

EDWARDSEANA

ISSUE 3

Fall 2017

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Welcome to the third annual installment of our Edwards Center journal, *Edwardseana*, launched in 2015 to highlight new resources—books, articles, and events—about which students, and even fans, of Jonathan Edwards will want to know.

Last year's fascicle featured three major, international conferences on Edwards and his legacies—in Melbourne, Australia, Tokyo, Japan, and Durham, U.K. This year's issue, by comparison, may seem rather more sedate, for in the past 12 months there was a lull in Edwards conferencing. The Edwards Center at TEDS continued to host major lectures, most importantly by the clinical psychologist Allan Hedberg (who spoke on Edwards and mental health), George Marsden, and Reiner Smolinski. The latter two lectures were recorded and posted on our Edwards Center website (jecteds.org/resources/media/). During the past several months, we have also cheered the rise of the Jonathan Edwards Society, led from Fort Worth, Texas by the creative and ever entrepreneurial Robert L. Boss and described in these pages by our own Joey Cochran. It will be a couple of years, though, before we see another round of international gatherings. Stay tuned for possible conferences in Durham, Heidelberg, and either Amsterdam or Brussels.

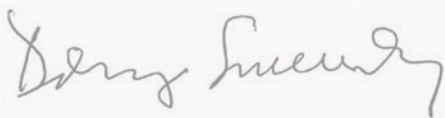
In every issue of this journal, we note important new books in the field of Edwards studies, shining a light on the winner of our annual book award for the best recent monograph on Edwards and his legacies. This year, we decided to divide the prize in two, honoring Philip J. Fisk of the Evangelische Theologische Faculteit (ETF) in Leuven and Douglas L. Winiarski of the University of Richmond as the authors of the best books of the year. We also celebrate the winner of this year's paper competition, Tyler Kerley. The paper competition is an annual contest for graduate students anywhere in the world writing on Edwards, his contexts, or legacies. You can learn more about Tyler, his article, and the award on pp.18–19. The coming year's entries are due on May 15. If

you know a brilliant graduate student interested in Edwards, please encourage her/him to enter the contest.

Of course, we also use this journal to plug upcoming events at the Center here at TEDS. This year, we're hosting presentations by Gerald R. McDermott and Oliver D. Crisp. Please look for information on these happenings below. We would love for you to attend. Our events are always free and open to the public. But if you can't make it to Deerfield, you can listen to the lectures online.

In everything we do at the Edwards Center at TEDS, we try to serve both specialists and people in the churches with an interest in learning about Edwards. You'll see this dual sense of purpose reflected in what follows. If it seems that we're not getting the balance just right between our service to these two different, overlapping constituencies, please let us know. Let us know, for that matter, if you have any recommendations for the improvement of our work.

We hope you'll share this newsletter with friends and associates—and keep us updated on Edwards happenings in your neck of the woods!






Douglas A. Sweeney

Director, Jonathan Edwards Center, TEDS

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Fall 2017

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Oct.19.2017

EDWARDS AND THE CHURCH

JONATHAN EDWARDS AND 'THE NATURE OF THINGS': RECLAIMING A DOCTRINE OF CREATION FOR THE REFORMATION TRADITION

Gerald McDermott

11:00 | Trinity International University | Hinkson Hall

Some have claimed that the Reformers put so much emphasis on the doctrine of redemption that a proper doctrine of creation was obscured or lost. Karl Barth went so far as to claim that there can be no Reformation natural theology—that nature can be seen as creation only by those who know the Redeemer, that nature cannot be known apart from special grace. Edwards, however, argued that nature has its own integrity apart from the order of grace. For the greatest Reformed theologian between Calvin and Barth, God created “the nature of things” with its own objectivity apart from the order of redemption. Thus the regenerate can discuss creation with the unregenerate in the public square without having to appeal to special revelation that the unregenerate do not share.

Mar.16.2018

NEW DIRECTIONS IN EDWARDS STUDIES

JONATHAN EDWARDS ON CREATION

Oliver Crisp

11:00 | Trinity International University | Hinkson Hall

In classical theology, there is an old and difficult question of whether God has a real relation to the created order. The worry is this: if God is really related to the creation (as, say, a mother is really related to her children) then this seems to jeopardize the doctrine of divine aseity. But God is metaphysically and psychologically independent of the created order (i.e., exists *a se*). So he cannot have a real relation to the creation. However, this poses serious conceptual problems for the Christian theologian. In particular, it generates a worry about how God can have a true relationship to his creatures if he doesn't have a real relation to them. In this lecture, Crisp will turn to Jonathan Edwards's idealist account of creation to see whether what he says about God's act of creation provides resources for addressing this issue.

*2018–2019 speakers include David Kling and Michael Hakykin

DIRECTOR SPEAKING ENGAGEMENTS

Adult Sunday school class on the Protestant Reformation

co-taught with Trinity professors
Brad Gundlach & David Luy
St. Mark Lutheran Church
Sept. & Oct., 2017

Jonathan Edwards seminar

Trinity Evangelical Divinity School
Sept. 8–9, 22–23, Oct. 6–7, &
Dec. 1–2, 2017

Joseph Ratzinger & the Healing of the Reformation Era Divisions

Mundelein Seminary
Oct. 19–21, 2017

Reformation Sunday sermon

St. Mark Lutheran Church
Oct. 28–29, 2017

Edwards D.Min. class

Trinity Evangelical Divinity School
Oct. 30–Nov. 2, 2017

Edwards D.Min. class

Seoul, Korea
Nov. 13–17, 2017

Jonathan Edwards on Joy & Flourishing

Yullin Church, Anyang, South Korea
Nov. 19, 2017

Annual meeting of the American Society of Church History

Washington, D.C.
Jan. 4–6, 2018

Miles to Go before We Sleep: American Evangelicals & Racial & Ethnic Partiality

EFCA Theology Conference
Jan. 31–Feb 2, 2018

Urbana Preachers' Forum

Urbana, IL
Feb. 25–26, 2018

Dabar Conference

Trinity International University
June 13–16, 2018

Interested in learning more about Jonathan Edwards?

