

EDWARDSEANA



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2020

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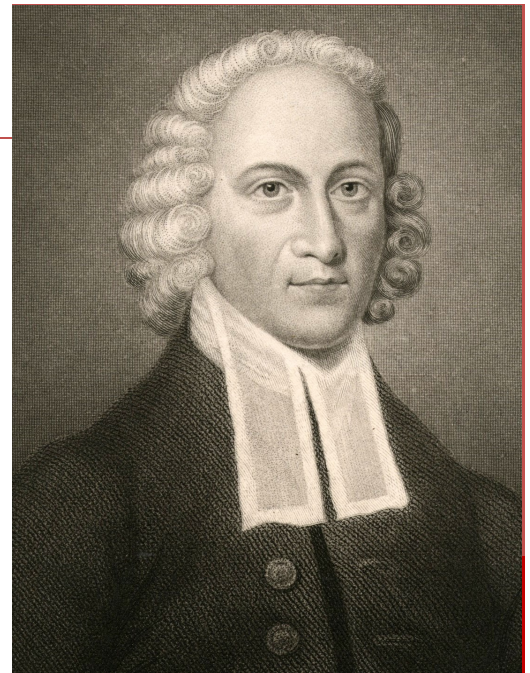
Student Paper Competition

**MAGAZINE OF THE JONATHAN
EDWARDS CENTER—MIDWEST**

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Cover image is an 18th Century engraving of Edwards. Retrieved from the New York Public Library Digital Collection.

From the Director

Dr. Adriaan Neele



Welcome to the fifth installment of *Edwardseana*.

The transition of the Jonathan Edwards Center at Trinity Evangelical Divinity School (TEDS) to Puritan Reformed Theological Seminary (PRTS) aims for continuity and expansion. The leadership of Dr. Douglas Sweeney in establishing a robust and renowned research center at TEDS from 2009–2019 is widely appreciated. As such, PRTS wants to acknowledge that reputation by continuing to give research attention to Jonathan Edwards and biblical exegesis, to the publication of this magazine, and more.

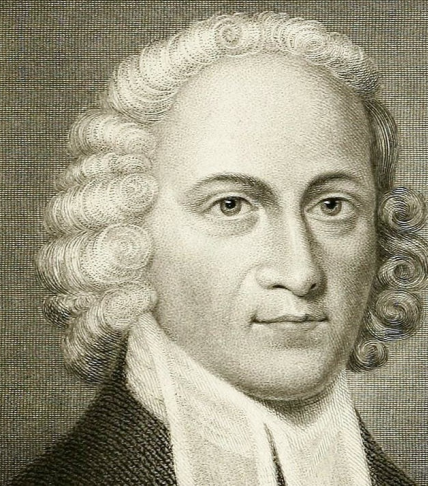
The focus of the newly established JEC at PRTS is well within the research, educational, and publication attention at PRTS. Edwards courses are taught in the Master and Doctoral program here. Doctoral research projects are progressing with attention to Edwards and the Native Americans or First Peoples—a project in cooperation with the Yale Jonathan Edwards Center and Yale Indian Papers Project, as well as work on Edwards and his anthropology—a long neglected topic in Edwards research.

Dr. George Marsden was gracious to be the keynote speaker at the inauguration of the JEC at PRTS on March 10th of this year. A summary of his address can be found in this magazine. The JEC at PRTS will continue offering Edwards seminars that will include renowned scholars, but will also offer a platform for doctoral students researching various aspects of Edwards's life and work. These lectures will be in cooperation with the Puritan Research Center at PRTS—a Center focused on interdisciplinary primary source research of English Puritanism and the *Nadere Reformatie* (Dutch Further Reformation).

In addition, PRTS has committed resources to assist the editing and publication of the sermons of Jonathan Edwards. Moreover, new research projects and other relevant publications are being considered with an interdisciplinary focus on systematic theology, biblical studies, and historical theology.

Pleased with the completion of the transition, JEC at PRTS looks forward to being part of the global Edwards community, and being in the service of the academy and church.

Dr. Adriaan C. Neele is Director of the Jonathan Edwards Center—Midwest, Director of the Doctoral Program and Professor of Historical Theology at PRTS, and Research Scholar at the Jonathan Edwards Center at Yale University. He is the author of several books, including *Before Jonathan Edwards (1703-1758): Sources of New England Theology* (Oxford, 2019).



A New Chapter for JEC-Midwest



Yale Divinity School

The first Jonathan Edwards Center began at Yale University 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. Under the leadership of Harry Stout, Ken Minkema, and Adriaan Neele, the Edwards Center at Yale planted Edwards Centers in strategic locations on six continents.

