation: Religious Experience and the Purposes of God in the Thought of Jonathan Edwards,” inaugural conference of the Jonathan Edwards Center

Gateway Seminary, Ontario, CA
January 15–16, 2019

Fellowship in the Pass Church

Beaumont, CA
January 20, 2019

Series of four lectures to the PhD and ThM students and faculty

Gateway Seminary, Ontario, CA
January 22–25, 2019

Westminster Presbyterian Church

Elgin, IL
February 24, 2019

Renewal Church

Evanston, IL
March 24, 2019

Center for Pastor Theologians

Oak Park, IL
June 3–5, 2019

Interested in learning more about Jonathan Edwards?

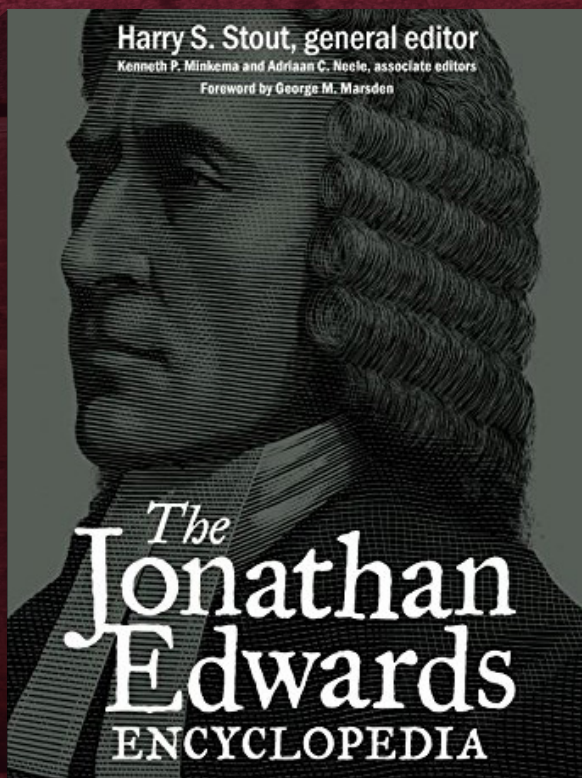
To listen to incredible lectures on the life of Edwards visit **jecteds.org**

PAST LECTURES INCLUDE

- | | |
|-------------------------|--|
| Oliver Crisp | Jonathan Edwards on Creation (pictured right) |
| Reiner Smolinski | Cotton Mather and Jonathan Edwards on Natural Philosophy and Noah's Flood |
| Kenneth Minkema | Writing the Dead: Death & Memory in the Edwards Family in the 18th Century |

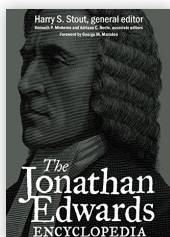


Book of the YEAR



THE JONATHAN EDWARDS ENCYCLOPEDIA

Harry S. Stout, general editor



The long-awaited Edwards Encyclopedia is here. With nearly 400 entries by 169 scholars, as well as a “Foreword” by George Marsden, it is a culmination of many years of labor in New Haven as well as the spread of Edwards studies during the past generation through a wide array of scholarly institutions around the world.

This landmark volume features well-known scholars writing on topics about which they have already published books: Robert Brown on “Biblical Languages (Hebrew and Greek),” Ronald Story on “Charity,” Rhys Bezzant on “Ecclesiology,” Ava Chamberlain on “Elizabeth Tuttle Edwards (b. 1645),” Jan Stievermann on “German Pietism,” Thomas Kidd on “Great Awakening,” Sang Hyun Lee on “Habit,” Oliver Crisp on “Idealism,” Seng-Kong Tan on “Incarnation,” Gerald McDermott on “Islam,” Donald Whitney on “Piety,” Ray Yeo on “Regeneration,” Stephen Stein on “Scripture (Exegetical Sources),” David Kling on “Second Great Awakening,” Terrence Erdt on “Sense of the Heart,” Amy Plantinga Pauw on “Trinity,” and Stephen R. C. Nichols on “Typology,” for example.