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

PAST LECTURES INCLUDE

George Marsden Jonathan Edwards and the Scientific Revolution (pictured)

Thomas Kidd George Whitefield, Jonathan Edwards, and the Eighteenth Century Calvinist Network

Nam-Joon Kim Jonathan Edwards and Korea



Philip John Fisk

**Jonathan Edwards's Turn from
the Classic-Reformed Tradition
of Freedom of the Will**

The Jonathan Edwards
Center at Yale University

Books of the Year

DARKNESS FALLS
on the
LAND of LIGHT

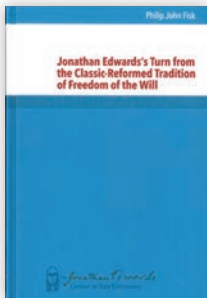


*Experiencing Religious Awakenings
in Eighteenth-Century New England*

DOUGLAS L. WINIARSKI

JONATHAN EDWARDS'S TURN FROM THE CLASSIC-REFORMED TRADITION OF FREEDOM OF THE WILL

Philip John Fisk



This second installment in V & R's monograph series in Jonathan Edwards studies, which is edited by the staff of the Edwards Center at Yale, has been very well researched. Written by Philip J. Fisk, a TEDS graduate and long-time Free Church missionary, it began as Fisk's doctoral dissertation for the Evangelical Theological Faculty (ETF) in Leuven, Belgium, where Fisk now teaches. Supervised by Anton Vos and Andreas J. Beck, it exhibits

all the hallmarks of their neo-Calvinist rehabilitation of the Scotist line of Reformed thought on freedom, which is summarized well in a book by that name from the late Willem van Asselt and his colleagues in the Classic Reformed Theology Workgroup (goo.gl/oUDiBP).

Put briefly, the Scotist line of Reformed thinkers on freedom held a less deterministic way of thinking about volition than that caricatured as "Calvinist" by Socinian, Arminian, and Roman Catholic foes. They allowed for what John Duns Scotus (d. 1308) and his heirs claimed was genuine contingency in human moral action (and divine knowledge/willing). Using Latinate Aristotelian tools they inherited from medieval scholastic sources, they contended for a strong doctrine of predestination, a robust approach to the sovereignty of God over all of human history, and the freedom of the will via concepts like "concurrence" (of divine and human willing, the latter being truly free but depending on divine cooperation for existence) and what they called "synchronic contingency" (the possibility in the moment of volition to do other than what one chooses to do, even if/though one's choice has been predestined by God). To their critics, these doctrines seemed logically inconsistent. But to Fisk's

scholastic Calvinists, they offered a way of eating one's cake and having it too—of maintaining an apparently high view of God's providence with a seemingly strong commitment to freedom and contingency.

The burden of Fisk's book is to show that Edwards abandoned such scholastic tools of art and thus turned from "the classic-Reformed tradition" on freedom. Or in Fisk's own words, "our conclusion is that Edwards totally transformed the Reformed tradition from within the tradition, and as such, deviates from it" (p. 418). Edwards claimed to argue for the freedom of the will. But he actually undermined it by denying any contingency in human moral action, and became a strong determinist.

Fisk develops this claim in a two-fold manner. Part One of his book treats "The Harvard and Yale Curricula on Freedom of Will" (pp. 67–231), in which Fisk sketches the history of commencement theses at Harvard, Yale, and Princeton on the freedom of the will up to the time when

Edwards published his own *Freedom of the Will* (1754); the work of the Dutch scholastic thinker, Adriaan Heereboord, on the freedom of the will, which was studied at the colleges; and the work of the Cambridge, Oxford, and Harvard Presbyterian, Charles Morton, on the will, which was based on Heereboord and Fisk suggests Edwards may have studied while at Yale. Part Two treats “The Position of Jonathan Edwards on Freedom of Will” (pp. 233–408), in which Fisk measures Edwards and his work with other scholars on the freedom of the will (especially Daniel Whitby, an Anglican Arminian) against the standard of Reformed Scotists like Heereboord—and finds Edwards wanting.

Inasmuch as Fisk’s Scotist interpretation of what he calls “the main Christian line of thought” as well as “the classic-Reformed line” of thought on the will (pp. 108, 231 and passim) has sparked a bit of controversy, his interpretation of Edwards will prove controversial too. All should grant that Fisk’s scholastics avoided sheer determinism, but many (like me) will argue that Edwards did so too and, in the end, proved no more deterministic than most of his Reformed predecessors. He did leave behind much of the Aristotelian framework for interpreting volition, and thus defended human freedom in a rather different manner than scholastics such as Heereboord. But he did so in order to defend traditional Calvinism from critics who deemed it too deterministic. By Edwards’s day, critics saw through what they claimed was the verbal smoke and mirrors of the Scotists on freedom, and thus Edwards felt obliged to adopt a new approach—one that was more transparent about Calvinist views of God’s sovereign

rule over history, and more forthright in its argument for human natural freedom (freedom to do whatever one pleases) in the midst of moral necessity (one always/necessarily wills to choose that to which one is most inclined when choosing). He ended up teaching something very much like the older Calvinistic doctrine, in spite of his modern framework for interpreting the issues: that God has predestined all the things that matter most in the history of the world, but that humans also choose freely everything they do (except in cases of natural/physical compulsion, in which we are not morally culpable for our actions). No matter which philosophical frame of reference was employed, none of the early modern Calvinists taught a view of human freedom that passed muster with their much more libertarian critics.

