

EDWARDSEANA

MAGAZINE OF THE JONATHAN EDWARDS CENTER @ PRIS

ISSUE 7 | 2022

INSIDE THIS ISSUE

Edwards's "Resolutions" Turn 300

Edwards on Wealth & Poverty

Edwards on God's Beauty

Can We Say "No" to God?

Update from the JE Society

Book Reviews

Student Paper Competition

CONTENTS

ISSUE 7 | 2022

FROM THE ASST. DIRECTOR..... 3

BRANDON CRAWFORD

EDWARDS'S "RESOLUTIONS" TURN 300..... 4

MATTHEW EVERHARD

EDWARDS ON WEALTH & POVERTY..... 6

CHRIS CHUN

EDWARDS ON GOD'S BEAUTY..... 8

JAMES C. MCGLOTHLIN

CAN WE SAY "NO" TO GOD?..... 10

GLENN R. KREIDER

UPDATE FROM THE JE SOCIETY..... 12

ROBERT BOSS

BOOK REVIEWS..... 13

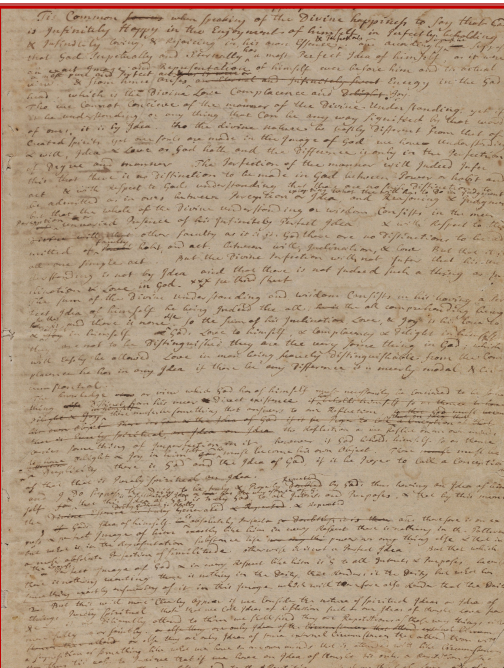
BRANDON CRAWFORD & MARCO BARONE

STUDENT PAPER COMPETITION..... 18

JONATHAN EDWARDS CENTERS..... 19

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

— Jonathan Edwards, *Religious Affections*



Edwardseana is published annually by The Jonathan Edwards Center @ Puritan Reformed Theological Seminary (PRTS). Cover photo is Edwards's *Essay on the Trinity*.

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

FROM THE ASST. DIRECTOR

BRANDON CRAWFORD



Welcome to the seventh installment of *Edwardseana*.

The Jonathan Edwards Center at Puritan Reformed Theological Seminary exists to promote research, education, and publication on Jonathan Edwards and his context.

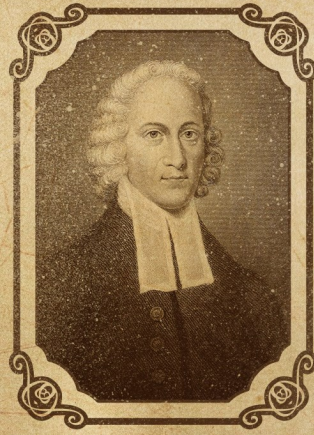
One of the ways we fulfill our mission is by keeping abreast of the most recent academic works on Edwards and his times and offering critical reviews on our center's website. We also produce this magazine, which offers a digest of recent academic presentations and publications on Edwards from scholars and pastors alike.

This past summer, our center's director, Adriaan Neele, also taught a course on Edwards for MDiv and ThM students at PRTS. I contributed a lecture covering the founding and development of Stockbridge. Dr. Neele also co-taught an online class at Yale Divinity School with Kenneth Minkema entitled, "The Worldwide Reception of Jonathan Edwards." It included discussions of 19th Century missions efforts and Edwards's reception in Africa, North and South America, Germany, the Middle East, South Africa, South Korea, The Netherlands, and the United Kingdom. This summer, from June 6–10, they will be co-teaching another online course entitled, "Jonathan Edwards, Race, & Slavery." You can learn more about it here: <https://summerstudy.yale.edu/classes/jonathan-edwards-race-and-slavery>

We also continue to publish our own academic studies of Edwards. We are lining up a publisher for our forthcoming book, *Reading Jonathan Edwards: An Annotated Bibliography, 2006–2020*, and we recently contributed to *The Miscellanies Companion*, vol. 2, published by JE Society Press.

Effective immediately, Marco Barone (PhD, Queens University Belfast) will be taking my place as assistant director of the center. I am very excited about his appointment as he will bring a wealth of knowledge about Edwards to the task. While he maintains the center, I will be finishing up my dissertation for PRTS. The work is entitled, *Making Their Hopes Prevail: The Development of Native Christianity in Stockbridge, Massachusetts, Under the Leadership of Jonathan Edwards, 1751–1758*. Lord willing, the dissertation will be published in book form shortly after completion.