Perhaps more importantly, it also features lesser-known, up-and-coming scholars treating topics on which they have learned a great deal: Allan Hedberg on “Aging,” Ryan Hoselton on “William Ames,” Joseph Tyrpak on “David Brainerd,” Reita

Yazawa on “Covenant,” David Komline on “Sereno Edwards Dwight (1786-1850),” David Barshinger on “Hermeneutics,” Roy Mellor on “An Humble Inquiry (1749),” Craig Biehl on “Merit of Christ,” Daniel Cooley on “Edwards Amasa Park (1808-1900),” Jon Hinkson on “Providence,” Ryan Griffith on “Spiritual Gifts”—this list could go on and on.

Several contributors wrote many different entries—most importantly Ken Minkema, Associate Editor of the volume and Executive Editor of the Edwards Center at Yale.

As the editors have written in the volume’s “Introduction,” the Encyclopedia “fills an essential gap” in reference works about Edwards and his world. It corrects “certain stubborn errors or myths about Edwards’s life and those of his family and acquaintance[s].” It also provides “succinct synopses of topics large and small, well known and little known in Edwards’s life, as well as easily referenced sketches of the

The encyclopedia fills an essential gap in the reference works about Edwards and his world.

people and events of his times, any or all of which can be followed up in more depth by consulting the suggested readings at the end of each entry” (p. x).

Stout, Minkema, and Neele hope to publish an expanded, online version of this work,

which will include new entries on subjects identified by readers as important to the study of Edwards’ life, times, and legacies in the future. So our thanks should go today both to those who have made this letterpress book possible and those who will engage and improve it in days ahead.

Interview with the Encyclopedia Authors

JEC: When and why did you decide to publish an Edwards encyclopedia?

We started this about five years ago. The appearance of *The Theology of Edwards*, by McClymond and McDermott, which came after a string of other reference books on him, as well as successful reference books of this sort on other major figures in the Christian tradition, convinced us that an encyclopedia on Jonathan Edwards was called for.

JEC: What do you take to be this project’s most important contributions to Edwards scholarship?

We hope the topical breadth of it is helpful. Entries on theological doctrines stand surrounded by entries on contemporary figures and events, showing the connection of theology to lived history. Also, we are proud that this volume was produced as an online community-sourcing effort, in which all aspects, from announcing the project, to recruiting contributors, to assigning entries and exchanging drafts and revisions, to final submission, all was done online in a secure environment.

JEC: What audience did you have in mind when you wrote this work? Is it written for academics or is it aimed also at clergy or other non-specialists?

We aimed for a varied audience: specialists,

certainly, but also those not familiar at

Entries on theological doctrines stand surrounded by entries on contemporary figures and events, showing the connection of theology to lived history.

all with Edwards, or those familiar with certain aspects of him. This provides a quick reference for checking facts, or for getting a fuller picture about some area of Jonathan Edwards’ thought, or introducing topics not usually associated with Edwards, or correcting some stubborn myths or bits of misinformation that have endured.

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 scholars of Edwards and his social and intellectual contexts?

We advise multidisciplinary approaches, which requires training in several disciplines. While the study of the history of theology is important, the imperatives of scholarship today call for historical

contextualization and broader perspectives, cross cultural, transoceanic. Language skills are important: Latin for the early modern period, as well as languages of European colonizing countries, in order to engage historical sources, whether printed or in manuscript. Edwards' involvement in Native American missions points to the need for specialists fluent in Indian dialects and knowledgeable about Indian cultures.



Meet the Authors

This work is the collaborative effort of three cornerstone professors in the field of Edwards studies.

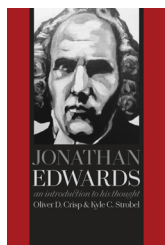
Dr. Harry S. Stout has published numerous works, including *The New England Soul: Preaching and Religious Culture in Colonial New England* (1986) and *George Whitefield, Divine Dramatist* (1991), and several edited books, including *New Directions in American Religious History* (1997), *Religion in American History: A Reader* (1997), and *Religion and the Civil War* (1998).

Dr. Kenneth P. Minkema is the Executive Editor of *The Works of Jonathan Edwards* and of the Jonathan Edwards Center & Online Archive at Yale University, and serves

on the Research Faculty at Yale Divinity School and as Research Associate at the University of the Free State, South Africa.