In the preface to the first edition of Edwards’s *Original Sin* (1758), the Rev. Samuel Finley (who became Princeton’s president three years after Edwards died) referred to Edwards’s earlier book on the *Freedom of the Will* (1754) as a volume “that has procured him the Elogy of eminent Divines abroad. Several Professors of Divinity in the Dutch Universities,” Finley specified, “very lately sent him their Thanks, for the Assistance he had given them in their Inquiry into some controverted Points; having carried his own further than any Author they had ever seen” (p. ix). The reception of Edwards’s writings on the freedom of the will has clearly changed since then in the Low Countries!

This book is highly recommended. Careful readers have now seen that it will prove most useful to philosophical

theologians, and most interesting to Calvinists seeking the best ways to defend their faith from charges of determinism. But all serious students of early modern Western thought need to come to terms with its contents. And students of Edwards's thought will want to noodle on its argument regarding Edwards's place in the history of Calvinism.

Interview with Philip John Fisk

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

I remember Dr. Gerstner pacing up and down the rows of seats in a classroom at TEDS, in the early 1980s, stopping to ask a student how it could be that our first parent, Adam, having been created upright, would fall into sin. Relentlessly, by the Socratic method, he not only engaged students like me on the idea of freedom of will, but he developed a sense of wonder that would only be satisfied by further inquiry. Thus began my relentless pursuit to understand more about, not just Edwards's, but Christianity's answer to Greek thought on necessity and Stoic fate. At the end of the class, Dr. Gerstner gave a challenge. To anyone who would thoroughly read through *Freedom of the Will*, he would give a free copy. Although I did not take him up on his offer that day, I have carefully read it through, multiple times, marking up the two-volume Banner of Truth edition, the 1957 hard-cover Yale volume, but keeping a clean paperback edition—thanks to Ken Minkema—for a fresh reading experience.

In *Freedom of the Will*, Edwards is writing as a Reformed Enlightenment thinker—post-Descartes, post-Newton and

For more on the issues handled masterfully by Fisk, consult the debate between Richard Muller and Paul Helm hosted at the Center (jecteds.org/resources/media/), as well as the recent book by Muller on the subject (jecteds.org/blog/2017/06/05/sweeneys-booknotes-divine-will-and-human-choice/).

Leibniz—with far fewer resources than his European counterparts, engaging the latest European thought, using his acumen and skill to advance new arguments against old problems. Nevertheless, he did not forget how to use the old-style of addressing scholastic disputations, which he had learned at Yale, defining the “terms of art,” discussing the logic of propositions, drawing inferences from them about reality—unlike today where language and ontology are often separated—then engaging interlocutors, giving as much, if not more space to setting out one's opponent's ideas than one's own.

Indeed, this last point is what makes reading *Freedom of the Will* a challenge. Remarkably, the main question Jonathan addressed was the same as that which his father Timothy had debated at Harvard in 1694, under president Increase Mather, namely, “Whether indifference be essential to freedom of choice?” to which Timothy answered “No.” My interest in this topic was quickened upon learning of the expertise of the ETF, Leuven, Belgium faculty in the area of the classic-Reformed tradition of freedom of the will.

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

My report on the content and shifting views of the Harvard and Yale curricula, sometimes arguably shifting in response to Edwards's *Freedom of the Will* (1754), reveals a surprisingly robust teaching on freedom of the will and contingency, particularly prior to 1754, a teaching which was well in line with the classic-Reformed tradition. The teaching is "surprising" along two lines. First, it is surprising in the extent to which it goes contrary to received opinion and conventional views, in many quarters, which believe that Jonathan Edwards represents the Reformed tradition—which he does—and that therefore his *Freedom of the Will* also represents the classic-Reformed line of argumentation.

Second, it may surprise some to learn that the classic-Reformed tradition of the freedom of God's will and human choice, as represented in the Harvard and Yale curricula, was very robust in that it held to an ontology of true contingency. To use the language of the primary sources to describe their understanding of the contingency of reality—the very language Edwards himself used when he transcribed thoughts from Johann Stapfer, into his unpublished "Controversies" Notebook, "Whatever God wills—each state of affairs that comes into existence—he passes out of a state of pure possibility into a state of futurity by the decree of his will." But God does not will to pass all possible beings and states of affairs into futurity.

My book attempts to show that Edwards's argument in *Freedom of the Will* represents a major turn away from the Reformed line of argument to such an extent that he transforms his own tradition from within.

My book attempts to show that Edwards's argument in *Freedom of the Will* represents a major turn away from the Reformed line of argument to such an extent that he transforms his own tradition from within. Edwards's argument, in a nutshell, is that the stronger the inclination of the will, the freer the agent is. In fact, whether we are talking about God or human beings, the strength of the agent's previous bias and motive is such that, in the instant of choice, one has no real possible choice as alterna-

Another contribution to Edwards studies is the finding of a student commonplace notebook in the Harvard archives, copied by Ebenezer Williams (Harvard BA 1709, MA 1712), which subsequently came into the possession of a fellow student Elisha Williams (Harvard BA 1711, MA 1714). Elisha, as we know, was Edwards's tutor in Wethersfield (1716–19). The contents of the notebook purport to be a transcription of Charles Morton's *Pneumatics*, which it is. But the *Pneumatics* is not at all original to Morton.

