

EDWARDSEANA



MAGAZINE OF THE JONATHAN EDWARDS CENTER @ PRIS

ISSUE 6 | 2021

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Updating Lesser's Bibliography

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The Jonathan Edwards Center @ PRTS exists to promote research, education, and publication on Jonathan Edwards and his context.

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“He that has doctrinal knowledge and speculation only, without affection, never is engaged in the business of religion.”

— Jonathan Edwards, *Religious Affections*

FROM THE DIRECTOR

DR. ADRIAAN C. NEELE



Welcome to the sixth installment of *Edwardseana*.

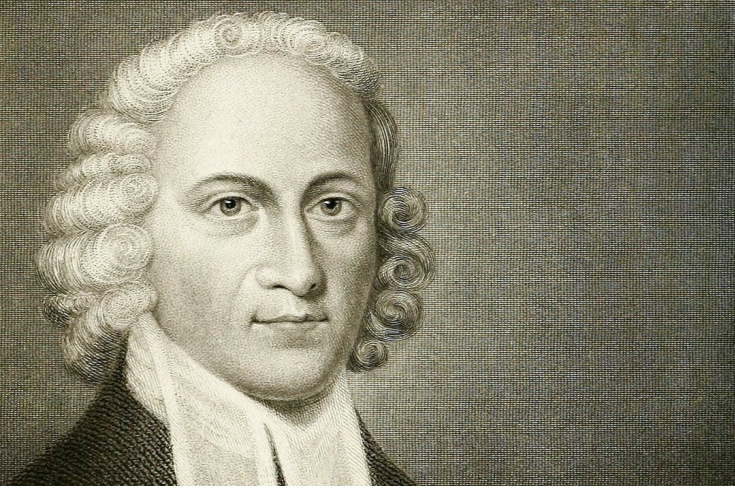
Although the colloquia of the Jonathan Edwards Center at Puritan Reformed Theological Seminary had to be postponed in 2020 due to COVID-19, the team of the center—Brandon Crawford, PhD candidate, Dr. Marco Barone, and undersigned, diligently continued to work on *Reading Jonathan Edwards: An Annotated Bibliography 2006-2020*. The editors are on schedule to have the manuscript ready for publication in the Spring 2021—the first major publication of the Jonathan Edwards Center Midwest.

In addition, book reviews continued from time to time and included: Adam Newcomb Boyd, *Jonathan Edwards, Beauty, and Younger Evangelicals* (JE Society Press, 2019), Roy M. Paul, *Jonathan Edwards and the Stockbridge Mohicans: His Mission and Sermons* (H & E Publishing, 2020), and John T. Lowe and Daniel N. Gullotta, eds. *Jonathan Edwards within the Enlightenment: Controversy, Experience, & Thought*. New Directions in Jonathan Edwards Series, Vol. 7. (Vandenhoeck & Ruprecht, 2020). You will find the reviews reprinted from the blog toward the end of this issue.

As soon as colloquia can be held in person, an impressive lineup of speakers from the University of Notre Dame, Princeton University, Puritan Reformed Theological Seminary, and Redeemer University College will lecture on Edwards and related topics. Check the website for the colloquia dates (<https://prts.edu/research-centers/jonathan-edwards-center/>).

Undersigned will offer with Dr. Kenneth Minkema an *Online Summer Study* the week of June 7-11 at Yale University (<https://summerstudy.yale.edu/>). The topic for the week will be the worldwide reception of the writings of Jonathan Edwards in publication, translation, and scholarship since the 18th Century. It will include discussions of 19th Century missions and Edwards's reception in Africa, North and South America, Germany, the Middle East, South Africa, South Korea, The Netherlands, and the United Kingdom.

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).



EDWARDS'S RESPONSE TO EPIDEMICS

DR. ADRIAAN NEELE & REV. BRANDON CRAWFORD

JONATHAN EDWARDS WAS NO STRANGER to viral outbreaks. In 1736, while serving in Northampton, the city of Boston was struck with a scarlet fever epidemic. On this occasion, Edwards plead with his congregation to engage in intercessory prayer.

Preaching from Psalm 65:2, he said, "Tis the character of the Most High God, that he is a God that answers prayer." Therefore, "let us pray for others, as well for ourselves" and "especially. . .for the outpouring of his Spirit both on ourselves and others." The sermon was published in Edinburgh as "The Most High a Prayer-hearing God" in 1788, and as *De allerhoogste God is een hoorder der gebeden* in Utrecht in 1793 while in the throes of their own smallpox epidemic.

Then, during the winter of 1739/40, Edwards was planning a visit to Hadley, Massachusetts, to observe a time of fasting and prayer with his ministry colleague Isaac Chauncy. But before embarking on the journey he learned that a measles outbreak had struck the town. Believing that God ordinarily works by means, he believed the best course of action on this occasion was to cancel the trip, lest he bring the sickness back home with him.

The following is Edwards' letter informing Chauncy of his change of plans. Edwards's thoughts on the nature of infectious disease, on the impact of un-

derlying health conditions in one's ability to fight infection, and on the usefulness of social distancing to mitigate a viral outbreak, seem particularly relevant given the times we are living in today:

Rev. and Honored Sir,

I fully intended to come to Hadley the next Wednesday, and to have assisted in keeping the fast, as I have been desired, provided it had been safe passing the river. But I have since heard that the measles is in the town, which is a distemper that I am unwilling to expose myself to, both as I am loath to have it myself, so infirm as I am, if I can avoid it, and also as I would be unwilling to bring it into my numerous family, especially under my wife's present circumstances.