Dr. Adriaan Neele is the Professor of Historical Theology at Puritan Reformed Theological Seminary. He was Professor of Historical Theology and Director at the Jonathan Edwards Centre at the University of the Free State, South Africa. Since 2007 he serves as Research Scholar and Digital Editor at the Jonathan Edwards Center at Yale University, and as a member of various businesses and academic boards.

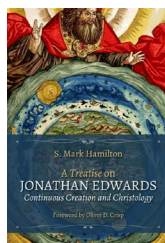
NOTEWORTHY PUBLICATIONS



Jonathan Edwards: An Introduction to His Thought

Oliver D. Crisp and Kyle C. Strobel

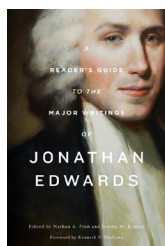
This fine introduction to a selection of timely topics in Edwards' philosophical theology represents the work of Crisp and Strobel well. Their new, co-written book recapitulates the leading themes treated in their earlier works, engages them in relation to contemporary concerns, and offers guidance for theologians of retrieval who want to "become Edwardsean," as they say in the book's final chapter, improving upon Edwards in Edwards' own critical spirit, carrying classical Calvinism into the future. Anglo-American, analytic, and constructive Reformed Protestants who wish to retain a classical doctrine of God and creation, retrieving concepts and arguments from the mainstream Christian tradition in the service of churchly theological work in the present, will find no better models for their work than Crisp and Strobel.



A Treatise on Jonathan Edwards, Continuous Creation and Christology (A Series of Treatises on Jonathan Edwards, Vol. 1)

Mark Hamilton

This is the first book in a series "given exclusively to the select publication of cutting-edge research" on Jonathan Edwards' life and thought (unpaginated front matter) by the JESociety. In this short essay (about a hundred pages in length), Hamilton addresses a rather controversial cluster of Edwards' doctrines regarding God, creation, and Christology. Taking to task those who claim that Edwards' handling of these doctrines verges on the incoherent and/or places Edwards beyond the pale of classical Christian orthodoxy, Hamilton contends "for the coherence of both Edwards' doctrine of continuous creation as well as what [he refers] to as Edwards' Continuous Christology" (pp. 10-11), rehabilitating Edwards' reputation as a resource for constructive but traditional Christian thinkers.



A Reader's Guide to the Major Writings of Jonathan Edwards

Nathan A. Finn and Jeremy M. Kimble, editors

Christians wanting to dip into Edwards' daunting prose but seeking expert help in doing so will find it in this book. The tour guides are clear, edifying, and reliable. They don't discuss all of Edwards' massive body of work, but they treat most of his greatest hits—and do so in the service of what Edwards, quoting the biblical book of James, called "true religion." The book's chapters introduce one or more of Edwards' most important texts, offer the most salient aspects of these writings' historical background, provide a summary and detailed analysis of their contents, and apply them to the lives of contemporary readers. This project is produced by and for evangelicals. Other Christians, not to mention non-Christians, will likely feel as though its chapters were not written mainly for them. Nonetheless, it serves its target audience admirably.

UPCOMING CONFERENCE



Andrew Fuller Conference:
Biblical Interpretation and Early
Transatlantic Evangelicalism

Sept. 21–22. 2018

BIBLICAL INTERPRETATION AND EARLY TRANSATLANTIC EVANGELICALISM

The Southern Baptist Theological Seminary

The objective of the conference aims to bring the historiography of early transatlantic evangelicalism together with the history of biblical interpretation. The goal is to understand the exegesis of various eighteenth-century exegetes in their intellectual, cultural, and religious contexts.

Two recent academic developments have largely inspired the vision for this conference. The first is the recent interest devoted to Jonathan Edwards as an exegete. Scholars like Douglas Sweeney, Robert Brown, and Stephen Stein have shed important light on Edwards' theology, ministry, and context by engaging his exegesis. The second is the publication of Cotton Mather's *Biblia Americana* by a team of scholars under the editorial leadership of Reiner Smolinski and Jan Stievernann. These volumes (so far Vol. 1, 3, 4, 5, and 9 have been published) have yielded tremendous insight into early American literature, intellectual history, and religious expression.