On January 6, 2010, the Jonathan Edwards Center at Trinity Evangelical Divinity School was formalized in a joint announcement by Kenneth P. Minkema, director of the Jonathan Edwards Center at Yale University, and Douglas A. Sweeney, the new Director of the Jonathan Edwards Center-

Midwest. Under Sweeney's leadership, the JEC-Midwest became a hub of Edwards scholarship recognized all over the world. Sweeney's relocation to Birmingham, Alabama to become the next Dean of Beeson Divinity School in 2019 required a new home for the Edwards Center-Midwest. Thus, on October 4, 2019, Adriaan Neele announced at the International Jonathan Edwards Conference at Yale that the Edwards Center-Midwest would begin its next chapter at Puritan Reformed Theological Seminary in Grand Rapids, MI, where it resides today.

Despite its relocation, the aim of the JEC-Midwest remains the same: to foster biblical and theological studies related to Edwards through doctoral mentorships, conferences, an annual student paper competition, and colloquia featuring renowned Edwards scholars as well as doctoral students, and publications in books and peer-reviewed journals. ■



Puritan Reformed Theological Seminary

“Old, Rested, and Reformed”: George Marsden lectures at the Edwards Center-Midwest

On March 10th, George Marsden visited the campus of Puritan Reformed Theological Seminary in Grand Rapids, Michigan, to deliver the inaugural lecture of the recently relocated Jonathan Edwards Center—Midwest. His lecture was entitled, “Old, Rested, and Reformed: Reflections on the Recovery of Edwards.”

Marsden noted that Edwards was an obscure figure in the early part of the twentieth century, even in Reformed circles. The story of Edwards’s recovery came in three acts: (1) His revival in the conservative Reformed world; (2) His revival in the mainline academic community; (3) The convergence of the two at the end of the twentieth century.

The story began with John Gerstner, who developed an interest in Edwards in the 1940s. Gerstner became involved in the publication of Edwards’s works, and then began publishing his own works on Edwards. Through his 3-volume *Rational Biblical Theology of Jonathan Edwards* and his teaching at Ligonier Ministries, he greatly contributed to the renewed interest in Edwards in Reformed circles.

Iain Murray, founder of Banner of Truth, was another early popularizer of Edwards as he republished the 2-volume *Works of Jonathan Edwards* and then wrote a sympathetic biography of Edwards in 1987. Gerstner and Murray both portrayed Edwards as a defender of the orthodox Reformed faith, greatly enhancing his appeal in conservative Reformed circles.

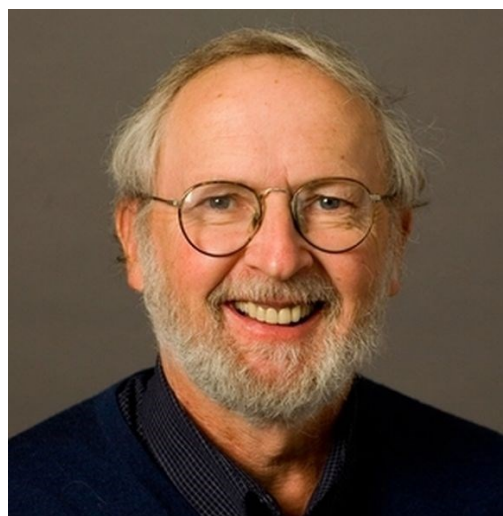
As Edwards was being recovered in the Reformed world, mainline academics like Perry Miller and Joseph Haroutunian also came to appreciate Ed-

wards as a leading American thinker. Miller’s interest led to the Edwards Project at Yale University, which began transcribing and publishing Edwards’s works on a grand scale.

According to Marsden, the two streams merged when a new generation of evangelicals discovered Edwards in seminary and found in him *both* a defender of orthodoxy *and* a highly creative intellect. Men like Richard Lovelace, John Piper, Timothy Keller, and Mark Noll played particularly influential roles. Another influence was Wheaton College’s conference on Edwards in the 1980s which brought conservative Reformed and mainstream Edwards scholars together.

The convergence further consolidated

when Harry Stout and Ken Minkema moved to Yale and established the Jonathan Edwards Center in the 1990s. The Center commissioned Marsden to write his highly acclaimed biography, *Jonathan Edwards: A Life*, and cultivated a new generation of Edwards scholars who expanded Edwards’s online presence and established research centers all over the world, turning Edwards into the global phenomenon that he is today. ■



Dr. George Marsden

A New Manuscript Donation to Yale University

As Adele Shepard approached her 80th birthday, she began wondering what she should do with all those family records stored in her attic.