[1] And having heard that it is a distemper that is often given in persons' breath, to great numbers at meeting, before the persons that give it are taken ill themselves, I think myself in prudence and duty, not called to expose myself.

Wishing you God's smiles and blessing in that important affair that your people now are seeking direction about; and that they may be so directed in their choice as may be much for your comfort, I remain, honored Sir,

*Your son and servant,
Jonathan Edwards.*

- 1 Anon. Obituary. *Boston News-Letter*, 13-20 February, pp. [1-2].

Hopes that Edwards will prove a worthy successor to his grandfather, that "the Mantle of Elijah may rest upon Elisha," in an obituary of Solomon Stoddard.

- 1 Prince, T[homas], and W[illiam] Cooper. "To the Reader." In *God Glorified in the Work of Redemption by the Greatness of Man's Dependence upon Him. A Sermon Preached on the Publick Lecture in Boston, July 8, 1731. And Published at the Desire of Several Ministers and Others, in Boston, Who Heard It*. Boston: S. Kneeland & T. Green, pp. i-ii.

A NEW EDWARDSEAN BIBLIOGRAPHY

DR. MARCO BARONE

IN 2008, ENGLISH PROFESSOR M. X. Lesser published *Reading Jonathan Edwards: An Annotated Bibliography in Three Parts, 1729-2005* (Grand Rapids, MI: Eerdmans). The first part of the book consisted of a reprint of *Jonathan Edwards: A Reference Guide* (1981), an annotated Edwardsean bibliography from 1729 to 1978. The second part was a reprint of *Jonathan Edwards: An Annotated Bibliography* (1994), another annotated bibliography, this time from 1979 to 1993. The third part was a new annotated bibliography that covered publication on Edwards studies from 1994 to 2005. Lesser's titanic work is now a standard reference for all Edwardsean scholars.

Roughly twelve years after Lesser's *Reading Jonathan Edwards*, Dr. Adriaan C. Neele decided to meet the need to continue Lesser's work starting right where he had stopped (2005). Therefore, over the past year, Adriaan Neele (general editor), Rev. Brandon Crawford, and I (associate editors) have been at work to produce an annotated bibliography dedicated to both the primary and the secondary sources that have been produced from 2006 to the present in the field on Edwardsean studies. The plan is to publish the project as a book by the end of 2021.

Edwards is now universally recognized not only as one of the main figures of Protestant theology, but also as a giant of the universal church, as a philosophical genius, and as an intellectual who exerted

a significant influence in the development of American society and culture. These are some of the reasons why Edwardsean studies and publications have been blooming, and there does not seem to be any sign of deceleration. In fact, once the project is finalized and published, the reader will be able to see the impressive extent of the bibliography produced (in the relatively short period of 15 years) on the works, life, and influence of Edwards with writings from several fields of study: theology, philosophy, history, politics, sociology, psychology, and others.

Edwards is now universally recognized not only as one of the main figures of Protestant theology, but also as a giant of the universal church

Such a work has been conducted with the hope that its result may be beneficial to the academic world and its increasing interest in Edwards's legacy. Last but not least, it is our prayer that such an endeavor may also benefit the church in the way of helping believing Edwardsean scholars and readers to navigate through the world of a theologian and pastor whose spiritual bearing demands serious consideration. ■

Dr. Marco Barone is an independent scholar who lives in Grand Rapids, Michigan, USA

THE 72ND ANNUAL
EVANGELICAL THEOLOGICAL SOCIETY
virtual
CONFERENCE

JONATHAN EDWARDS AT THE EVANGELICAL THEOLOGICAL SOCIETY

DR. ROBERT W. CALDWELL III

EDWARDS STUDIES CONTINUES TO THRIVE judging by papers presented at the November 2020 meeting of the Evangelical Theological Society. Even though we met virtually, there was time for lively interaction between presenters and attendees at an hour-long, virtual Q&A session moderated by W. Brian Shelton. Most of the papers drew Edwards's work into conversation with other thinkers; each presentation thoroughly analyzed one aspect of Edwards's thought. In what follows, I offer a brief overview of the four presentations.

Joseph Lee examines Edwards's theological ethics and how his disciple, Samuel Hopkins, appropriated them. His paper, "Divine Communication and Self-Regard in the Ethics of Jonathan Edwards and Samuel Hopkins," challenges the widely-held thesis that Hopkins's doctrine of self-regard deviated from Edwards's. Hopkins is often viewed, notes Lee, as an innovator of Edwards's views, reducing the Northampton pastor's rich theocentric vision of self-love down to an austere ethic of ultra-self-denial that is both moralistic and human centered. Such an interpretation is misguided, Lee suggests, because it relies upon statements found in several essays (most notably *An Inquiry into the Nature of True Holiness*) to the exclusion of Hopkins's broader work (his *System of Doctrines* and sermons). By examining Hopkins's views found in these latter writings and comparing them with Edwards's ethics, Lee concludes that there much more continuity and "congruence" between the two than has previously been recognized. His study challenges Edwards scholars to reexamine the relationship between Edwards, Hopkins, and the later Edwardsean tradition.