However, more work is needed to understand the role of biblical interpretation in the early evangelical movement from a transatlantic perspective, as well as the important (but largely neglected) role of evangelicals in the broader history of biblical interpretation.

GRADUATE STUDENT PAPER COMPETITION 2018 AWARD RECIPIENT

The Jonathan Edwards Center at TEDS is pleased to present the third annual award for a graduate student paper on Jonathan Edwards to **Ricky Njoto**, whose winning entry is entitled, *“Supper in the Hands of a Sensitive Preacher: Edwards’s Use of the Bible in His Sacramental Sermons on 1 Corinthians 10.”*

PAPER SUMMARY

The essay analyzes Jonathan Edwards’ hermeneutics in his four sermons on the Lord’s Supper from 1 Corinthians 10. The complexity of Edwards’ theology, especially of the Lord’s Supper, is subtly demonstrated in his use of biblical references. The essay demonstrates that, although Edwards’ hermeneutical methods are difficult to understand by modern minds, his biblical

references are not mere proof-texts as modern assumption suggests. This is only observable when one inquires more deeply into his other sermons and writings as his references often form a web that connects such writings. Edwards’ use of the Bible is crucial in shaping both his sacramental theology and his homiletical oratory.



WINNER BIO

At the time of submission of the essay, Ricky Njoto was a graduate student at Ridley College, Australian College of Theology. He is now serving as a pastor of Church on the Corner, Camberwell, while planning on taking

a MTh research. His current research interests include Evangelical History (especially Edwards, Whitefield, and Wesley), modern Asian theology, and how the former affects the latter.

ANNUAL JONATHAN EDWARDS CENTER 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 \$1,000 (US) and will be published in *Jonathan Edwards Studies*.

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

Please direct queries and submissions to Doug Sweeney at **dsweeney@tiu.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 they 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, 2019

AWARDS

- Cash prize of \$1,000 (US)
- Publication in *Jonathan Edwards Studies*.
- The winner will be announced on August 1, 2019

JEC GATEWAY: EDWARDS CENTERS ADD 10TH LOCATION

By Joey Cochran

In March 2018 another Jonathan Edwards Center was added to the list of global Jonathan Edwards centers—bringing the number of affiliated international centers to ten and making the United States the first country to have three centers (Connecticut, Illinois, California). This new Jonathan Edwards Center is located at Gateway Seminary in California and will be a source of Edwards-related studies and scholarly production for the West coast of the United States.

Gateway Seminary's President Jeff Iorg asserted that "the JEC at Gateway Seminary will serve as a research, education and publications hub for the study of Edwards and his connection with Baptist history."¹

Chris Chun (Ph.D. University of St. Andrews) directs the Jonathan Edwards Center Gateway. Chun's doctoral research on the legacy of Jonathan Edwards upon the Particular

Baptists, especially Andrew Fuller, is a demonstration of the Transatlantic influence of the Northampton sage during the later eighteenth and early nineteenth centuries. Gateway, being a Baptist seminary, now emblematically sits at the mouth to which the headwaters of Edwards' thought continue to stream into the Baptist ocean. Though there have been a couple of times in history where it seemed as if the stream of

Edwards' thought might dry up and evaporate, we do not currently live in a declension of interest in Edwards.

The JEC at Gateway Seminary will serve as a research, education and publications hub for the study of Edwards and his connection with Baptist history.



¹ <http://www.bpnews.net/49980/jonathan-edwards-center-to-open-at-gateway-in-2018>



Rather, since Perry Miller famously revived interest in Edwards studies during the mid-twentieth century, Edwards' thought has effusively spread globally from the epi-center that Miller created at Yale University, when he conceived the project of publishing *The Works of Jonathan Edwards* in 1953. The current era in Edwards studies may be analogically kin to the Presbyterian John Erskine's and the Baptist Andrew Fuller's time, during the late eighteenth century, when Edwards' theology rapidly spread across the Transatlantic circuit and further into the reaches of continental Europe, namely Germany and Amsterdam. The addition of this tenth global center of Edwards studies is yet one more example of this ongoing surge of interest in the pastor-theologian, Jonathan Edwards.