JEC: Do you also hope that it will help the clergy and people in the pews? If so, how?

It is helpful for us all to realize that Reformed theology was undertaken as an “ecumenical enterprise,” to borrow the subtitle of the book, *Reformation and Scholasticism*, eds. Willem J. van Asselt and Eef Dekker (Baker, 2001). Perhaps others, like myself, will learn to be more sensitive to what was a broad and ecumenical approach to doing theology. This may mean reading and learning, today, from Anselm of Canterbury, the Dominican Thomas Aquinas, the Franciscan John Duns Scotus, and the former Archbishop of Canterbury Thomas Bradwardine, and not just Augustine, Luther, Calvin, and Edwards. I think the title and content of Carl R. Trueman’s book, *John Owen: Reformed Catholic, Renaissance Man* (Ashgate, 2007) makes the point very nicely. But it is not helpful,

nor historically accurate, to speak of “predestination” as the so-called central dogma of Reformed theology, whereas it is accurate to say that Lutherans have consistently stressed justification by faith alone. Nor is it accurate to speak today of Reformed Orthodoxy as “Calvinism.” The point here is to beware of using terminology invented in the 19th century. One major claim that I hope all readers will find helpful is the Reformed belief in God’s contingent willing of creation, and a “previous” (logically prior and sovereign) concurrence of God’s will with human choice. This was taught at Harvard and Yale Colleges, prior to and including Edwards’s time at Yale. God’s contingent willing of what comes to pass in the course of this world, his being ever-present to us at each moment of our lives, sovereign over, yet preserving the contingency of each human choice, and our complete dependence upon him.



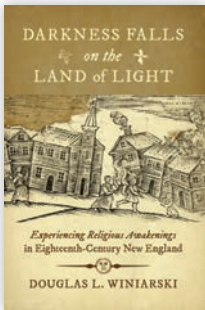
Dr. Philip John Fisk

Senior Researcher in Historical Theology in the Institute of Post-Reformation Studies

The Rev. Dr. Fisk earned a BS at Southern Illinois University, Carbondale, IL, a MDiv at Trinity Evangelical Divinity School, Deerfield, IL, a ThM at Westminster Theological Seminary, Philadelphia, PA in association with The John Owen Centre, London, and a PhD in Theology and Religious Studies from the Evangelische Theologische Faculteit, Leuven, Belgium. He conducted his Ph.D. research for this monograph under the auspices of the Institute of Post-Reformation Studies, ETF, Leuven, Belgium, and in partnership with Yale University. His research interests are Jonathan Edwards Studies, Reformed scholasticism, medieval and early modern thought.

DARKNESS FALLS ON THE LAND OF LIGHT

Douglas L. Winiarski



This finely researched project is a gold mine for students of New England church history. Its author, a professor at the University of Richmond, has provided us a volume of nearly 600 pages, which cites over 200 manuscript collections and builds upon a database of more than 1,200 church admission relations (i.e. spiritual narratives) from dozens of different towns throughout the region.

Winiarski details what he describes as a catastrophic “breakdown” of New England Congregationalism under the stress of nascent evangelicalism during the Great Awakening. His is “a tale of insurgent religious radicalism” during and after the 1740s, “an avalanche of innovative and incendiary religious beliefs and practices” inspired by George Whitefield (pp. 8–9 and *passim*). “The middle decades of the . . . century were the dark night of the collective New England soul,” the author claims, “as ordinary people groped toward a radically restructured religious order. The outcome of that struggle—the travail of New England Congregationalism—transformed the once-puritan churches from inclusive communities of interlocking parishes and families into exclusive networks of gifted spiritual seekers” (pp. 19–20), and transformed their homeland from a “gospel land of light” (p. 115 and *passim*) to a land of spiritual stridency, belligerency, and schism.

The book has five parts. Part One, “Godly Walkers” (pp. 23–130), “examines the widely shared religious vocabulary through which church membership candidates during the period between 1680 and 1740 pledged to ‘walk answerably’ to their doctrinal professions.” This was

the region’s golden age, by Winiarski’s telling, one that “was tolerant, inclusive, steady, and comforting” (pp. 17–18). Part Two, “In a Flame” (pp. 131–206), describes the strategies through which evangelicals like Whitefield called the region’s Congregationalists to swap the kindly faith of New England’s “godly walkers” for a born-again fissiparousness. Part Three, “Exercised Bodies, Impulsive Bibles” (pp. 207–284), interprets the ecstatic Spirit possession purportedly promoted by Whitefield and his followers by zooming in on efforts of a Hartford magistrate, Joseph Pitkin, to discern it in a young revival convert, Martha Robinson of Boston. Part Four, “Pentecost and Protest” (pp. 285–364), shines a light on the ministries of flame-throwing evangelical preachers like James Davenport, who burned the books and vanities of less divisive Christians, dubbed their neighbors hypocrites, and split the region’s congregations. Part Five, “Travels” (pp. 365–506), narrates the demise of the old church order that resulted as schismatics put an end once-and-for-all to the golden age of Congregationalism.