Brandon Crawford is the senior pastor of Grace Baptist Church in Marshall, Michigan, USA, the assistant director of the Jonathan Edwards Center @ PRTS, and a PhD candidate in historical theology at PRTS



RESOLVED

Jonathan Edwards

Created by Jacob Abshire
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EDWARDS'S "RESOLUTIONS" TURN 300

MATTHEW EVERHARD

THE BEGINNING OF a new year is the time when many people make resolutions through which they hope to improve their lives. A resolution, by definition, is a personal goal or ideal that one establishes for his or her own well-being and prosperity.

When Jonathan Edwards was just nineteen years old, he penned for himself seventy profound spiritual resolutions that he hoped would guard his heart and guide his trajectory. As the calendar flipped over from 1722 to 1723, Edwards penned these spiritual guideposts by feather-pen in candle light, hoping to shape his own spiritual pilgrimage as an emerging Christian thought leader.

In the 1700's, writing a docket of life-goals was a project in which refined persons commonly engaged. George Washington and Benjamin Franklin did the same. If Washington's rules focused on his military dignity, and Franklin's on productive

citizenry, Edwards's resolutions aim much higher, seeking to be a singularly devoted Christian, perhaps the most faithful man of his own time. Edwards determined to work through these resolutions relentlessly, holding himself up to their standard weekly, while recording his own failures in his *Diary*.

As some read them through, the "Resolutions" can take on an inspiring, nearly devotional, aura. At times, the spiritual ambitions of the pious, young minister can sound bizarre to modern ears: "38. Resolved, never to speak anything that is ridiculous, or matter of laughter on the Lord's day." At other times, he risks outright morbidity, riffing on the inevitability of his own demise, "9. Resolved, to think much on all occasions of my own dying, and of the common circumstances which attend death." Most often, however, Edwards's resolutions are inspiring — verging on the sublime — as

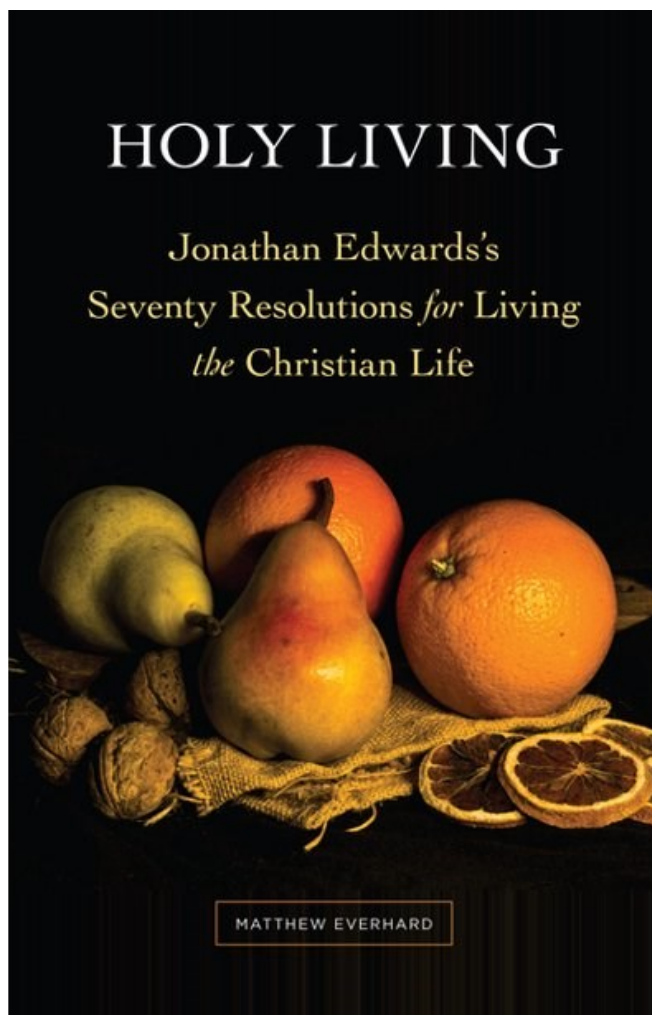
he considers the paradox of the beauty and brevity of life. “6. Resolved, to live with all my might, while I do live!”

Just weeks into the project, Edwards stumbled painfully, finding that his resolutions were impossible to keep. From the moment he drafted them, his despondency is evident in his *Diary*, as he is baffled and perplexed by his spiritual inability. Still in the process of composing these ideals, he had already remarked in his personal annotations that he was encountering more despair than victory. Eventually, Edwards abandoned the process altogether, and ceased adding new resolutions or even referring to old ones. In his *Personal Narrative* written later in 1740, Edwards looked back warmly on his spiritual fervency from those younger days, but tempered that zeal with maturity, humility, and grace. He had learned *not* to depend on his own strength and resolve.