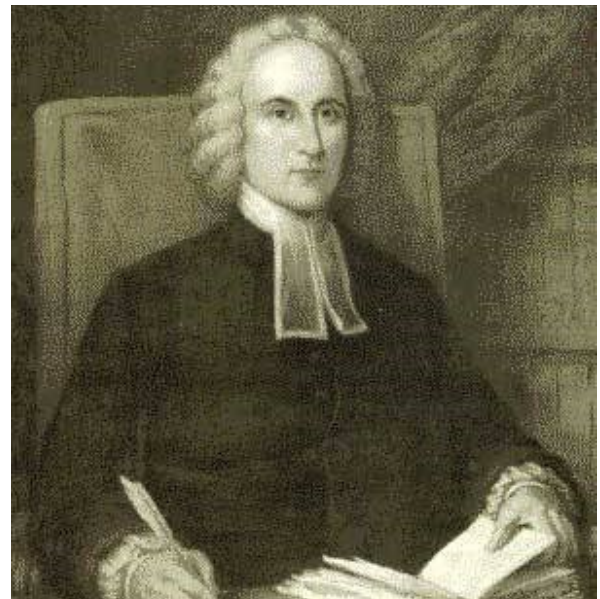
Matthew Raley analyzes Edwards's doctrine of the will and the striking parallels we find on the same topic in the Arthur Schopenhauer. Raley, a Mennonite pastor in Philadelphia and adjunct professor at Western Seminary, notes how both thinkers employed remarkably similar strategies when constructing a system of human willing. Both defined freedom and philosophical necessity in similar ways; both envisioned cognition as the ground of human choice; and both maintained that the sum of our character causes individual choice. They diverge, however, in the metaphysical foundations of their respective systems. Schopenhauer believed that the ethical imperative derives from the undifferentiated metaphysical unity of the cosmos. When we act out of a concern for this universal unity, then we act not out of a concern for our own

personal good, but for the harmony of the world-order and for the good of others. This, for Schopenhauer, is the essence of compassionate action. Edwards by contrast anchored ethics in the loving fellowship found between the Father and the Son in the immanent trinity. This interpersonal unity, Raley maintains, provides the basis for the great commandment, and enables personally distinct creatures to seek their own happiness through loving others with the selfless love of Christ. Thus, while Edwards and Schopenhauer show remarkable similarities in their theories of will, the roots of their respective theories are planted in very different metaphysical soils. The presence or absence of a personal God is what ultimately distinguishes the two.

John Shouse, professor of theology at Gateway Seminary, explores the religious affections through a comparative study of Edwards, Soren Kierkegaard, and recent cognitive theories of the emotions. His paper, "The Revival of the Heart: Cognitive Theories of the Emotions and the Affectional Theologies of Jonathan Edwards and Soren Kierkegaard," argues that there is common ground to be found among these three systems of thought. Shouse first uncovers the similarities between Edwards and the melancholy Dane: both understood that religious experience is shaped by theological concepts; both believed that religious experience can be positively molded to transform the emotions and train Christian character. Next, Shouse observes that contemporary cognitive theories of emotion reveal concerns that are common to both Edwards and Kierkegaard. His study is encouraging for it suggests ways that Edwards's eighteenth-century work on religious affection can inform current systematic formulation on religious desire and spiritual counsel.

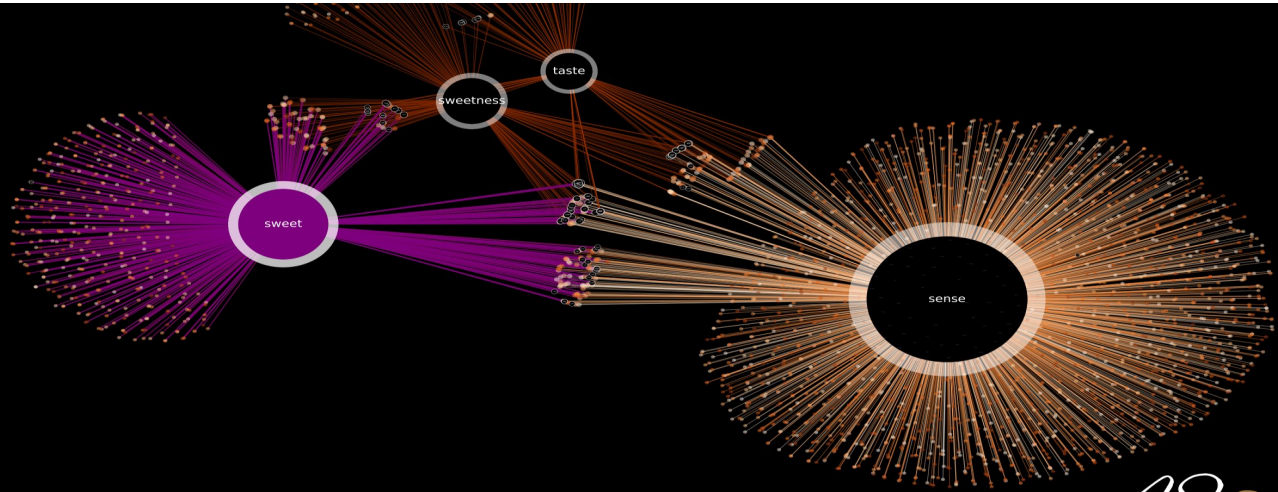
Lastly, I examine Edwards's doctrine of the resurrection in my paper, "Hope and the Rationality of the Resurrection in Jonathan Edwards's Theology of the Afterlife." In it, I observe that Edwards's

notebook studies on the resurrection do not form a mature statement of the doctrine, but rather reveal Edwards attempting to render it amenable to contemporary reason. The resurrection makes sense because it saturates Scripture, being found typologically throughout the Old Testament. It is rational to think that resurrection bodies are of a much different nature than mortal bodies, a point which explains why Jesus did not spend much time with his disciples after his resurrection. Ultimately, the resurrection makes the most sense in light of salvation history which is marching ever-so-surely toward the general resurrection and the consummation of all things. Consequently, the saints on earth and in heaven can cultivate a rich sense of hope through reflecting on this most fundamental of Christian doctrines.