A direct descendant of Jonathan Edwards, Adele possessed a veritable treasure trove of materials that included photographs, letters, and other handwritten documents stretching all the way back to colonial America. They were being kept in a series of cardboard dress boxes at her home in New York. Adele would take the old documents out



Adele Shepard

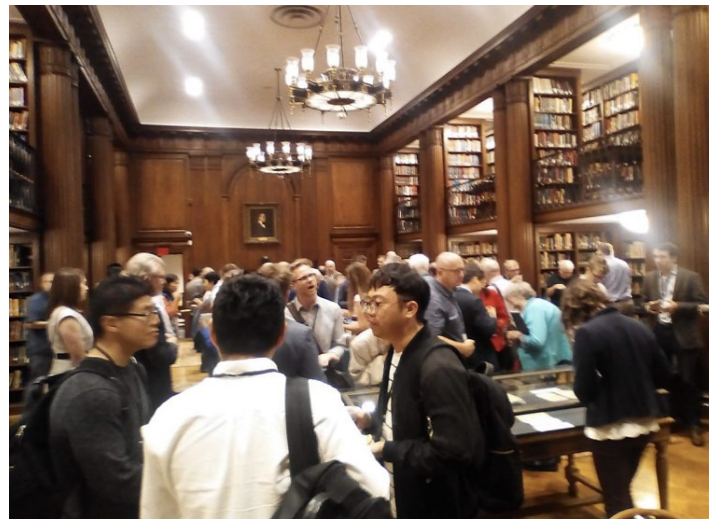
from time to time to check on their wellbeing, but otherwise they stayed tucked away in the attic.

Adele never married, and she had no children to inherit these family records. With her 80th year approaching, she decided that she needed to make a plan for these materials before it was too late. Eventually, she settled on the decision to donate her family records to an educational institution. But which one should receive them?

Adele thought long and hard about where to donate her materials. She wanted to give her family records to an institution that would be around for a long time and to a place where she knew they would be honored. Finally, in 2018, she walked onto the campus of Yale Divinity School and into the library, where she let the staff know about her documents and her intentions. Shortly after her return home, she received a call from Ken Minkema of the

Jonathan Edwards Center at Yale. He arranged to have all of Adele's old family records picked up and transported back to New Haven.

A few of the pieces in Adele's collection were on display at the International Jonathan Edwards Conference at Yale in October 2019, which Adele attended as an honored guest. When asked which of the documents was her favorite, she answered that her favorite was Jonathan Edwards's handwritten account of his wife's ecstatic experiences from 1742. Excerpts of this document appear in Edwards's 1743 work *Some Thoughts Concerning the Revivals* and in Sereno Dwight's *The Works of President Edwards* (1829), but until Adele made her donation, the original, unedited manuscript had never been seen by the public.



Scholars and students examine the manuscript donations at Yale Divinity School, October 2019

Adele was overwhelmed by the warm reception her donation received at the Edwards Conference. Yale was "the absolute correct home" for these records, she said. ■



Recap of the International Jonathan Edwards Conference

From October 2-4, 2019, nearly one-hundred fifty attendees representing twelve nations and six continents converged on the campus of Yale Divinity School for the International Jonathan Edwards Conference, an event made possible by a generous grant from the McDonald Agape Foundation.

George Marsden gave the opening lecture on the evening of October 2nd. His message, entitled “Old, Rested, and Reformed,” reflected on the revival of interest in Jonathan Edwards over the course of the twentieth century and into the twenty-first. The following two days were devoted to presentations from the global Edwards Centers. Speakers were organized geographically, and each speaker was given twenty minutes to present his paper. Some speakers shared the fruit of their latest research on Edwards, while others discussed the mission, vision, and research interests of the center they were representing. After all the presenters from a single

region had spoken, they would gather on stage for a panel discussion and Q&A session.

North America was represented by Gerald McDermott, Chris Chun, and Douglas Sweeney. McDermott presented Edwards’s thoughts on the intermediate state. Edwards’s perspective is notable in that he viewed heaven as a progressive experience of reaching ever greater levels happiness, as well as his conclusion that the main business of the saints in heaven is to observe the progress of the church on earth.

Chris Chun showed a two-minute video on the history, mission, and vision of the JEC-USA West (the world’s newest Edwards Center), and he offered a recap of his center’s inaugural conference. Douglas Sweeney, representing the JEC-USA Midwest, focused on Jonathan Edwards’s legacy in America, looking especially at the New Divinity movement.

The JEC-Africa was next. Adriaan Neele began with a talk on the reception of Jonathan Edwards in Africa and the Middle East. He noted that western missionaries were the ones primarily responsible for translating and disseminating the works of Edwards in both places. Cairo became the main hub for their work in northern Africa, with translations reaching as far as Tehran. In southern Africa, Cape Town became the center of Edwards studies.



Also representing Africa were Victor Emma-Adamah and Dolf Britz. Emma-Adamah presented a paper entitled, "Towards a Trinitarian Ontology: In Conversation with Jonathan Edwards." Britz described Edwards's knowledge of, and impact on, the Koina and Hotentot peoples.