The protagonists in Winiarski’s tale are not usually intellectuals like Edwards, but layfolk empowered by their preachers to act up. Still, Edwards does play an important role in the story, throwing fuel

on the fires that were burning down New England (perhaps unintentionally—it's hard to tell) by insisting in the late 1740s that his people give him testimony about the work of the Spirit in their lives before joining the Northampton church officially. Not only did this move get him sacked, the author says, by inclusive church members. It encouraged the region's radicals to become separatists, a trend that even an evangelical like Edwards had opposed. As

Winiarski avers, "the Northampton qualifications controversy signaled the beginning of the end for the churches of the Congregational standing order. . . . Edwards's dismissal from Northampton laid bare the gaping fissures that had emerged in the gospel land of light, as ministers and lay people struggled to distinguish traditional relations and professions of doctrine from the inspired narratives of conversion" required by evangelicals (pp. 459–60).

Winiarski's story is a bit overdramatic. There had been schismatic Protestants as long as there had been Protestants, even in New England. Further, Edwards's

closest allies stayed within the standing order (just as Edwards had commended), transforming it with Edwards's own evangelical principles, healing most of the rifts caused by more schismatic Christians, and fighting against their churches' disestablishment to the end (in the 1830s). Winiarski projects a far-too-unitary image of New England church history on the eve of the Awakening, and a too-chaotic view of the same religious landscape in the

The protagonists in Winiarski's tale are not usually intellectuals like Edwards, but layfolk empowered by their preachers to act up.

wake of the revivals. The land of light did change over the long eighteenth century—in part as a result of New England's Great Awakening—but not quite as darkly and explosively as Winiarski claims.

Just when many started to worry that colonial New England had been mined for too long—and had little left to offer serious scholars of religion—Winiarski's research has proved them wrong. This is one of the best compendia of New England social history to appear in many years. Despite my reservations regarding the book's thesis, I recommend it highly. Students of the region will be building on its findings for decades to come.

Interview with Douglas L. Winiarski

JEC: What first drew you to the subject of awakenings in eighteenth-century New England?

Early in my graduate school career, I spent quite a bit of time studying the art and writings of the famed Hudson River landscape painter Thomas Cole. I initially

planned to make my mark as a scholar of nineteenth-century romantic religion and the environment. Everything changed in August 1995 when I discovered a unique collection of church admission testimonies from the town of Haverhill, Massachusetts, while conducting research for a

seminar paper on the Great Earthquake of 1727. These “relations,” as they were called in the eighteenth-century, would eventually anchor Part One of my book. They’re an incredible collection of texts: 235 brief spiritual autobiographies written by or on behalf of people from all ranks of colonial society, from obscure single women and free people of color to Harvard students, militia officers, and civil magistrates. And nearly half of them were composed during the remarkable religious stir that took place in Haverhill following the 1727 earthquake. Over the next few months, as I canvassed special collections archives in Massachusetts looking for additional accounts of the tremors, I stumbled across dozens of stunning, understudied manuscripts. They revealed a surprisingly different picture of religion in eighteenth-century New England from what I had encountered in earlier scholarship. I’ve been digging around in the archives

ever since. *Darkness Falls on the Land of Light* is the result.

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

My book examines the growing pains associated with the rise of evangelical Protestantism in eighteenth-century New England. As the title suggests, I seek to recover the social and ecclesiastical costs of this era of great awakenings, something scholars have been slow to acknowledge. There was nothing obvious or inevitable about the Whitefieldian revivals. Prior to 1740, the vast majority of families in most New England towns were affiliated with the established Congregational churches. But if religion was thriving in the New England gospel “land of light,” then what did George Whitefield and others mean when they called for “a revival of religion”? The “people called New Lights,” progenitors of the modern evangelical



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A graduate of Hamilton College and Harvard Divinity School, he received his Ph.D. from Indiana University. Dr. Winiarski has been awarded major external grants from the American Council of Learned Societies, the Omohundro Institute of Early American History and Culture, and the Virginia Foundation for the Humanities; published articles in Church History: Studies in Christianity and Culture, the Massachusetts Historical Review, the New England Quarterly, Religion and American Culture, and the William and Mary Quarterly; and teaches a wide range of courses on the history of religion in early America. Darkness Falls on the Land of Light is his first book. Doug lives in Midlothian, Virginia, where he enjoys hiking, camping, and visiting national parks with his son.

movement, emerge in my book as radical religious insurgents seeking to persuade thousands of lay men and women to question their previous religious experiences and practices and to search for evidence of a distinctive new birth experience. This dramatic act of repudiation transformed an entire generation of New Englanders into ardent spiritual seekers, or religious “travelers” in the language of the period, many of whom eventually abandoned the Congregational churches, retreated to more conservative denominations such as the Church of England, or embraced new religious movements ranging from Methodism to the Shakers.

their pastoral leaders. One of my favorite figures in the book is Ebenezer Parkman, the unassuming minister of Westborough, Massachusetts. Parkman weathered the storm of the Whitefieldian revivals despite occasional conflicts with his parishioners. What we might call Parkman’s big tent approach to forging consensus in his church stands in marked contrast to the pastoral strategies of his good friend, Jonathan Edwards. Unlike Edwards, who was eventually ousted from his pulpit during a protracted dispute over access to the Lord’s Supper, Parkman maintained liberal church admission standards and treated even his most bitter opponents with respect and charity. Where white-hot

Once we position these unruly forms of religious experience at the center of the Whitefieldian awakening, Edwards’s published revival treatises, sermons, and manuscript notebooks from the 1740s take on an entirely different cast.

JEC: Do you also hope that it will help the clergy and people in the pews? If so, how?

Darkness Falls on the Land of Light is a work of historical scholarship. It’s written primarily for an audience of students, scholars, and general readers interested in understanding the changing religious experiences of lay men and women in eighteenth-century New England. But I think there are lessons to be gleaned from that history by people of faith and

revival churches devolved into rancorous debates and schisms during the decades following the revivals of the 1740s, Parkman managed to keep more than three quarters of the Westborough townspeople in the fold throughout his impressive, six-decade pastorate. Parkman’s inclusive theology and church practices are well worth considering as a model for our own times, in which religion more often serves to divide than unite.