The Jonathan Edwards Center at Gateway Seminary will host lectures, conferences,

and an annual graduate student paper competition. The inaugural conference for this center will be held January 15-16, 2018. The conference is entitled: "Regeneration, Revival, and Creation: Religious Experience and the Purposes of God in the Thought of Jonathan Edwards." Three plenary speakers have accepted an invitation to speak at this conference: Douglas Sweeney, Michael Haykin, and Oliver Crisp. In addition to the three plenary speakers, there will be a selection of parallel sessions delivered during the two-day conference by both junior and senior scholars in the field of Edwards studies. You may wish to mark your calendar and keep up with the details regarding the schedule, lodging, and pricing for this conference by visiting the event page found at the bottom of JEC Gateway's home page (<https://www.gs.edu/academics/jonathan-edwards-center/>).

Joey Cochran is the Assistant Director and Senior Fellow of the Jonathan Edwards Center at Trinity Evangelical Divinity School, where he studies Church History under Douglas A. Sweeney's supervision. He is the Pastor of Adult Discipleship at Calvary Memorial Church in Oak Park and is a Fellow of the Center for Pastor Theologians.

INTERVIEW WITH CHRIS CHUN

Director, Jonathan Edwards Center Gateway

JEC: Can you tell us about the origins of the Edwards Center at Gateway? How did the Center come to be, and why is it based in California?

First of all, I appreciate this privilege of being interviewed. The dream of JEC at Gateway started when Adriaan Neele of the Yale Center approached me about the possibility of hosting an affiliated center on the West coast at Gateway back in October of 2016. As you know, there are numerous international Edwards Centers around the globe, but domestically, the Midwest Center at Trinity Evangelical Divinity School is the only affiliated Center. In addition to the existence of some notable Edwards scholars on the West Coast, Adriaan informed me that Yale's JEC website attracts a high amount of internet traffic from California each year. In other words, there is a sizable interest in Edwards from this sector, and I suspect those are some of the essential ingredients for establishing a West Coast Center. After this initial encounter, I worked closely with Yale colleagues Adriaan Neele and Ken Minkema, as well as my Gateway colleagues Michael Martin and John Shouse to turn this dream into a reality.

JEC: What are your long-range goals for the Center?

Well, regarding the vision for the West Coast Center, I am very much indebted to Doug Sweeney and JEC at TEDS. I needed to hammer out what the Center would look like before proposing it to President Jeff Iorg. That is when I contacted Doug. The helpful advice I received in March 2017

gave me an idea and stimulated concepts for a Center like this one. You could say the Gateway Center is modeled after the Center at Trinity mostly, yet

I do have a personal interest in researching Edwards' influence on Baptist figures such as Andrew Fuller, William Carey, Isaac Backus, Richard Furman, Charles Spurgeon, Adoniram and Ann Judson and others. However, the goal is to serve as a research, education, and publication hub for Edwards studies on the West Coast in general. The Center will seek to strengthen existing doctoral and visiting scholar programs and build a network with international scholarly communities as well as local churches in the Inland Empire and Los Angeles basin of California.

JEC: How can people get involved?

First, in addition to visiting the JEC at Gateway Seminary website, I would like people to come and visit our physical Center in Ontario, California. It is a perfect space to be inspired and research America's greatest theologian. There will be physical holdings of primary and secondary collections as well as an oil painting portrait of Edwards by Oliver Crisp. What is more, there will be a central, mahogany trestle library table, an oriental rug, other framed pieces of Edwards' notes in his own handwriting, etc. All of these are designed to inspire the researchers! On the other side of the wall is a life-size mural of Edwards' desk. The physical Center is



coming together nicely. A very generous person donated funds to help furnish the Center. So we have been ordering and purchasing decor and, I must say, last month felt like opening Christmas gifts for nerds! The Jonathan Edwards Society and Rob Boss have graciously provided an offline installation of The Miscellanies Project. This is accomplished by beautifully visualizing Edwards' "Miscellanies." The Center will have a new computer with a touchscreen that will give access to Yale's digital *Works of Jonathan Edwards Online* as well as *Jonathan Edwards Online Journal*. Second, I want to encourage people to

scholars from other institutions serving on the board today. The current board members are John Shouse, Oliver Crisp, Ken Minkema, Robert Caldwell, Mark Rogers, and Kyle Strobel. The board will have a voice on anything related to the Center, such as selecting the themes of conferences, speakers, parallel papers, etc. The commitment is about three years of service. It won't require too much time. This board exists so that Edwards scholars can have input in the direction of the Center. I am thinking one annual board meeting either in person or by video conferencing. Most business will be conducted via email correspondence.