Of the making of many Edwards studies, there is no end! If you plan to attend the November 2021 ETS meeting in Fort Worth, please look for him on the program. With continual interest that evangelical scholars pay to Edwards, there will undoubtedly be a lively session devoted to him! ■

Dr. Robert W. Caldwell III is Professor of Church History at Southwestern Baptist Theological Seminary in Fort Worth, Texas, USA.



UPDATE FROM THE JE SOCIETY

DR. ROBERT BOSS

"THE JONATHAN EDWARDS SOCIETY is a growing network of Edwards scholars and enthusiasts who promote research and interest in America's Theologian through innovation, collaboration and publication."

In keeping with the above mission statement, the Jonathan Edwards Society has two main projects:

1. *The Visual Edwards Project*: A Digital Humanities project to visualize the Yale edition of *The Works of Jonathan Edwards*. As a DH project, *Visual Edwards* creates beautifully detailed maps of Edwards's writings which enhance and accelerate the research and writing process by revealing hotspots to specific questions or topics in the Edwards corpus. A user-provided list of terms is formed into a matrix to locate both forward and reverse occurrences of Edwards's words in all combinations. Highlighted reference nodes in the visualizations identify page locations of phrases or terms in close proximity to each other. Instead of facing a seemingly impenetrable mountain of text, researchers, both students and seasoned scholars, can enhance their study of Edwards with visualizations which are both aesthetic and accurate. This approach yields, for the first time, a distant or meta-reading of Edwards which displays shapes, contours, and con-

junctions within his writings—yet with immediate reference to his text along with exact page locations in volumes 1–26 of the Yale print edition of his works.

2. *The Miscellanies Companions*: A team-oriented project to visually unlock and expound Edwards's notebooks, and map intricate connections in his thought, the DH *Visual Edwards Project* combined with the print *Miscellanies Companions* are the first steps of a sustained study of Edwards's "Miscellanies" notebooks and their connections to the rest of his corpus. To date, the series is comprised of two volumes:

The Miscellanies Companion, Volume 1 (JESociety Press, 2018) with a foreword by Douglas A. Sweeney, Dean of Beeson Divinity School. Essays were contributed by an international body of scholars hailing from East Asia, Europe, the UK, and North America. The contributions canvassed a wide range of topics contained in Edwards' "Miscellanies," including Trinitarianism, Millennialism, Reason and Revelation, Evangelism, Happiness, Salvation, and more.

The Miscellanies Companion, Volume 2 (JESociety Press, forthcoming 2021) is now underway with a

foreword by Kenneth P. Minkema, Executive Director of the Jonathan Edwards Center at Yale University. Contributors hail from East Asia, Australia, Ireland, England, Canada, and the United States. Essays are based on topics found in Edwards's Table to the Miscellanies. With over 30 slated contributors, this volume continues the exploration of the "Miscellanies," Jonathan Edwards's private notebooks which served as a "theological workshop" for his sermons and treatises.

The Visual Edwards Project is outlined in a special edition of the *Polish Journal of American Studies* dedicated to "Digital Humanities & American Studies" edited by Michal Choinski. The article "Visualizing Jonathan Edwards" details the background and development of the DH project and its print *Companions* (*PJAS* 14:187–96). Choinski aptly introduces *Visual Edwards* by saying,

"Edwards's corpus is a particularly opulent one, encompassing twenty six volumes of treatises, sermons and letters, and, as such, it poses a hermeneutic challenge for anyone with the ambition of reading and studying it in detail. In *Visual Edwards*, Boss seeks to address this dilemma, supplementing traditional readings of Edwards's texts with a method based on Processing and Python programming languages producing a network of intertextual markers, which are then presented in the form of three-dimensional visualizations." (*PJAS* 14:147)

The University of Warsaw Press publication will be in open access starting January 4th. A special thanks is due Choinski for assembling an interesting collection of articles which demonstrate the versatility of Digital Humanities in the context of American studies.

Visual Edwards is under active development. The project now saves and imports data in its own file format: .vje (which stands for Visual Jonathan Edwards). A .vje file stores all data parameters and instructions necessary to recreate a visualization with all of its media files (all in a 1 KB file). The .vje