Asia and Australia followed. Rhys Bezzant from Ridley College offered a presentation on Edwards's doctrine of the Kingdom of God, noting that the topic has been an area of neglect in Edwards studies thus far. Peter Jung, an independent scholar, discussed the reception of Edwards on the Korean peninsula. Anri Morimoto, representing the JEC-Japan, presented a paper bringing an Edwardsean perspective to the modern phenomenon of populism.

Representatives of Eastern Europe came next. Joel Burnell shared the "plans, projects, and perspectives" of the JEC in Poland. Tibor Fabiny discussed the reception of Edwards in Hungary, and Michal

Choinski presented the results of a rhetorical study he conducted on Edwards manuscripts using a software program he and his colleagues developed. The day ended on a humorous note as Mark Noll delivered a plenary address entitled "Jonathan Edwards in Scotland." The paper was a counterfactual "study" of Edwards's life in the UK.

The final day of the conference, October 4th, featured speakers from South America and Western Europe. Franklin Ferreira from the JEC-Brazil discussed the reception of Edwards in his country. Heber De Campos, also from Brazil, spoke specifically about the reception of Edwards among the Charismatic and Reformed communities in Brazil.

Western Europe offered six conference speakers. Philip Fisk presented a philosophical paper discussing the relation of contingency to creation and its implications for Edwards's use of "common sense." Crawford Gribben of the JEC-UK, Andreas Beck of Belgium, and Willem Van Vlastuin of The Netherlands each offered updates on the research and impact of the centers they lead. Michael McClenahan from Northern Ireland presented a paper on Edwards's *A Divine and Supernatural Light*, arguing



that it should be read as a response to Archbishop John Tillotson. Jan Stievermann & Ryan Hoselton of the JEC-Germany finished the presentations with a talk on Edwards and German Pietism. At the end of the conference, attendees were invited to a special

exhibition of manuscripts from the Edwards Collection at the Beinecke Rare Book & Manuscript Library.

By the close of the conference, Jonathan Edwards's impact on the modern world was apparent. Conference speakers included representatives of Anglicanism, Lutheranism, the Dutch Reformed tradition, and others. The conference attendees represented an even wider swath of Protestantism. Men and women had come to the conference from every



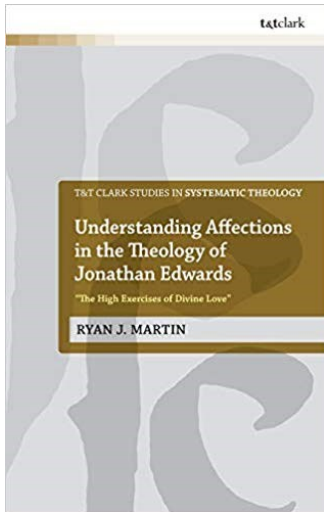
continent but Antarctica to hear the latest in Edwards scholarship.

Also worthy of note is the difference in research interests between the various Edwards centers. Each center seems to have found its own niche. Some are focused on Edwards's impact on historical theology, and some on intellectual history. Some are interested in Edwards's exegesis, while others are interested in his philosophical musings. Some scholars are interested in theological retrieval, while others are not.

Finally, this conference showed that interest in Edwards has still not reached its peak. Presentations and publications on Edwards continue to increase, and a veritable army of aspiring Edwards scholars is preparing to emerge from their doctoral programs to advance Edwards studies still further. ■



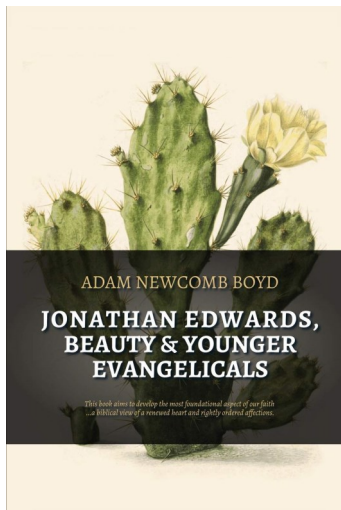
Noteworthy Publications



Martin, Ryan. *Understanding Affections in the Theology of Jonathan Edwards: The High Exercises of Divine Love*. New York: T&T Clark, 2019. xi + 281 pp. \$122.00

From the publisher: “This volume argues that the notion of “affections” discussed by Jonathan Edwards (and Christian theologians before him) means something very different from what contemporary English speakers now call “emotions.” and that Edwards's notions of affections came almost entirely from traditional Christian theology in general and the Reformed tradition in particular. Ryan J. Martin demonstrates that Christian theologians for centuries emphasized affection for God, associated affections with the will, and distinguished affections from passions; generally explaining affections and passions

to be inclinations and aversions of the soul. This was Edwards's own view, and he held it throughout his entire ministry. Martin further argues that Edwards's view came not as a result of his reading of John Locke, or the pressures of the Great Awakening (as many Edwardsean scholars argue), but from his own biblical interpretation and theological education. By analysing patristic, medieval and post-medieval thought and the journey of Edwards's psychology, Martin shows how, on their own terms, pre-modern Christians historically defined and described human psychology. “