The goal is to serve as a research, education, and publication hub for Edwards studies on the West Coast.

apply for our visiting scholar program. Visiting scholars will have the opportunity to engage in conversations with scholars like Oliver Crisp, Kyle Strobel, Mark Rogers, and myself. Visiting scholars might be invited to give a JEC lecture, or perhaps even teach a PhD/ThM seminar in Edwards, with compensation for their service. Visiting scholars will have access to student/faculty housing significantly discounted from the market rate as well as have access to all research facilities, which may include a carrel in the library or an office space elsewhere on campus.

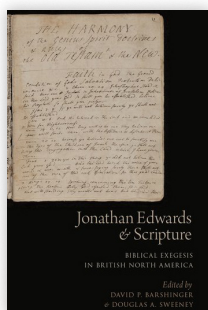
That's not all. Well-published authors are encouraged to serve on the advisory board of JEC at Gateway. We have Edwardsean

Last, everyone is invited to our inaugural conference on January 15-16, 2019. During the opening banquet (January 15), Ken Minkema will share the vision and accomplishments of JEC at Yale. Adriaan Neele will talk about all the affiliate JECs around the globe, and there will be a panel discussion by the board members. Immediately following the dinner will be the opening ceremony of the physical Center at Gateway Seminary. Oliver will describe his newly showcased painting, and Rob Boss will speak on the visual Edwards. The next day (January 16) is the conference itself. I am pleased to announce that plenary speakers will be Doug Sweeney, Michael Haykin, and Oliver Crisp. I intend to publish these papers and the essays from parallel sessions as conference proceedings.

BOOK REVIEW

JONATHAN EDWARDS AND SCRIPTURE: BIBLICAL EXEGESIS IN BRITISH NORTH AMERICA

David P. Barshinger and Douglas A. Sweeney, editors



It seems as if almost every conceivable topic has been studied, analyzed, and written about in Jonathan Edwards studies; the sheer number of titles is far-reaching, as there are more than can be read in a lifetime. Simply perusing M. X. Lesser's annotated bibliography, *Reading Jonathan Edwards* (Eerdmans, 2008), might be a discouraging experience for research students. Attempting to make an original contribution in the field of Edwardsean scholarship is an intimidating task.

This is why *Jonathan Edwards and Scripture: Biblical Exegesis in British North America*, coedited by David Barshinger and Douglas Sweeney, is such a landmark endeavor exposing a glaring lacuna. The prominence of the Bible in Edwards' thought is a secret to no one. Yet as Barshinger, the author of the monograph *Jonathan Edwards and the Psalms* (OUP, 2014), correctly points out, it has "rarely received the attention it deserves" (1). Likewise, Sweeney, who recently released *Edwards the Exegete* (OUP, 2016), notes that the collected essays in this volume "represent the tip of an iceberg" (250), which could be encouraging news for research students. This new release answers "resounding calls for more attention to Edwards' work on the Bible by offering a sustained reflection on his exegesis" (8).

The coeditors of this collected work accomplished this task by assembling

one of the most impressive groups of academicians in recent memory. I commend Oxford University Press for publishing this excellent compilation. Most of its 16 contributors are either already published authors with Oxford University Press or Yale University Press, if not both, and in some cases have produced numerous titles with these distinguished academic publishers. The coeditors of this volume have been successful in enlisting a group of first-tier scholars with impeccable credentials that bring authority to this volume. If the aura of authority was what was meant to be established, the coeditors were enormously successful. Although appropriate academic credentials alone do not necessarily guarantee high quality, in this case every chapter makes a stellar contribution – an exceptional achievement in a multi-authored volume. This work, therefore, succeeds in presenting the current scholarly interests of Jonathan Edwards as an exegete.