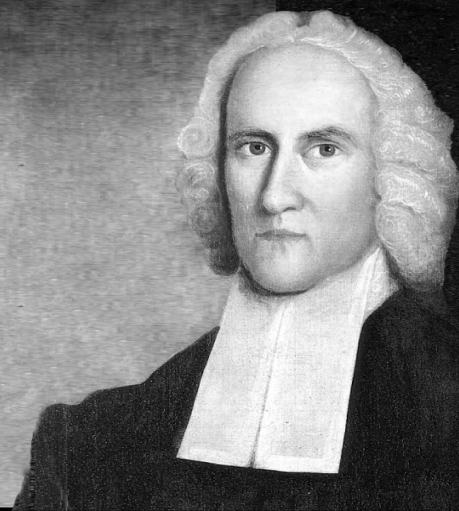
file format also opens the possibility of comparative studies with other theological corpora by creating transparent visualizations which can overlay each other. With a custom file format, along with other scheduled features, *Visual Edwards* aims to eventually become a workstation that will automatically produce search transcripts, images, pdf slides, docx handouts, animations, and more. Another new feature is an adjustable transparency option which gives an increased sense of dimension, as well as the ability to isolate various terms or phrase references in *WJE* 1-26 along with their immediate connections. *Visual Edwards* can now export to a transparent scalable vector graphic format which is great for high resolution zooming in videos. *Visual Edwards* operates in a Windows 10 desktop environment with Python 3.7 and Anaconda. Elements of the project have been experimentally adapted for use on the iPhone running the Pythonista 3 app. A port to a web application is in the future.

Currently available at www.jesociety.org is *Visual Edwards Library* which contains over 450 visualizations accompanied by videos explaining how the library works and how its visualizations parallel Edwards's Table to the "Miscellanies." *The Library*, published directly from *Visual Edwards* software, utilizes key terms from each of Edwards's table entries and hosts visualizations spanning the 26 volumes of the *WJE*. These visualizations are available as free downloadable PDFs with accompanying text files which contain page references and other data. Suggested additions to the *Visual Edwards Library* are welcomed via a submission form on its web page. Learn more about Jonathan Edwards Society projects at www.jesociety.org. ■

Dr. Robert Boss is Director of the Jonathan Edwards Center in Fort Worth, Texas, USA

Jonathan Edwards SLAVERY

CHRISTIAN LEADERSHIP WITH FEET OF CLAY



Ken Minkema



James Westbrook



Leroy Gainey



Chris Chun



Jonathan Edwards
Center at Gateway Seminary

JONATHAN EDWARDS AND SLAVERY

DR. CHRIS CHUN & MR. CAMERON SCHWEITZER

THE YEAR 2020 WAS surely one for the record books! COVID-19, shelter-in-place, social distancing, civil unrest, political turmoil and a growing “cancel culture” have made many of our hearts faint. Historians, along with lovers of history, have also witnessed another phenomenon that has left us uneasy. We have witnessed the “cancel culture” tear down the reputations—and sometimes the statues—of countless historical figures for their complicity in institutional slavery. One of these important individuals, upon whom various social media outlets and “influencers” have placed a bullseye, is Jonathan Edwards.

In response, The Jonathan Edwards Center at Gateway Seminary hosted a virtual event on Monday, November 2, 2020, to discuss this issue by focusing on “America’s Theologian.” The theme of this lively conversation was “Jonathan Edwards and Slavery: Christian Leadership with Feet of Clay.” In a “news interview” style, Chris Chun, Director of the JEC at

Gateway, moderated the discussion of three speakers. (1) Ken Minkema, the Director of the JEC at Yale University and foremost expert on this historical question, brought his erudite perspective to the conversation. He was joined by two African American voices. (2) James Westbrook, an alumnus of Gateway and the pastor of Realm Church—a multi-ethnic church plant in Oakland—is a self-described “admirer of Edwards” who had keen insights on this issue. (3) Leroy Gainey, Senior Professor of Educational Leadership at Gateway, and the first trustee-elected African-American professor in Southern Baptist history, addressed the broader subject of a Christian leader’s legacy who lived and died before the abolitionist movement. For ninety thought-provoking minutes, the panel examined the issue of slavery in the early American period and discussed how modern readers ought to assess Edwards’s thought and legacy given his willing participation in the North American slave trade.

Minkema opened the discussion, just as he does his classes on Edwards, with a bit of “historical imagination.” He transported hearers back to eighteenth-century New England that we might get a sense of their mind and heart. He painted a clear picture of the brutal, North Atlantic slave trade, as well as how figures like Edwards justified it. Minkema also wisely reminded viewers that Edwards was not alone: every nation in the world until the eighteenth-century had slaves, part-in-parcel with a justification. But, as Minkema detailed, it was not too many years after Edwards’s untimely death that the New Divinity men began to initiate the Abolitionist cause in the 1770s. He traced how Edwards’s own thought was the seed-bed of the burgeoning moral revolution. It is quite possible, Minkema hypothesized, that had Edwards lived a few decades longer, his views on slavery may well have changed through a “reverse” influence from his son Jonathan Edwards Jr. (1746--1801) and Edwards’s immediate disciple, Samuel Hopkins (1721-1803). Minkema explained that “there was no concerted anti-slavery movement” during the first part of the eighteenth century. Since “it wasn’t set in motion until the early republic and antebellum period of the 1830s.”

Gainey brought additional historical and religious insight on this issue. Gainey powerfully reminded listeners of the “horrific picture” of those who suffered in bondage. He underscored that “no one was treated well,” and added, “slaves did not ever enjoy their treatment or position.” Gainey also pointed out that there was “an anti-slavery movement from the beginning” at the hands of the slaves who resisted their enslavement. This reality, though, Gainey notes, does not cancel out the good Edwards did. The record simply “needs to include both.”

Westbrook insightfully highlighted that “living in this tension” of an Edwards who is both Jekyll and Hyde, is how he can both love and lament the man. Westbrook, with sensitive pastoral wisdom, de-

scribed how ministers could learn from Edwards. It is not as easy as pushing the cancel button with exuberance, or refraining from pushing in denial. Westbrook stated well that there is much to glean from Edwards in some areas, but not others. As in all of life, so too with Edwards, it is yes and no. Even if it may be challenging, we must forgive Edwards, and others like him. Westbrook said all too well, “we shouldn’t be quick to cancel someone, lest we find that we too, are cancelled ourselves.”