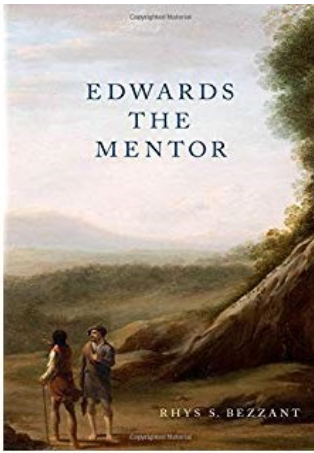


Boyd, Adam Newcomb. *Jonathan Edwards, Beauty & Younger Evangelicals*. JE Society Press, 2019. vi + 219 pp. \$18.99

From the publisher: “This book is written to explore the qualities of a healthy, biblical faith. Much of Jonathan Edwards’s work on the nature and inclination of our affections is obscured by difficult language and culturally distant descriptions. The same is true regarding his work describing the object of our affection. Granted, there has been a good deal of secondary work done unpacking these ideas, but very little of it is accessible for the average Christian reader. Our primary command is to love the Lord our God with all our hearts.

In considering the nature of our affections and the ideas of beauty that engage them, this book is written to develop the most foundational dynamic of our faith. In other words, we will look at both our love (affection) and our God

(beauty). Something is broken about us; why else would we find Netflix more entertaining than worship? This is actually good news, because it means there is something more to our faith than we have yet experienced. This book is written to begin the healing process by looking at a biblical view of a renewed heart and rightly ordered affections.”

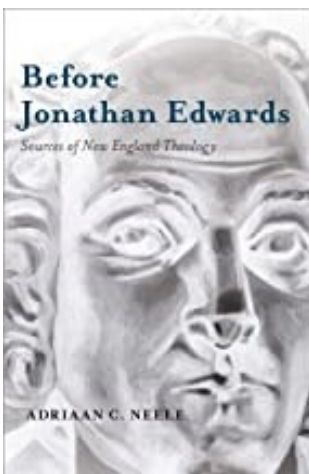


Bezzant, Rhys S. *Edwards the Mentor*. Oxford University Press, 2019. 216 pp. \$74.00.

From the publisher: "Among his many accomplishments, Jonathan Edwards was an effective mentor who trained many leaders for the church in colonial America, but his pastoral work is often overlooked. Rhys S. Bezzant investigates the background, method, theological rationale, and legacy of his mentoring ministry.

Edwards did what mentors normally do--he met with individuals to discuss ideas and grow in skills. But Bezzant shows that Edwards undertook these activities in a distinctly modern or affective key. His correspondence is written in an informal style; his understanding of friendship and conversation takes up the conventions of the great metropolitan cities of Europe. His pedagogical commitments are surprisingly progressive and his aspirations for those he mentored are bold and subversive. When he explains his mentoring practice theologically, he expounds the theme of seeing God face to face, summarized in the concept of the beatific vision, which recognizes that human beings learn through the example of friends as well as through the exposition of propositions.

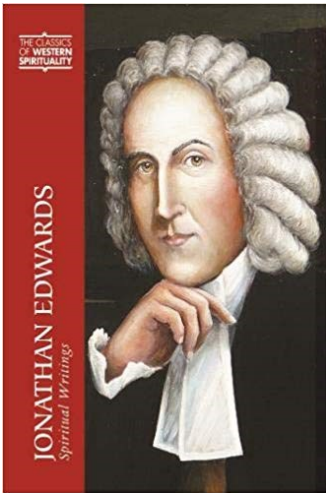
In this book the practice of mentoring is presented as an exchange between authority and agency, in which the more experienced person empowers the other, whose own character and competencies are thus nurtured. More broadly, the book is a case study in cultural engagement, for Edwards deliberately takes up certain features of the modern world in his mentoring and yet resists other pressures that the Enlightenment generated. If his world witnessed the philosophical evacuation of God from the created order, then Edwards's mentoring is designed to draw God back into an intimate connection with human experience."



Neele, Adriaan C. *Before Jonathan Edwards: Sources of New England Theology*. Oxford University Press, 2019. 280 pp. \$74.00

From the publisher: "In *Before Jonathan Edwards*, Adriaan Neele seeks to balance the recent academic attention to the developments of intellectual history after Jonathan Edwards. Neele presents the first comprehensive study of Edwards's use of Reformed orthodox and Protestant scholastic primary sources in the context of the challenges of orthodoxy in his day. . .