For the past few years, I have been carefully studying Edwards’s resolutions; their composition, context, and relevance for modern believers. In my estimation, the “Seventy Resolutions” can be broadly categorized into three kinds: *existential* (which consider the purpose and meaning of life); *ethical* (which consider the faithful and dutiful life), and *eschatological* (which consider death, eternity, and the world to come). The product of my research is now available in a popular-level treatment as, *Holy Living: Jonathan Edwards’s Seventy Resolutions for Living the Christian Life* (Hendrickson, 2021).

Though we should caution ourselves against the spiritual rigorism that tripped up the younger Edwards, there is still much that we can glean from these admirable aspirations. I hope you will join me in learning from Edwards’s example of one who desperately desired to do “whatsoever I think to be most to God’s glory.” •

NOW AVAILABLE



Published: December 7, 2021

Binding: Softcover

Pages: 176

ISBN: 978-1-68307-337-6

“This book has many commendable attributes and features, and it is smartly organized . . . The resolutions are wonderfully organized into thematic groupings. Moreover, Everhard’s commentary on the Resolutions is patient, interesting, and clearly from the pen of an Edwards scholar.”

John Marko, Associate Professor
Philosophical and Systematic Theology
Cornerstone University

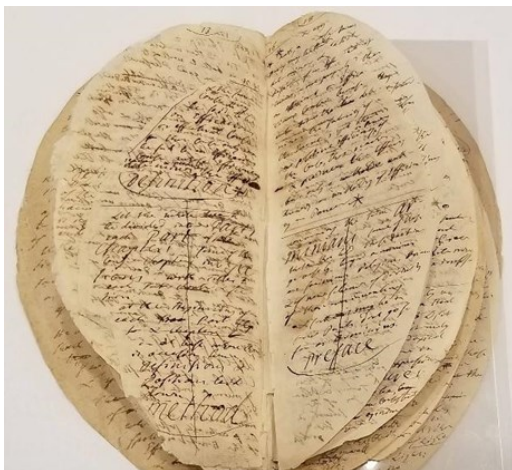
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EDWARDS ON WEALTH & POVERTY

CHRIS CHUN

IN LINE WITH the conference theme of the 2021 Evangelical Theological Society, I titled my paper, “Wealth and Poverty in the Life and Thought of Jonathan Edwards.” I commence the subject matter by calling attention to “Yale and the International Jonathan Edwards Conference,” which was held on October 2-4, 2019. This meeting brought together prominent Edwards scholars along with the directors of the international Jonathan Edwards Center affiliates from around the world. While the paper presentations were uniformly interesting, I particularly enjoyed the special exhibition from the Edwards Collection. Among a number of fascinating handwritten manuscripts, one peculiar artifact caught my attention, so I took out my phone and captured the photo below.



After her husband was dismissed from the Northampton parish, Sarah Edwards and her daughters helped support the family’s livelihood by making decorated fans out of silk paper. Ironically, the “great” Jonathan Edwards, who Harvard’s Perry Miller once dubbed as “the greatest philosopher-theologian yet to grace the American scene,” was financially unable to purchase enough paper to support all his writing endeavors. As a consequence, Edwards had resorted to writing down his thoughts on scraps of papers, and leftover scraps of pages from fans. This photograph of a leftover fan illustrates the extent of poverty Edwards and his family experienced during his lifetime.

Young Edwards had not been raised in poverty. On the contrary, he was brought up in an Aristocratic setting. When Solomon Stoddard passed away in 1729, Edwards succeeded his maternal grandfather and became the Northampton congregation’s pastor – one of the wealthiest and most influential parishes in the colony. However, as Edwards moved to Stockbridge in 1751 after the dismissal from his pastorate, he experienced poverty firsthand. The two towns of Northampton and Stockbridge could not have been more contrasting in terms of their social and economic

standing. The former was an economic hub for commerce, and the latter was a wilderness outpost on the western frontier at the edges of civilized society in colonial America.