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

I hope readers will see that Jonathan Edwards's writings during the Whitefieldian revivals were informed

by his encounters with lay men and women not only in Northampton but across New England. He was deeply troubled by the outbreak of visions of the Book of Life that began in 1742 and, more generally, by people who claimed to have experienced

new revelations in the form of biblical "impulses" and "impressions"—words from the scriptures that dropped into their heads or sounded in their ears. Once we position these unruly forms of religious experience at the center of the Whitefieldian awakening, Edwards's published revival treatises, sermons, and manuscript notebooks from the 1740s take on an entirely different cast. He comes across as a reactionary figure struggling to corral his inspired parishioners and radicalized colleagues, some of whom criticized him for being "too timorous in the cause of Christ."

Other scholars might profitably apply a similar contextual approach to the study of the so-called "little awakening" described in Edwards's *Faithful Narrative*

Parkman's inclusive theology and church practices are well worth considering as a model for our own times, in which religion more often serves to divide than unite.

of the *Surprising Work of God*. *Darkness Falls on the Land of Light* only briefly addresses this important series of regional religious events. Late in the process of preparing my book for publication, I discovered a small collection of church admission testimonies from the town of Hebron, Connecticut, dating from the mid-1730s. I think they deserve a closer look in the

context of Edwards's *Faithful Narrative*. In terms of studying early American religion in an Atlantic world paradigm, I believe there's an opportunity for scholars to start thinking about a return to the local. In many ways, *Darkness Falls on the Land of Light* is an old fashioned book. Methodologically, I

draw inspiration from the new social history of the 1970s and the Geertzian ethnographic turn a decade later. Connecting these older approaches to the study of popular religion with new interests in the global forces of empire building, emergent capitalism, and settler colonialism remains the unfinished work of our current historiographical moment. Many of the best recent books in the field, including Mark Valeri's *Heavenly Merchandize* and T.J. Tomlin's *A Divinity for All Persuasions*, take this approach. If I've done my job, future scholars will be able to place my account of the changing religious experiences of lay men and women in eighteenth-century New England within these broader interpretive frameworks.

NOTEWORTHY PUBLICATIONS



Bright Shadows of Divine Things

Robert L. Boss

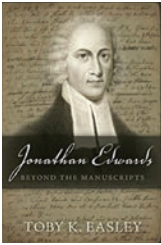
This book offers an extended rumination on Edwards's natural typology. It is pitched as a devotional aimed at other serious Christians as well as seekers who are lovers of the beauty of the world. It uses Edwards's famous notebook, "Images of Divine Things," as a deep well of insight into the "nature" of reality, a nature that was made by God to reflect God's glory, and point sensitive souls to Scripture, which interprets its worldly sights and sounds in comprehensible ways.



A Collection of Essays on Jonathan Edwards

Matthew V. Everhard and Robert L. Boss

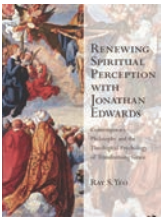
This project is a delight. All of its essays are well written. All are penned by ecclesially-oriented Reformed Christians (Presbyterians and Baptists). And all find something important to commend, albeit critically, regarding Edwards's work. A product of the innovative Jonathan Edwards Society, the book is beautifully designed, replete with 19 different figures (i.e. illustrations), and features a wide range of topics in Edwards studies.



Jonathan Edwards: Beyond the Manuscripts

Toby K. Easley

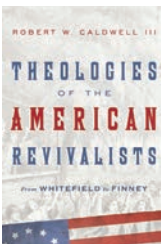
This privately published book will be of greatest interest to preachers and other students of homiletics. Easley argues in its pages that Edwards proved to be a much better preacher over time than his reputation for reading dense manuscripts to congregations in monotone suggests. In fact, the author proposes, Edwards matured as a preacher through "five distinct stages of communication development."



Renewing Spiritual Perception with Jonathan Edwards

By Ray S. Yeo

This revised version of Yeo's King's College London thesis makes a fine contribution to our understanding of spiritual and emotional perception. Yeo, who now teaches at Prairie College, mines Edwards on the affections and spiritual understanding, puts him in dialogue with the contemporary philosophical theologian, Robert C. Roberts, and develops a revision of Edwards's thinking on these issues that is suited for the twentyfirst century.



Theologies of the American Revivalists

By Robert W. Caldwell

Noting that conversion experiences and narratives have long been central to evangelical identity, Caldwell contends that the theologies undergirding these phenomena are often overlooked, to the detriment of historical understanding of evangelicals and the practice of evangelism by Christians in the present. We have several good books on parts of the story Caldwell tells. But not until now have we had an expert overview of the whole—let alone one that avoids theological partisanship and contemporary denominational wrangling.

GRADUATE STUDENT PAPER COMPETITION 2017 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 **Tyler Kerley**, whose winning entry is entitled,

“The Beauty of the Cross: Retrieving Penal Substitutionary Atonement on Jonathan Edwards’ Aesthetic Basis.”

PAPER SUMMARY

This paper appropriates Edwardsian atonement to respond to recent criticisms of the penal substitutionary motif within systematic theology. By placing Edwards against Anselm’s *Cur Deus Homo?* and John Stott’s *The Cross of Christ*, it becomes clear that Edwards has an alternative vision of the atonement. Edwardsian atonement deflects the

criticisms of penal substitutionary atonement made by postmodern theologians, such as those cited in Mark Baker and Joel Green’s *The Scandal of the Cross*. This paper represents a gesture toward the wealth of untapped, potential resources in Edwards’s thought for broader concerns in postmodern philosophy and theology.