Kenneth Minkema portrays Edwards as an “energetic self-organizer” who meticulously categorized his reading lists, the subjects of inquiry notebooks, and a biblical index (15). Minkema brings out a fascinating and novel account of Edwards poring over “the sacred texts to find new ways to coax answers out of the familiar narratives” (18). Minkema shows how Edwards over his lifetime shifted his methods of studying and applying scripture both in his published as well as unpublished writings. Similarly, Stephen R. C. Nichols,

Insights abound throughout many of these essays into biblical exegesis in early America in general.

not to be confused with Stephen J. Nichols, contributes a chapter on the theological hermeneutics of America’s premier theologian. If a research student wishes to get a glimpse of what academic documentation ought to be, Adriaan Neele’s essay on biblical commentary offers a commendable model, especially in its footnotes. Neele’s comparison of early modern commentators such as

Matthew Poole and Mathew Henry and Edwards is telling. Thanks in part to the recent publication of Cotton Mather’s *Biblia Americana*—Mather, of course, being chief among the early-modern American biblical commentators—insights abound throughout many of these essays into biblical exegesis in early America in general.

Charles Hambrick-Stowe, Jan Stievertmann, and Ryan Hoselton highlight the spiritual and affective theology of Edwards. They underscore how experiential piety impacted Edwards’ exegesis. Edwards expressed

what Hambrick-Stowe calls “kindred spirituality,” akin to Moravian leaders such as Nikolaus Ludwig von Zinzendorf (80) and in the line of the American pietistic tradition of Cotton Mather (96). Stievertmann and Hoselton argue that while Edwards was traditional in his defense of the “absolute authority” of scripture, he, much like Mather, displayed a strong awareness of historical dimensions of the text and wrestled with a historical-critical paradigm. Edwards’ experiential model verified that the Spirit was active, thereby enlightening minds and hearts about

the Word of God (104).

This naturally leads one to wonder whether Edwards was an evangelical. Gerald McDermott’s answer is that “it depends on what the word means.” If “evangelical” implies that “one’s private interpretation of Scripture [is] final,” then McDermott says Edwards was not an evangelical. He was evangelical, though, in the sense

that his theology was grounded in a “traditional way” of interpreting Scripture (248). Be that as it may, according to Stephen Stein, editor of three volumes of Yale’s critical edition of *The Works of Jonathan Edwards* that deal with Edwards and scripture (*Apocalyptic Writings*, volume 5, *Notes on Scripture*, volume 15, and *The “Blank Bible,”* volume 24), while Edwards espoused a critical view of the Roman Catholic understanding of the Virgin Mary, he yet articulated a “high regard for her role in the life of Christ and salvation history” (185).

This collected work also carries a couple of graphic representations of data. David Kling’s chapter offers a helpful table charting Edwards’ “conversion usage” in the pulpit by correlating the years when Edwards preached with the corresponding number of sermons treating the theme of conversion (224). Kling compares Edwards’ sermons with John the Baptist’s ministry, “preparing the way of the Lord.” Kling sees Edwards’ preaching during the Great Awakening as preparing the way for the coming of the great itinerant evangelist, George Whitefield, and the spiritual harvest that followed, as hundreds were converted in the Connecticut River Valley (231). Similarly, James Byrd, who has previously contributed a substantial amount of work on the use of scripture in the American revolutionary war, also provides a table that illustrates “Most-Cited Biblical Chapters on War” (209). He uses this evidence to assert that Edwards

This groundbreaking collection of essays will benefit researchers, graduate students, and anyone who might be interested in the role biblical interpretation played in the early-modern evangelical movement.

was indeed in line with many other New England ministers who were connecting “spiritual and military warfare” (210).