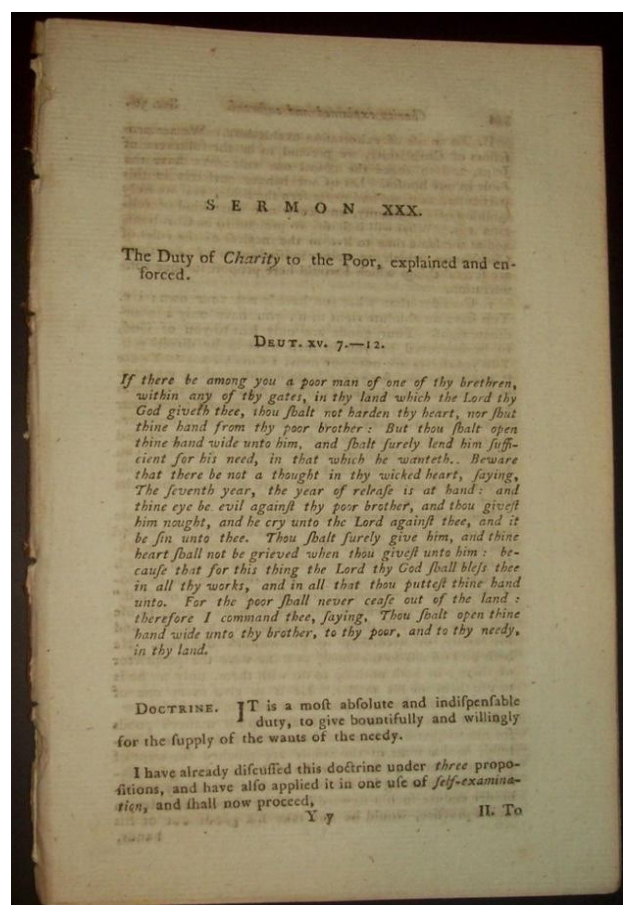
Long before his time as Stockbridge missionary, Edwards displayed an unselfish, compassionate and caring attitude in the midst of his Northampton parish. The imperative of helping the poor and marginalized was always a prominent, yet underappreciated part of his teachings. In 1738, Edwards preached a series of fifteen sermons, entitled *Charity and Its Fruits*, based on 1 Corinthians 13:1-10. In the context of pastoring a cold-hearted, self-interested, and materialistic congregation, the Northampton Pastor exhorted his parishioners to understand true Christians are known by their fruits.

One of the most practical aspects of Edwards's social ethics and concern for justice may be found in his four-part sermon series entitled *The Duty of Christian Charity to the Poor*. He delivered these sermons in January of 1733 to a congregation that consistently resisted social action for the poor. Edwards answers eleven possible objections on giving to the poor. These answers reveal Edwards's thinking on wealth and poverty long before he left for Stockbridge. The Northampton pastor vigorously identified and worked to counter the rise of materialism in his congregation. He taught on the importance of Christian charity to the poor with his life and preaching while still in Northampton. His life and ministry in Stockbridge would see this dimension of his thought and teaching take on even more prominence and have the occasion to be modeled in profound ways.

After Edwards's dismissal from his posh congregation in Northampton, instead of taking on another prestigious pulpit in Scotland at the invitation of his dear friend, John Erskine, in 1751 Ed-

wards settled in the untamed land of Stockbridge where he would engage in missionary work to American Natives. Edwards's predecessor in Stockbridge built his house completely away from the Indians. By contrast, Edwards built his home in the midst of his Indian congregants so he could interact with them daily. Edwards chose to live among the poor, much like St. Francis of Assisi, in what today might be called an example of "incarnational ministry."

His sermons *Charity and Its Fruits* and *The Duty of Christian Charity* speak with clarity, and challenge us today to think about God and human affairs relating to the poor in our society. Edwards's missionary years in Stockbridge offer a model by which contemporary Christians might profitably approach issues of social justice in our time. •



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IS GOD IN HIS ONE-NESS BEAUTIFUL?

JAMES C. MCGLOTHLIN

I HIGHLIGHT TWO positions that Jonathan Edwards upheld. First, Edwards considered beauty as the first of God's perfections. In addition, he explicated his understanding of beauty as a classical view of harmony, proportion, or consent between various entities, an idea that goes back to at least Plato. But in explicating beauty as a harmony between different things, Edwards also notes an implication, what I call his "negative corollary." He explicitly claims that "one alone, without reference to any more, cannot be excellent [i.e., beautiful]" (*WJE* 6:337), which means Edwards understood that any absolutely singular entity was incapable of exhibiting beauty, either outside itself since there was no external thing to it being considered, or within itself since it had no parts internally to exhibit harmony.

The second position that I highlight, a very uncontroversial claim, is that Edwards was also,

clearly, an orthodox trinitarian: he held that God is one in essence (i.e., God's "one-ness") but three in person (i.e., God's "three-ness"). And interestingly, Edwards' notion of beauty as harmony emerges out of his trinitarianism, primarily in terms of the dynamic relations that exist among the persons of the Trinity. Edwards upheld a bold and unique psychological analogy of the Trinity based upon loving consent between the persons of the Trinity. And for Edwards, love or consent among the persons of the Trinity corresponds with his understanding of beauty as harmony in terms of equality or agreement among entities.