WINNER BIO

Tyler Kerley is an M.Div. candidate at Beeson Divinity School in Birmingham, AL, and a candidate for ordination in the Anglican Church of North America (ACNA). He is an intern at Christ the King Anglican Church and at Brother Bryan Rescue

Mission. Following graduation, Tyler intends to pursue doctoral studies on Edwards. Among his research interests is bringing Edwards into conversation with postmodern thought on the doctrines of God and creation, sexual ethics, and aesthetics.

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

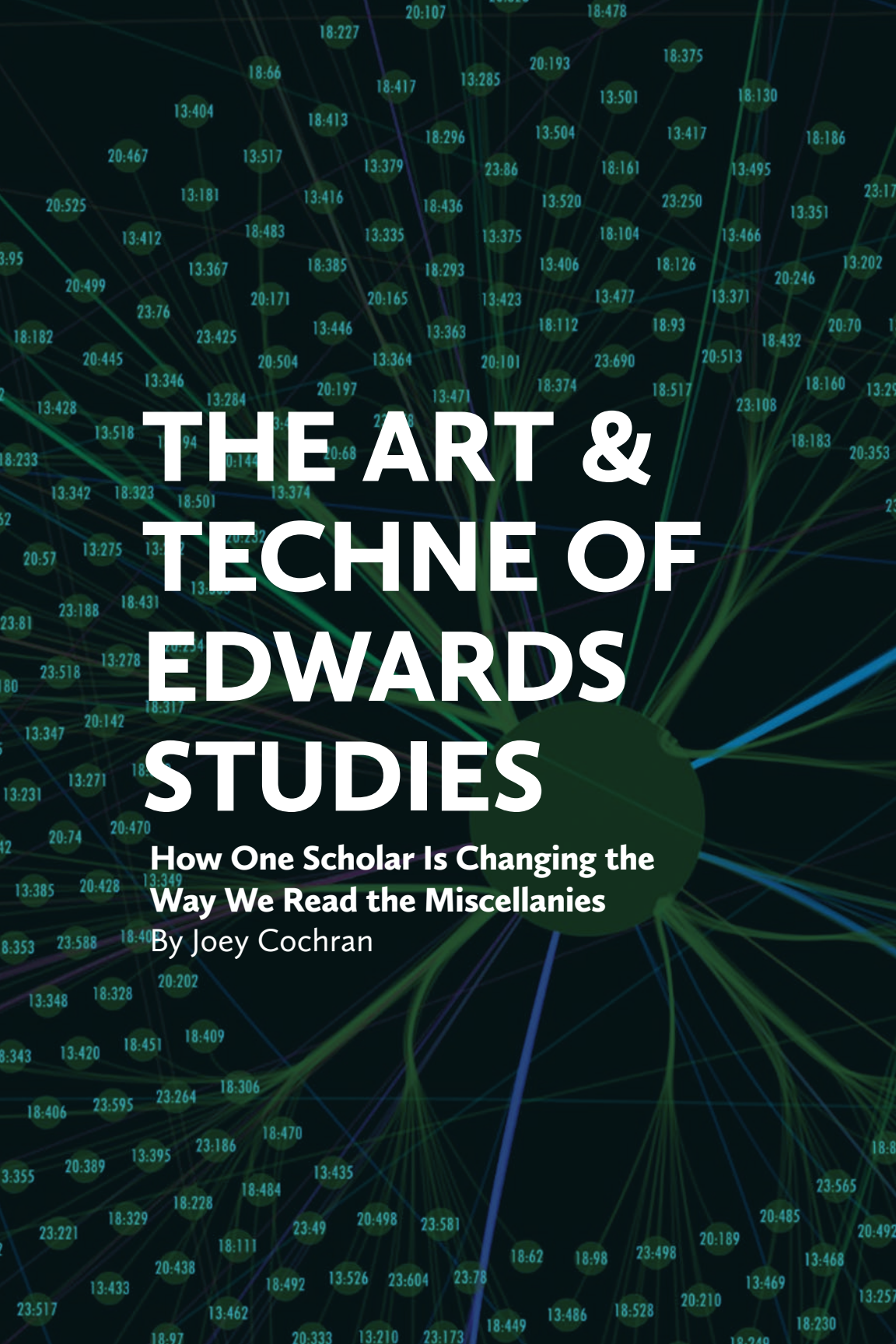
- All full- and part-time graduate students from anywhere in the world are eligible to participate
- Papers must focus on Jonathan Edwards, his contexts, or his legacies
- Papers must be original and not pledged elsewhere

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, 2018

AWARDS

- Cash prize of \$1,000 (US)
- Publication in *Jonathan Edwards Studies*.
- The winner will be announced on August 1, 2018



THE ART & TECHNE OF EDWARDS STUDIES

**How One Scholar Is Changing the
Way We Read the Miscellanies**

By Joey Cochran

Rob Boss (Ph.D, Southwestern Baptist Theological Seminary) is the founder and director of the JESociety (jesociety.org), which “promotes research and interest in America’s Theologian through innovation, collaboration, and publication.” Part of JESociety’s vision is to publish works that fit with the organization’s mission. JESociety Press has published *God-Haunted World, A Collection of Essays on Jonathan Edwards*, and *Bright Shadows of Divine Things*. Currently, Dr. Boss is engaged in perhaps the most interesting development in Jonathan Edwards studies during the past few years. His project brings together the humanities and sciences by utilizing technology and statistics to plot out study aids on Jonathan Edwards’s “Miscellanies” in an aesthetically appealing manner. Boss calls it the “The Miscellanies Project.”