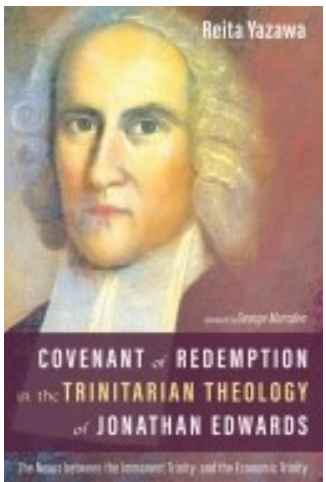
This volume locates Edwards's ideas in the context of the theological and philosophical currents of his day, as well as in the pre-modern exchange of books and information during the colonial period. The pre-Revolutionary status of theology and philosophy in the wake of the Enlightenment had many of the same problems we see in our theological education today with respect to the use and appropriation of classical theology in a 21st-century context. Ideas about the necessity of classical primary sources of Christianity in sustaining our theological education are once again becoming important, and Edwards offers many relevant insights. Edwards was not unique in his deployment of these primary sources; many New England pastors, including Cotton Mather (1663-1728), preached and wrote about the necessity of orthodox theology. Edwards's distinction came in his thinking about the issues set forth in these sources at a transitional moment in the history of Christian thought."



Strobel, Kyle C., Adriaan C. Neele, and Kenneth P. Minkema, eds. *Jonathan Edwards: Spiritual Writings*. Classics of Western Spirituality. Paulist Press International, 2019. 440 pp. \$59.95

From the publisher: "Interest in Puritan theologian Jonathan Edwards has increased markedly over the last several decades. As more and more people become interested in Edwards as a theologian, exegete, and even political theorist, there is a major lacuna in both the primary and secondary literature. Edwards's spirituality, a central facet of his life and work, remains unexplored. *Jonathan Edwards: Spiritual Writings* addresses this neglect by compiling material from across Edwards's corpus that outlines the breadth of his spiritual thought.

Drawing primarily from sermons, letters, and notes, this volume showcases Edwards's spiritual theology. In addition to works with which those interested in Edwards will be familiar, such as an excerpt from *A Treatise Concerning Religious Affections*, the book includes several key texts that are either out of print or as yet unpublished. The result is the first primary-source reader of Edwards's work to focus on his spirituality. The volume is organized along broad themes so that abstract and practical matters are addressed side by side. A general introduction orients the reader to Edwards's background, context, theology, and spirituality, and brief introductions to each thematic section provides further orientation. As evangelicals continue to explore spirituality and attempt to retrieve spiritual theology from the tradition, there is an increasing interest in the history of evangelical spirituality, the Puritans, and most specifically Edwards. *Jonathan Edwards: Spiritual Writings* fills the need for an emphasis on the spiritual nature of his work. "



Yazawa, Reita. *Covenant of Redemption in the Trinitarian Theology of Jonathan Edwards: The Nexus Between the Immanent Trinity and the Economic Trinity*. Eugene, OR: Wipf and Stock, 2019. 248 pp. \$30.00

From the publisher: "Recently, the immanent Trinity (God as in himself) has been criticized as abstract and impractical as opposed to the economic Trinity (God in relation to the world). Many scholars argue that the immanent Trinity is detached from the real life of believers and God's economic work of redemption and thus abstract and impractical. But is this assumption itself really true? What if the blueprint of God's work of redemption is already located in the immanent Trinity as the divine idea? What if Jonathan Edwards, arguably the American greatest theologian, expounds this doctrine as a vital driving force in his theology? Rediscovering the doctrine of the covenant of redemption will help us to see that the immanent Trinity actually is not abstract, but highly practical, simply because the redemption of the believers hinges on the divine plan located there. This study is a fruit of the recent convergence of the resurging doctrine of the Trinity and the renaissance of studies of Jonathan Edwards.

Research at Edwards Centers Around the World

JEC at Yale University: The JEC at Yale hosted an International Jonathan Edwards Conference in October 2019. The JEC also continues to enhance the capabilities of its website, edwards.yale.edu, as well as to process and make available the Edwards manuscripts donated to Yale in 2019. In addition, the center continues to teach a summer course on an aspect of Edwards's life and thought.

JEC-Australia: The JEC- Australia promotes the study of evangelical history, and the texts and teachings of Edwards. It will host, in May 2020, the launch of a magisterial work on Australian evangelical history. The center also has two doctoral students, researching Edwards's understanding of John's Gospel and the book of Revelation. Rhys Bezzant continues his investigation of the theme of the Kingdom of God in Edwards's oeuvre, and how it intersects with his pastoral theology.