But I find myself with a question that comes out of considering these two positions: Does Edwards' view of beauty as harmony imply that God in his one-ness is *not* beautiful? Clearly, for Edwards, God is understood as beautiful in his three-ness. But what about his one-ness?

Though I have found no direct textual evidence that explicitly states that Edwards understood God in his essence to be beautiful, I argue that Edwards would have indeed affirmed God was beautiful in his essence. Two avenues are available to defend this claim. First, Edwards could have highlighted that traditional orthodox trinitarianism had always affirmed that God in his singular essence also had real distinctions between the persons of the Godhead. Thus, Edwards could have affirmed the beauty of God's one-ness in this way: God is intrinsically trinitarian in his essence. Second, in the paper I discuss Edwards' conception of true virtue, which argues that God displays true virtue, or general beauty, in rightly loving himself as primary, before and apart from creation, because he is the greatest

being and because he is supremely holy. But this also fits with his earlier explication of beauty as harmony because God has a regard unto himself: God (as a perceiving self) has a relation of consent or agreement with himself (i.e., as an object of himself). And so, understood in this way, God displays harmony within himself, apart from explicitly appealing to his trinitarian nature. I conclude then, despite his negative corollary, Edwards would have indeed affirmed that God was beautiful in his essence. •

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CAN WE SAY “NO” TO GOD?

Jonathan Edwards on Human Sacrifice

GLENN R. KREIDER

ACCORDING TO JUDGES 11, Jephthah the Gileadite made a vow to the Lord before he went to battle, “If you give the Ammonites into my hands, whatever comes out of the door of my house to meet me when I return in triumph from the Ammonites will be the Lord’s, and I will sacrifice it as a burnt offering” (Judg 11:30). When Jephthah returned victorious, he was greeted by “his daughter, dancing to the sound of timbrels. She was an only child. Except for her he had neither son nor daughter” (Judg 11:34). Understandably, Jephthah was horrified, but his response is not to acknowledge the rashness or the inappropriateness of the vow; he condemns his daughter for her actions: “Oh no, my daughter! You have brought me down and I am devastated. I have made a vow to the Lord that I cannot break” (Judg 11:35). His fidelity to his word is admirable, but

perhaps this IS a vow that he can and should break.

His unnamed daughter, perhaps surprisingly, agrees with her father that he has made a vow and that he should keep it. She merely makes one request: “Give me two months to roam the hills and weep with my friends, because I will never marry” (Judg 11:37). This is an odd request if her fate was to be death. We would expect her to grieve that she will die young, not never marry.

So what happened to her? Did her father kill her? Edwards’s answers to those questions are clear and pointed: “Jephthah did not put his daughter to death and burn her in sacrifice. . . . For to offer either a man or an unclean beast in sacrifice to God are both mentioned as a great abomination to God, and as what were universally

known so to be.”

That Jephthah actually would have killed his daughter is inconceivable to Pastor Edwards: “The nature of the case will not allow us to suppose that that was done, that was so horrid and so contrary to the mind and will of God, as putting of her to death, and offering her up as a burnt sacrifice. God took great care that never any human sacrifice should be offered to him. Though he commanded Abraham to offer up his son, yet he would by no means suffer it to be actually done, but appointed something else with which he should be redeemed [Genesis 22]. And though God challenged the firstborn of all living things to be his, yet he appointed that the firstborn of men should be redeemed, and so in all cases wherein persons were holy to the Lord, the law makes provision that they should not be slain, but redeemed.”

According to Edwards, God said an emphatic “no” to human sacrifice and, he claims this is universally known. So, how should we read Genesis 22? According to Edwards, God did not want Abraham to kill his son. Should Abraham have known that? Surely Abraham could have known that the God who called him is unlike the gods of the nations in that unlike them, Abraham’s God would never support human sacrifice.