I recently travelled to Texas to chat, over breakfast, with Dr. Boss and his wife, Stephanie, about the project. I got the whole story from Boss, including when he first became enthusiastic about the Northampton sage, the development of the JESociety, and all the way up to this current venture, the Miscellanies Project.

secondary literature, I repeatedly came across the name of Jonathan Edwards.” Shortly after, he purchased Banner of Truth’s two-volume edition of Edwards’s works. He read the volumes cover to cover, beginning with *Freedom of the Will*. John Gerstner’s *Rational Biblical Theology of Jonathan Edwards* stood as an excellent companion to Boss’s reading of Edwards’s works. Boss says, “Gerstner proved quite an enthusiastic guide to the mountainous range of Edwards’s thought and theology.” Following this first exposure to Edwards, a tour in seminary, and a few years of pastoral ministry, Boss began his doctoral studies with Robert Caldwell at Southwestern. “The things about Edwards that have captivated me are his profound grasp of true religion, his exalted view of the sovereign God, and his ability to powerfully engage the heart and mind,” says Boss. “Edwards is a historical,

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— Rob Boss

Boss first stumbled into Edwards in 1994 through reading the sermons and journal of John Wesley. “While reading through Wesley’s works along with

spiritual mentor to many who desire awakening and revival. For me, the draw is devotional as well as academic.”

Boss wished to share his spiritual mentor with others, and he became extremely active with other Edwards enthusiasts. In anticipation of the 2010 and 2011 Jonathan Edwards Conferences in Northampton, Boss developed jesociety.org to aid the conferences' promotion. The website proved effective for this purpose. Unfortunately, the site was vulnerable to hackers and spammers, rendering it inoperable, with Boss not quite knowing what to do. He relaunched jesociety.org in 2016 and published a collection of essays with Mathew

ministry in the pulpit. So, Boss then began developing a scheme that leveraged the best technology available today, in order to visually cluster and trace all the intricate connections of Edwards's thought.

The Miscellanies Project was born.

The Miscellanies Project artistically represents the intricate connections of Edwards's thought through visual images. In each elegantly designed visualization, Boss clusters key ideas in Edwards's "Miscellanies" and plots them out in a

visually appealing and informative presentation. This visualization assists researchers in seeing a particular topic's frequency, emphasis, or converse of the two in the "Miscellanies." Furthermore, Boss plots interconnections between various topics, all of which prove to be

a great theological and historical boon for scholars. "This deep semantic network will enable the discovery of subtle nuances, and possibly new connections, in JE's thought. Patterns and correlations difficult to detect in text form are more easily recognized in a visual context," says Boss. "The Miscellanies Project is an intersection of theology, technology, and art."

Boss's wife cheekily grinned at me and said, "Rob is good at the theology and technology side for sure, but it's his artistic love that this project really draws out." The project is a digital resource meant for interactive presentations, videos, digital downloads, and a searchable live graph database for researchers to receive immediate visualizations of Edwards's thought. To Boss, The Miscellanies Project

Rob is good at the theology and technology side for sure, but it's his artistic love that this project really draws out.

Everhard, founder of edwardsstudies.com. With jesociety.org's relaunch, Boss has continued to create new resources, working with others to make Edwards studies appealing to a wider audience.

His most recent innovation, the Miscellanies Project, finds its inspiration in Wilson Kimnach's masterful introduction to volume 10 of Yale's *Works of Jonathan Edwards* (Jonathan Edwards, *Sermons and Discourses, 1720–1723*), published in 1992. In that volume, Kimnach includes a diagram that shows the conceptual connections between the "Miscellanies," the "Blank Bible," other notebooks, and Edwards's sermons. Boss was fascinated by the diagram. He thought that Kimnach was onto a new way of unlocking the interconnections between Edwards's inner thought life in the study and his public

is a researcher's resource that will activate new vistas of research in Edwards studies. He envisions creating a print publication of the most compelling charts found at The Miscellanies Project's webpage. Boss refers to this future publication as The Miscellanies Reader. Dr. Rob Boss invites contributors to collaborate on this publication and is thrilled that Jonathan Edwards Center at TEDS Director, Douglas A. Sweeney, has agreed to write the foreword of the reader and will be providing consultation and guidance on the project.

Prospective contributors may contact Rob Boss through jesociety.org if they wish to participate in The Miscellanies Project. Contributors will pick a subject research interest and compile key-words related to the research interest, along with important selections of "Miscellanies." JESociety will come alongside the researcher and assist "by producing a vivid map of Edwards's thought which reveals connections in his

theology, clusterings of his ideas, along with exact page locations in "Miscellanies" volumes 13, 18, 20, 23 of *The Works of Jonathan Edwards*." JESociety will employ its advanced software to produce this imagery. The researcher will then take this visual imagery and construct historical and theological arguments as a result of the findings, which will be published in the forthcoming Miscellanies Reader.

The Miscellanies Project will be a major asset for ongoing research in Edwards studies and might very well assist in pioneering a new sub-discipline of historical studies.

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



Curious to see more of
The Miscellanies Project?
Visit: JESociety.org



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**“’Tis improperly said, that a person
can't perform those external
actions, which are dependent
on the act of the will, and which
would be easily performed, if the
act of the will were present.”**

—Jonathan Edwards

FREEDOM OF THE WILL, PART I, SECTION 4