JEC-Midwest (USA): The JEC-Midwest is working on projects related to Edwards's biblical exegesis. A sermon editing project is underway, as well as an annotated bibliography of works on Edwards for the years 2006-2020. This will serve as a companion volume to X. M. Lesser's work. Doctoral research projects are also progressing with attention to Edwards and the Native Americans, as well as work on Edwards and his anthropology—a long neglected topic in Edwards research.

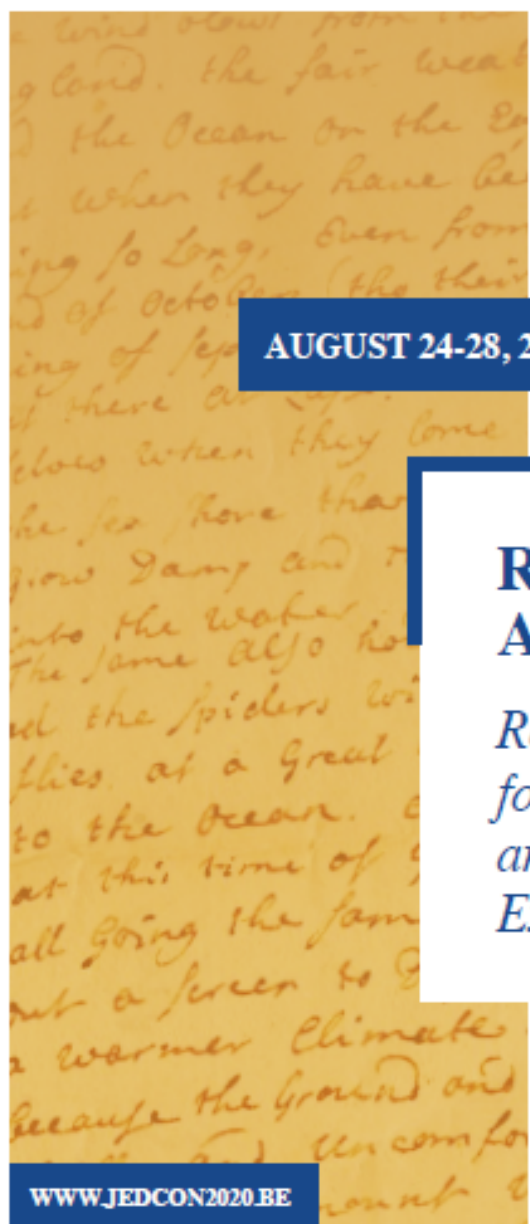
JEC-UK: The JEC-UK has two legs, Liverpool and Belfast, each with its own director. A third leg is expected to launch in 2020. The main activities of the JEC-UK include an annual reading group and an annual lecture. The lecture scheduled for May 27th, 2020, is entitled, "What Made the Great Awakening Great? George Whitefield, Jonathan Edwards, and the Rhetoric of Sensation."

JEC-West (USA): The proceedings of the JEC-West's inaugural conference in 2019 are scheduled to be published by Wipf & Stock sometime before the 2020 Jonathan Edwards Congress in Leuven, Belgium. The emphasis of the JEC-West is to foster research on Edwards's influence on the Baptist tradition. Chris Chun has been working on Edwardsean Baptist figure Andrew Fuller (1754-1815) by editing *The Complete Works of Andrew Fuller. Volume 6, Apologetic Works*.

JEC-Hungary: The Jonathan Edwards Center Hungary organized an international workshop at Károli Gáspár University of the Hungarian Reformed Church, Budapest between December 13-14. The Main speakers were Anna Svetlikova with respondent Sarah Boss; Douglas A. Sweeney with respondent Tibor Fabiny; Michael McClymond with respondent Levente Király; and Robert Boss with respondent Michal Choinsky. On Friday afternoon there was a roundtable discussion on the relevance of Jonathan Edwards in American Studies, and on Saturday a discussion on the relevance of Jonathan Edwards in theology and the church today.

JEC-Netherlands: The JEC centers in the Netherlands are preparing for the Global Jonathan Edwards Congress, which will take place August 24-28, 2020 at the Evangelische Theologische Faculteit in Leuven. The theme will be "Rationality and Spirituality: Retrieving Jonathan Edwards for understanding religion and spirituality in human experience today." Keynote speakers include Andreas J. Beck, Willem van Vlastuin, Crawford Gribben, Michael McClenahan, Amanda Porterfield, Lisanne Winslow, Adriaan C. Neele, Kenneth P. Minkema, Harry S. Stout, and Tibor Fabiny. Please visit the website at www.jedcon2020.be for details.