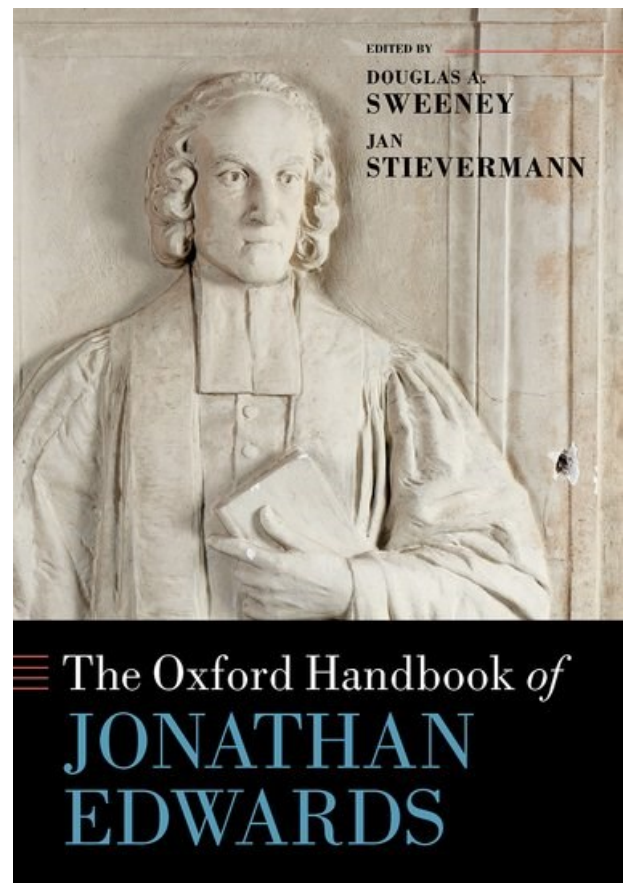
Abraham passed the test, his actions proved that he feared God (Gen 12:12). Abraham believed that God would raise his son from the dead (Heb 11:17--19). Abraham was declared righteous for what he did, his faith and actions worked together (James 2:21–24). But since, as Edwards asserts, God never intended Abraham to commit murder, perhaps, had Abraham known God’s character, he would have pushed back at the command and thus have passed the test another way. Because God would never accept human sacrifice;

they are abomination to him (Exod 13:13; Deut 12:31). •

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Biblical quotations are taken from the NIV (2011)

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Published: April 2, 2021

Binding: Hardcover

Pages: 624

ISBN: 9780198754060

Features 37 contributions by a diverse, interdisciplinary cast of scholars and includes articles on Edwards' reception on every major continent, written by leading Edwards scholars who are native to and based on all six major continents.

UPDATE FROM THE JE SOCIETY

ROBERT BOSS

SOME OF THE Jonathan Edwards Society highlights from 2021 include the JESociety Press publication of *The Jonathan Edwards Miscellanies Companion, Volume 2* along with an update to *Volume 1*. The second installment of the *Miscellanies Companion* series began with a call for papers on April 7, 2020 and was published on November 30, 2021. This volume is remarkable, not only for the excellent essays, but also because it was successfully completed during the pandemic. Many thanks to the contributors!

Treatises on Jonathan Edwards is a series given exclusively to the select publication of original, concise, authoritative, and peer-reviewed manuscripts. Two monographs were added to the series last year: *Jonathan Edwards and World Mission* by Adam Cavalier and *The Forgotten Edwards: A New Examination of the Life and Thought of Jonathan Edwards Junior* by John Banks.

Adam Cavalier makes a fresh contribution to Jonathan Edwards studies by carefully analyzing and expertly collating significant texts in Edwards's corpus to reveal his missio-theological vision.

John Banks's *The Forgotten Edwards* colors in the Edwardsean tradition in Revolutionary America. Mark Noll remarks, "The 'other' Jonathan Edwards has never received the attention his work as New Haven pastor, dedicated theologian, and interpreter of his famous father's legacy deserves. With especially fruitful use of the younger Ed-

wards' manuscript sermons, this carefully researched book goes a long way to redress that undeserved neglect."

Accompanying the publication of *The Jonathan Edwards Miscellanies Companion: Volume 2* was the launch of "Visualizing Jonathan Edwards with Rob Boss." This weekly e-publication complements the "Miscellanies Project" by providing visualizations of Edwards's thought spanning *The Works of Jonathan Edwards*, volumes 1–26. Ken Minkema notes, "Where Prof. Schafer relied on microscopes and radiology, more recent scholarship incorporates, in amazingly imaginative and helpful ways, new technologies. Rob Boss' work on visualizing Edwards' thought through dimensional tracteries is a case in point. This 'mapping' or imaging of the mind of Edwards is unique, and uniquely illumines the study of the man and presents new possibilities. 'Sight' had both a physiological and a spiritual dimension for Edwards, who studied Newton as well as Milton, but he could hardly have anticipated the realms that visualization has taken on in the postmodern era." "Visualizing Jonathan Edwards" takes subscribers on a journey through Edwards's writings, complete with links to *The Works of Jonathan Edwards Online* —a helpful resource for both pastors and researchers. Subscribe at jesociety.substack.com •

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BOOK REVIEWS

BRANDON CRAWFORD & MARCO BARONE

“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

Peter B. Jung, ed. *Free Will: Jonathan Edwards’ Psychological, Ethical, and Theological Philosophy in his Freedom of the Will*. Resource Publications, 2019. 424 pp. \$49.00 [Review by Marco Barone]

This book is an annotated version of Jonathan Edwards’s famous *Freedom of the Will*, first published in 1754. The volume also contains 5 appendixes: two letters by Edwards, one by John Erskine, Thomas Reid’s notes on *Freedom of the Will*, and Edwards’s proposal for printing his work on free will.