Many viewers have since expressed that this candid conversation was “done with Christian humility.” One viewer stated that the panel offered “outstanding words on a difficult subject.” While another audience member said the tone was “measured and balanced.” A board member of the JEC West stated, “Each of the presenters offered very helpful perspectives on how we are to appreciate Edwards in the wake of the racial unrest this year. It is so important that nuanced, complex answers are available on this topic. The simplistic, emotive reactions of the cancel culture are not constructive. This discussion was.”

By the discussion’s end, the panel concurred that while we don’t excuse Edwards’s slaveholding, we can still appreciate Edwards within his historical context without justifying his complicity in slavery. Chris Chun ended the discussion by asking the viewers a piercing question: “Doesn’t every generation have its own mistakes, even as our mistakes are different from others? If Jonathan Edwards, a godly person who loved Scripture . . . was so blind to the great sin of his generation, what about us? What about those of us living in the twenty-first century? To what great sin might we be blind?” ■

Dr. Chris Chun is Professor of Church History and Director of the JEC-West at Gateway Seminary in Ontario, California, USA.

Mr. Cameron Schweitzer is Research Assistant at the JEC-West

BOOK REVIEWS

REV. BRANDON CRAWFORD

“Seek not to grow in knowledge chiefly for the sake of applause, and to enable you to dispute with others; but seek it for the benefit of your souls.”

—Jonathan Edwards, sermon from Hebrews 5:12

John T. Lowe and Daniel N. Gullotta, eds. *Jonathan Edwards within the Enlightenment: Controversy, Experience, & Thought*. New Directions in Jonathan Edwards Series, Vol. 7. Vandenhoeck & Ruprecht, 2020. 337 pp. \$106.00

This latest volume in V&R’s New Directions in Edwards Studies series explores Edwards’s complex relationship with the Enlightenment. The book’s sixteen chapters are broken into five categories: Historiography, Controversies, Society, Experience, and Theology. Most of the chapters are written by new scholars in the field. In several instances, this work represents an author’s first academic publication.

The chapters are consistently excellent. They are well-researched and well-written. They also provide a valuable preview of emerging Edwards scholarship. The renaissance in Edwards studies began with examinations of his philosophical and theological writings. Then, attention moved into Edwards’s sermons and exegetical writings. Among today’s emerging Edwards scholars, it seems that interest is now moving into Edwards’s thought on social and cultural issues. Here we find chapters addressing Edwards’s thoughts on slavery, race, gender, children, witches, war, and more.

If the book has a key term, it is “transitional” or “transitional figure.” In nearly every chapter, the author concludes that Edwards exhibited patterns of thought characteristic of both Reformed scholasticism and Modernity. For example, Edwards defended the right of a clergyman to hold slaves, but he opposed the international slave trade; he believed that children are inherently depraved, but also extolled their potential; he was a staunch defender of the existing social hierarchy, but also made significant contributions to the rise of populism; he believed in the reality of hell, but he defended the justice of hell with Enlightenment principles.

The book also suggests that some of Edwards’s social views may have changed over time. For example, before moving to Stockbridge Edwards could not seem to identify any redeeming qualities in the Native Americans; however, after spending some time in Stockbridge, his views moderated as he found evidence of biblical wisdom in some of their native beliefs and practices.

Given the nature of this volume, there will be times when readers would like to learn more about a particular topic, but will be denied the opportunity—a single chapter is rarely enough space to do justice to a groundbreaking topic. Hopefully, these chapters will serve as catalysts for book-length treatments of some of these topics. Some chapters also have an inordinate number of typographical errors. One wishes that the copyeditors had been more thorough. These issues aside, this is a groundbreaking volume that demands attention from all serious students of Jonathan Edwards.

Roy M. Paul, *Jonathan Edwards and the Stockbridge Mohicans: His Mission and Sermons*. H & E Publishing, 2020. 194 pp. \$22.99

This book offers a brief account of the Stockbridge Mohican Indians from pre-European contact to the present, with special reference to their experiences under the ministry of Jonathan Edwards. Their story is told in five chapters, with a final section offering a summary and conclusion.

Chapter 1 is entitled “A Brief History of the Mohican Tribe.” In the span of just thirty-nine pages it attempts to survey the whole history of the Mohican people from pre-contact to the present day. The chapter focuses particularly on the eighteenth-century Mohican sachem Konkapot, his desire to receive a Christian missionary, and the growing English desire to evangelize the Indians. Unfortunately, the chapter lacks both the nuance and the explanatory paragraphs expected in a work of historical scholarship. For example, the author gives little attention to the broader social, political, and economic forces at work in colonial America, and he rarely ventures to answer the question, “why?” Why, after decades of resistance, were the Mohicans suddenly interested in receiving a Christian missionary in the mid-1700s? Why did English interest in evangelizing the Indians experience a surge at the same time, after decades of neglect?

Chapter 2, just twelve pages long, offers a sweeping survey of Mohican spirituality from pre-contact to the present day, with particular emphasis on the present state of the Christian churches on their Wisconsin reservation. Chapter 3 then tells the story of the “Stockbridge Bible,” which was gifted to the Mohicans in 1746, lost for many years, but finally recovered in the 1990s and moved to the Wisconsin reservation.