One of the unique features of *Jonathan Edwards and Scripture* is the interaction between the disciplines of biblical studies and the history of Christian thought, which is unconventional in Edwards studies today. This publication, therefore, turns fresh ground and is poised to set a new trend. For instance, Mark Noll tackles the scriptural passages regarding Jacob’s Wrestling in Genesis 32:22-32, and compares and contrasts Edwards with other well-known commentators and hymn writers of his day, such as Matthew Poole, Matthew Henry, Cotton Mather, August Hermann Francke, and Charles Wesley. Moreover, Ava Chamberlain grabs attention at the beginning of her chapter on Jonah’s whale with reference to *Moby Dick*. How often do you see these words together: Jonah’s whale, *Moby Dick*, and Jonathan Edwards? Chamberlain’s

comparison of Mather's and Edwards' treatments of the sign of Jonah, as well as its implications for "critical historical methodology" in defense of their traditional faith, is a fascinating account (155-161). She asserts that "whereas Mather deftly employed his scientific learning to support the historicity of the Bible, Edwards was less preoccupied with demonstrating the literal truth of the text" (162). Robert Brown, whom Mark Noll calls "path-breaking" (108) in this significant but neglected field, also opens uncharted terrain by exploring Edwards' interaction with the French Catholic clerical establishment, including Richard Simon and Louis Ellie Du Pin (136). Brown argues that as Edwards wrestled with problems often associated with Mosaic authorship in the Pentateuch, he shared the "early modern assumption" of Du Pin, yet was more than just a "consumer of European ideas." Brown observes that Edwards' commentary reveals the "complex and nuanced nature of early American biblical interpretation" (143). Michael McClymond's interdisciplinary essay deals with Johannine themes in Edwards. McClymond's engagements with contemporary Johannine scholars like the late Leon Morris, Craig Keener, and most notably Richard Bauckham, points to a posthumous legacy of Edwards on the gospel of John, making it a unique contribution.

Should there be any criticism of this splendid new release, at the risk of sounding overly politically correct, I notice that all contributors are either from the United States or Europe. I think this volume could have benefited from having at least one contributor from the majority world. However, there

have been important recent discussions concerning Jonathan Edwards and the future of global or world Christianity. I am not advocating for racial diversity in this review (as valuable as that may be) as much as attesting to the fact that because the non-western world did not experience the Protestant Reformation and the enlightenment in a way that the West did, scholarly insights from Africa, Asia, and Latin America perhaps could yield a different take (not right or wrong per se) on early-modern, western hermeneutics in general and Edwards' exegesis in particular. That said, I understand that as the subtitle indicates, this book is primarily about Europe and America, thus selecting scholars from those regions makes sense.

Kudos to Barshinger and Sweeney. As coeditors, they have done a tremendous service in advancing Edwards studies by showcasing the need for this important but mostly neglected scholarly topic. Furthermore, these essays collectively have successfully demonstrated the cutting edge and growing interests of leading Edwards scholars. This publication is the amalgam of the history of Christian thought, history of biblical interpretation, and biblical studies – all pleasing occurrences at a very reasonable price! In the final analysis, I believe this groundbreaking collection of essays will benefit researchers, graduate students, and anyone who might be interested in the role biblical interpretation played in the early-modern evangelical movement.

Chris Chun, Director of Jonathan Edwards Center at Gateway Seminary, Ontario, California

JONATHAN EDWARDS CENTER AT YALE & ITS GLOBAL NETWORK

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. Officially incorporated in 2003, the Yale Center has developed a major online presence and has sought to create other Centers that can serve as a physical and virtual bridge between diverse groups and the riches of the Edwards corpus. The mission of the Jonathan Edwards Center is to support inquiry into the life, writings, and legacy of Jonathan Edwards by providing resources that encourage critical appraisal of the historical importance and contemporary relevance of America's premier theologian.

One primary way that they do this is with the Works of Jonathan Edwards Online (edwards.yale.edu/archive), a digital learning environment that supports and assists the research, reading, and teaching of Edwards' writings, primarily through a comprehensive, searchable online database that contains the series published by Yale University Press but also tens of thousands of pages of unpublished computerized transcripts—sermons, notebooks, essays, letters, and personalia—that the Jonathan Edwards Center has on file. Led by Harry Stout and Ken Minkema, the Yale JEC has also planted Edwards Centers in strategic locations around the world.

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“Christ has brought it to pass, that those that the Father had given him, should be brought into the household of God; that he, and his Father, and his people should be as it were one society, one family; that the church should be . . . admitted into the society of the blessed Trinity.”

—Jonathan Edwards

THE EXCELLENCY OF CHRIST (1738)