Jung’s introduction is faithful to the full title of this edition. In fact, Jung offers a good account of Edwards’s psychological, ethical, philosophical, and theological thought as contained in *Freedom of the Will*, without ignoring the historical context and the rest of Edwards’s works. Additionally, the editor offers a helpful overview of the relevant Edwardsean scholarship and a justification for the editorial work done to Edwards’s text.

In addition to footnotes aimed at clarifying both the content and the history behind Edwards’s book, Jung has divided each chapter into titled paragraphs. This will help the reader (especially the beginner) not only to understand better Edwards’s ideas but also to take the necessary breaks while reading Edwards’s often challenging, long, and demanding arguments.

Although Jung has done good editorial work, one minor criticism I have is that there are several typesetting errors (i.e., page 5). The helpful critical apparatus would have benefited here and there from some more academic oversight for accuracy’s sake (i.e., see the arguable claim at page 208, note 7, according to which the doctrine of double predestination was “refuted” by Arminius). Personal experience should not excessively influence a critical review. Nevertheless, I cannot avoid mentioning that while examining Jung’s edition I could not help but think about my twenty-five year old self trying to read with understanding Edwards’s work, an attempt that, even though successful, required much effort.

Although Paul Ramsey’s critical edition of Edwards’s *Freedom of the Will* is now a classic, Jung’s edition can be very helpful to the reader who is not too acquainted with Edwards’s thought and who would like to read Edwards’s *Freedom of the Will* for the first time. The book will also benefit scholars such as the present reviewer who will at times find themselves in need of a refresher of Edwards’s arguments found in his work on free will.

Todd, Obbie Tyler. *The Moral Governmental Theory of Atonement: Re-envisioning Penal Substitution*. Re-Envisioning Reformed Dogmatics. Eugene, OR: Cascade Books, 2021. 213 pp. \$27.00 USD [Review by Brandon Crawford]

Obbie Todd's recent book offers a systematic theology of the moral governmental theory of atonement as it was articulated by the New Divinity. The first part places the theory in its intellectual context. Todd begins with Jonathan Edwards, explaining how some of the familiar themes in the Edwards corpus likely influenced the New Divinity thinkers—particularly Edwards's distinction between "natural" and "moral" human ability. Todd does a particularly admirable job of explaining both (1) why the governmental theory found its birth in America and (2) why it was such a short-lived phenomenon. The New Divinity ministered in a transitional age as the thirteen American colonies were becoming the United States. Conversations about justice, sovereignty, the principles of good government, etc., were front and center. The moral governmental theory of atonement harnessed these concepts and applied them to the cross of Christ. This contributed to the theory's particular appeal to late-eighteenth century Americans, but it also explains why the theory did not last. As the conversation in America took a new direction in the late-nineteenth century, this way of describing the atonement was no longer compelling.

The second part of the book covers the five "core principles" of the moral governmental theory: glory, goodness, sovereign grace, public justice, and faith. As he develops these themes, Todd argues that the New Divinity's theory does qualify as a form of "penal substitution," though it does re-envision the concept as well. As Todd explains, the theory states that "Christ suffered the equivalent of damnation in order to maintain the honor of the law, to vindicate the Moral Governor, and to achieve the most good for his moral universe. Christ did not endure the actual penalty of the law, but suffered extralegally, non-savingly, and non-transferrably as a substitute for punishments in order to satisfy public (general) and rectoral justice and to open the door for sinners to be pardoned of their sins upon faith by a good and just Ruler" (7).

The third part brings the New Divinity doctrine into conversation with other Reformed thinkers to better demonstrate how it compares and contrasts with the traditional Reformed doctrine of atonement. I found his summary of Warfield's, Hodge's Crisp's, Sweeney and Guelzo's assessments of the moral governmental theory and its relationship to the Reformed tradition very enlightening. At the same time, I found Todd's decision to describe the New Divinity as "Christian Hedonists" (p.65) to be a bit anachronistic.

These critiques aside, readers will find Todd a reliable guide as they seek to understand how the New Divinity's doctrine of atonement developed, how it was distinct from the traditional Reformed orthodox view, and why it did not endure. Readers may also appreciate his pastoral tone throughout the work. Todd is a pastor, and he communicates like a pastor, sprinkling his work with analogies, alliterations, and applications for the present. In doing so, he has produced a work that can edify scholars and students alike.

John Carrick, *Jonathan Edwards and the Immediacy of God*. Eugene, OR: Wipf and Stock, 2020. 172 pages. \$ 22.00, paperback. [Review by Marco Barone]

This book has two goals. First, to demonstrate that “the concept of divine immediacy is Ariadne’s thread that runs throughout ... Edwards’ thought” (136). Second, to demonstrate that that very same concept of divine immediacy is “the Achilles’ heel of his [Edwards’s] entire philosophical-theological system (136).