Chapter 4 is the longest at sixty pages. It offers a brief biography of Jonathan Edwards, from his birth, to his conversion, to his ministry in Northampton. The author devotes a significant amount of time to the “Bad Book” controversy, which contributed to Edwards’s downfall as the pastor of Northampton’s church. He then offers a brief account of Edwards’s ministry in Stockbridge, with special mention of his efforts to curtail English land-grabs. The chapter also includes a section on Edwards’s spirituality that provides brief treatments of his “Resolutions,” *Humble Attempt*, and a full fourteen pages on his sermon, “Sinners in the Hands of an Angry God.” The most notable feature of this chapter is its heavy reliance on secondary sources, particularly the works of Marsden and Haykin. Even direct quotations of Edwards are often pulled from secondary literature.

Chapter 5 offers transcriptions of seven sermons that Edwards preached to the Stockbridge Indians along with a brief commentary on each sermon. The selections reveal Edwards’s Stockbridge sermons to be occasional documents, crafted to answer the pressing needs of the Mohicans at each moment. For example, when the French and Indian War broke out, Edwards preached a sermon on the sovereignty of God over human affairs, and another about overcoming the fear of death. The transcriptions also reveal that Edwards’s Indian sermons employed less complex vocabulary and relied more on narrative and illustrations drawn from nature than the sermons he preached to his English audiences. The final section of the book presents the author’s summary and conclusions. He concludes that Edwards genuinely cared for the Stockbridge Mohicans, tried to preach in a style that would be meaningful to them, and left a spiritual legacy that still impacts the Mohicans today.

It cannot be said that this book has broken new ground, as it is almost entirely a survey of older scholarship. What this book does represent is the growing interest in Stockbridge within the field of Edwards studies. It is also an example of the growing desire to include Mohican perspectives in the Stockbridge story. For too long, accounts of Native-Colonist interactions have been one-sided. Perhaps this book will encourage a new generation of scholars to repair that imbalance.

Adam Newcomb Boyd, *Jonathan Edwards, Beauty, and Younger Evangelicals* (JE Society Press, 2019). 236 pp. \$18.99

The book begins with a word about the cultural shift currently underway in America—a shift that is being felt in evangelicalism as much as anywhere. As this shift takes place, many younger evangelicals are finding themselves caught on the horns of a dilemma (or so the author claims) as they find neither the doctrine-based Christianity of “older evangelicals” nor the intuition-based Christianity of the Emergents particularly satisfying.

This leads to the premise of the book: the author believes that Edwards can serve as a helpful guide to young evangelicals as they wade through the cultural morass. Edwards lived in a time of cultural upheaval as well, and he spent much of his intellectual energy thinking through its implications for the Christian faith. As the author finds Edwards’s conclusions satisfying, he believes they could be for young evangelicals as well. Thus, the book’s purpose is threefold: (1) “to explore the qualities of a healthy, biblical faith” with guidance from Edwards; (2) “to develop the most foundational dynamic of our faith”; which he identifies, with help from Edwards, as affection for the beauty of God; and (3) “to begin the healing process by looking at a biblical view of a renewed heart and rightly ordered affections” (p.7).

The book’s argument develops over the course of four chapters. Chapter 1 surveys prominent Bible figures including Jacob, Moses, David, Isaiah, Christ, Paul, Peter, and John. He concludes that “each of the characters and texts examined demonstrate the centrality of desiring the person of God, his beauty, his holiness, and his reality, above all other things...Simply put, there is no genuine Christian life apart from the affections.” (p.55)

Chapter 2 offers a summary of Edwards’s book, *Religious Affections*. The author shows Edwards’s continuity with the above mentioned biblical figures in rooting true religion in the affections. He identifies Edwards’s twelve marks of religious affection as: (1) The New Sense; (2) Lack of Self-Interest; (3) Love of [God’s] Moral Excellency; (4) The Enlightened Mind; (5) Effectual Conviction; (6) Evangelical Humility; (7) A Changed Nature; (8) A Spirit of Love and Meekness; (9) An Increasingly Softened Heart; (10) Symmetry of Virtues; (11) Increasing Desire; (12) Christian Practice. His conclusion is that genuine Christianity entails “more than a mere belief in the gospel; it is a sense of its beauty. It is exactly what the enlightenment stole from the church” (p.90).

Chapter 3 dwells on the cultural shifts which took place in Edwards’s day, including Edwards’s childhood and adult experiences as he lived through the changes. Boyd introduces us to Edwards’s father and grandfather and then to the philosophical and scientific developments of the 18th Century—in particular, the increasing hold of Enlightenment thinking upon society. Edwards’s response to these changes

was not to completely discard the old or the new; rather, Boyd says, “Edwards held the best of both in an exceptionally orthodox way.” This is why younger evangelicals today must be introduced to Edwards, the author suggests (p.140). Edwards can show them how to navigate a cultural shift without losing the best of their orthodox heritage or dismissing out-of-hand every new cultural development. Edwards can teach them how to offer a biblical critique of the surrounding culture while also embracing its best elements, all the while keeping a doctrinally-rich and affectionate faith.

Chapter 4 is entitled, “A Model for Application.” Essentially, this chapter is a synopsis of a five-week teen Sunday School series that Boyd developed in order to teach the above concepts to young people. As such, this chapter reads very differently from the previous three. This chapter is written in a much more casual style than the previous chapters, and it abounds with pop culture illustrations.