Upcoming Conference



Global 
Jonathan Edwards
Congress 2020

AUGUST 24-28, 2020

INVITATION

RATIONALITY AND SPIRITUALITY:

*Retrieving Jonathan Edwards
for Understanding Religion
and Spirituality in Human
Experience Today*

The Global Jonathan Edwards 2020 Congress seeks to create academic space for a multidisciplinary discussion that retrieves and leverages the robust nature of Edwards's insights into a religious experience that is both rational and spiritual for the benefit of the humanities, church, and society.

WWW.JEDCON2020.BE

The revival of interest in spirituality

Since spirituality reflects underlying beliefs about human existence and experience, there is a need for global theological reflection on the nexus between spirituality and rationality. However, although rationalism after the Enlightenment bears a specious character and prejudice against spirituality, such that even Christians are overly self-conscious of this burden, even "disenchanted" with medieval and early modern Christian spirituality, with postmodernity there arose a new interest in spirituality. Some of the finest and most penetrating analysis of the rational and spiritual nature of religious experience is found in the writings of Jonathan Edwards, "America's Augustine." See, for instance, Strobel, Neele, and Minkema, *Jonathan Edwards: Spiritual Writings, The Classics of Western Spirituality* (New York: Paulist Press, 2019). The congress aims to retrieve Edwards's thought and tradition in order to

further the discussion of what the fundamental nature of religious experience is, and the value of the rationality and spirituality of the human imago Dei for the humanities, church and society.

Faith seeking understanding

Worldwide there are chairs for the study of spirituality in relation to healthcare, ethics, diversity, ecology and economics. This congress focuses on how Edwards's appropriation of the classical Christian tradition of "faith seeking understanding" can be fruitful in dialogue with other academic disciplines and cultural trends in the current postmodern context. In *Reason and the Heart*, William J. Wainwright retrieves Edwards's insight into the human need for transcendent grace in order to have a well-disposed heart and sanctified reason to see the beauty and force of true religion. Edwards's holistic understanding of a rational and spiritual worldview offers resources for transcending current perspectives and integrating modern and postmodern approaches to our theme.

RATIONALITY AND SPIRITUALITY:

Retrieving Jonathan Edwards for understanding religion and spirituality in human experience today

Congress

The Jonathan Edwards Center Benelux, headquartered at the Evangelische Theologische Faculteit (ETF), Leuven, Belgium, in cooperation with the Vrije Universiteit Amsterdam, affiliated with the Jonathan Edwards Center, Yale University, will host the next Jonathan Edwards Congress from August 24 – 28, 2020, with as theme "Rationality and Spirituality: Retrieving Jonathan Edwards for understanding religion and spirituality in human experience today." We invite academic submissions from different disciplines regarding this topic.

Scientific Committee

- Prof. Dr. Andreas J. Beck, *Co-Director JEC Benelux*
- Prof. Dr. Wim van Vlastuin, *Co-Director JEC Benelux*
- Dr. Philip J. Fisk, *Congress Director*

Date & Location

The congress will be hosted by the Jonathan Edwards Center Benelux, from August 24 – 28, 2020, in the Leuven Center of Christian Studies, part of the Evangelische Theologische Faculteit, Leuven. The address is: Sint-Jansbergsesteenweg 97, 3001 Leuven, Belgium.

Registration

You can register for the Global Jonathan Edwards Congress 2020 through the website: www.jedcon2020.be.



Yale University



Keynote Speakers



ANDREAS J. BECK
ETF Leuven, BE



WILLEM VAN VLASTUIN
VU University Amsterdam, NL



CRAWFORD GRIBBEN
Queen's University, Belfast, UK



MICHAEL MCCLENAHAN
Union Theological College, Belfast, UK



AMANDA PORTERFIELD
Florida State University Tallahassee, FL, US



LISANNE WINSLOW
University of Northwestern, St. Paul, MN, US



ADRIAAN NEELE
Puritan Reformed Theological Seminary, Grand Rapids, MI, US



KENNETH P. MINKEMA
Yale University, New Haven, CT, US



HARRY S. STOUT
Yale University, New Haven, CT, US



TIBOR FABINY
Károli Gáspár University of the Reformed Church in Hungary, HU

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Student Paper Competition

ANNUAL JONATHAN EDWARDS CENTER GRADUATE STUDENT PAPER COMPETITION

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

Papers will be assessed by a committee led by Adriaan Neele, Director of the Jonathan Edwards Center-Midwest, and including the other global Jonathan Edwards Center Directors.

Please direct queries and submissions to Adriaan Neele at adriaan.neele@prts.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 September 15, 2020.

AWARDS

- Cash prize of \$500 (USD)
- Publication in *Jonathan Edwards Studies*

The winner will be announced on December 15, 2020

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“[T]he sun receives nothing from the jewel that receives its light, and shines only by a participation of its brightness.”

(WJE 8:446)

The Jonathan Edwards Center – Midwest

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