The author provides a glossary defining the key terms used in his book, but curiously, he does not provide a definition of “beauty”—perhaps the most-used word in the book. He does define the words “affection,” “aesthetics,” “Emergent Church,” “Postmodernism,” “Worldview,” and “Younger Evangelicals.”

The flow of the book’s argument can also be difficult to track at times as the author jumps from post-modern to early modern times, from Edwards’s midlife to his childhood, and from colonial America to the Emergent Church at a jarring rate. Some may also take issue with the author’s taxonomy of modern evangelicalism. For example, he places those who prioritize doctrine over matters of the heart under the label “older evangelicals.” But is this fair? Indeed, on occasion, the author seems to violate his own taxonomy as he cites John Piper and Timothy Keller as exemplars of Edwardsean piety, though their age would certainly place them in the category of “older evangelicals.”

A final curiosity was how the author justified his extensive use of pop culture illustrations in his teen class (such as showing TV commercials and movie clips) with the argument that Edwards did the same when he interacted with the latest in science and philosophy in his treatises (p.198). This would seem to be a clear category error and perhaps evidence of a superficial reading of Edwards and his times.

Each reader will have to decide for him or herself whether the author’s taxonomy of evangelicalism, use of illustrations, and flow of argument have merit. In this reader’s opinion, the greatest value of the book is not found in these, but in the observation that Edwards lived in a time of cultural transition like our own, and therefore could be a useful source of Christian wisdom as we navigate the present culture shift.

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

Bezzant’s latest book is the product of a years’ long effort to understand Jonathan Edwards’s mentoring ministry and its impact on subsequent history. In the introduction, he sets the stage and defines his terms: “mentoring is intentional ministry of formation, whereby an older mentor invests in the character, competencies, and theological comprehension of a younger mentee..., seeking to empower the one being trained for spiritual development, often with the result of enhancing skills and attitudes for leadership. It most often occurs through face-to-face encounters and is supported through other strategies,

like letter writing, discussion of decision-making, and sharing resources” (p.6).

The main body of the work comes in four parts. The first part places Edwards’s mentoring ministry in historical context. Bezzant traces the practice of mentorship through the ancient Roman world as well as through Christ and the apostles, the medieval monastics, the Protestant Reformers, and the Puritans of England and New England. The survey establishes that Edwards’s own mentoring ministry was part of a larger tradition that encompasses both Western civilization and Christian history; yet, it was also contextualized for his own time and place.

The book’s second part surveys Edwards’s mentoring practices. Special attention is given to Joseph Bellamy and the other young men who resided in Edwards’s home. On Bellamy’s experience, Bezzant writes, “Learning in a home, with a family, under the guidance of an experienced and well-regarded leader of the revivals, through expansive reading and reflection, marked Bellamy’s experience in Northampton as essentially *integrative* and his learning *inductive*” (p.44). This section notes that Edwards’s mentoring ministry took place in the context of genuine friendship, with its mutual accountability and sharing of ideas; and in the context of conversation, with “trusted self-disclosure” and honest verbal exchanges (p.60). It was further enhanced by the sending and receiving of letters “meant to foster emotional intimacy” (p.72) and through Edwards’s clear leadership agenda, often expressed in venues like ordination services.

The third part develops the theological framework which would have shaped Edwards’s mentoring agenda. Bezzant discusses Edwards’s understanding of human beings as creatures in the *imago Dei* and therefore capable of intimacy with God and others. He discusses Christ as the ultimate exemplar. He dwells on Edwards’s eschatological focus and in his belief that special friendships will persist in heaven. In short, Bezzant demonstrates that the goal of Edwards’s mentorship was not just to impart instruction, but to cultivate a certain kind of spirituality in his mentees focused particularly on developing their affective piety.

The fourth and final part of the book considers Edwards’s legacy. Bezzant states that Edwards’s legacy was “not necessarily doctrinally homogenous but certainly denominationally *settled*, evangelistically *effective*, and socially *engaged*” (p.117). It includes the New Divinity, which persisted for several generations and set the theological agenda in New England for many decades. It includes Andover Theological Seminary, the first graduate school of theology. It even includes the abolitionist and modern missionary movements.

Bezzant also includes a brief *coda* at the end of the work which is devoted to theological retrieval. In an age often marked by impersonal encounters, pragmatic ministry, and quick fixes, “It is time to be jolted into remembering how to offer personalized soul care, to walk with others in their shoes, and to create an ecclesiastical ecosystem that sustains spiritual life rather than endangers it, where distinct spheres of work, family, and leisure find their mutually rewarding home,” he says (p.135). And in a time when the modern educational establishment is focused on “efficiencies and outcomes,” Edwards reminds us that “pursuing wisdom requires a slow, expensive, and complex pedagogical arrangement. Education must not just provide the tools, but as masters take on apprentices, education must show how and when those tools are best used” (p.136). Furthermore, “Flourishing through face-to-face discipleship is a

supremely Christian aspiration,” Bezzant says, “worthy of imitation, even now” (p.136).

Bezzant’s latest book is a genuinely original contribution to Edwards scholarship, and a work of pastoral wisdom as well. Pastors, professors, and other ministry leaders would do well to read this book carefully and learn from its insights. Young men and women would also do well to read it and then search for a person willing to provide them with the kind of mentorship commended in this book—the kind that has historically been a part of Western civilization and Christian tradition, and which was embodied in Jonathan Edwards. ■

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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)

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