The author is successful in reaching the first goal. Carrick demonstrates how the immediacy of God’s presence and action is a constant that connects any theological or philosophical topic discussed by Edwards, either explicitly or implicitly.

Chapter 1, “God and the Creation,” is a helpful summary of Edwards’s God-infused view of reality. Carrick rightly notices that most, if not all, of Edwards’s philosophy was either directly or indirectly set against deism. While the deists wanted to conceive of a God distant from and disinterested in creation, Edwards powerfully argued for a God whose continual creative and sustaining power is necessary for the being and existence of all things.

Chapter 2, “The Will,” contains helpful considerations about the relationship between Edwards’s idealist and occasionalist view of God-creation and Edwards’s doctrine of the will; in fact, Carrick points out that, just like the deists wanted to relegate God outside of the cosmos, in a similar way Edwards believes that also the broad group of “Arminian” theologians, perhaps inadvertently, exiled God from man’s inner life.

Chapter 3 is, perhaps, the most interesting chapter of the book. Carrick shows how Edwards’s opposition to “Mr. Stoddard’s way” and to the “Halfway Covenant” find their ultimate origin in Edwards’s doctrine of the immediacy of God. Edwards’s desire to preserve “exclusiveness, purity, internalization, and immediacy” (105) in religion contrasted with Stoddardism and the Halfway Covenant which, according to Carrick, Edwards saw as leading to “inclusiveness, worldliness, externalization, and distance” (105) in religious matters.

In good continuity with chapter 3, in chapter 4, “Spiritual Experience,” Carrick expounds on Edwards’s view of religious experience. Also here, we find Edwards developing a “theology of the immediate influence of the Spirit” (133), which Edwards opposes to the “anti-immediacy” of both deists and Arminians. However, Carrick reminds us that Edwards was no “enthusiast.” Quite the opposite, he opposed the “ultra-immediacy” of Anabaptists and Quakers in favor of a *via media* between anti-immediacy and ultra-immediacy.

The Conclusion offers an overview of the author’s findings.

Regarding the second goal, one may detect some problems. Carrick argues that Edwards’s view of the relation between God and creation dissolves the creature-Creature distinction (39-45, claim x) makes God the author of sin (60-62, claim y). Quoting John Locke, Carrick goes so far in claiming that Edwards’s view of continuous creation can be described as “the ungrounded fancies of a man’s own brain” (135).

The problem is not that arguments for these claims cannot be given. They can, and they have, but the book does not seem to offer a complete case in that direction. Especially in the first two chapters and in the conclusion, Carrick detects problems and difficulties with Edwards's position, which are reasonable and understandable concerns. However, a philosophy's *prima facie* problems do not necessarily prove positive claims about said philosophy. Though the book raises lawful concerns and offers indications, these by themselves do not constitute a developed argument for either *x* or *y*. For example, Edwards's doctrine of continuous creation (23-27) and his occasionalism (33-38) do not by themselves necessarily entail *x* and *y*. However, this seems to be the conclusion made in the book, supported simply by, firstly, the unusual nature of those teachings, and, secondly, because Edwards's language and concepts at times differ from the classical ones. *X* and *y*, however, need a much larger positive development in order to be proved. On the basis of Edwards's own works and of some secondary literature (e.g., Bombaro, 207-232; S. Mark Hamilton), a strong case could be made according to which *x* and *y* are mistaken. Relatedly, *y* is a charge from which all sorts of Christian theisms need to defend themselves, not simply Edwards. What follows is about George Berkeley, but it can be discerningly applied to Edwards as well.

In the *Three Dialogues*, Berkeley again treats the problem of evil, but this time the subject is moral evil rather than natural evil. With regard to immoral actions performed by human beings he notes first that "the imputation of guilt is the same, whether a person commits such an action with or without an instrument," where in this context the "instrument" on the matterist's account is understood to be material substance. In this way, Berkeley argues that his immaterialism is, for good or ill, on equal footing with realism when it comes to the problem of moral evil. If given his principles, the benevolence of God must be denied because of the presence of moral evil in the world, then the same follows for the philosopher who assumes the principles of matterism. Interposing material substance between God and human misconduct provides no buffer against divine responsibility. Just as a murderer is equally culpable for his act whether he uses a gun or his fist, God is culpable (if culpable at all) for natural evil whether or not he created the world using corporeal substance. Thus, Berkeley's intention here is simply to show that any theodicy that works here for the matterist works equally well for the immaterialist. There is no difference between them on this issue ... Anyone within this [Christian] tradition, including those of the matterist stripe, must grapple with the thorny problem of reconciling divine determinism, human responsibility, and the goodness of God ... Berkeley's immaterialist metaphysics does not subject him to any more formidable problem of evil than that which confronts certain other matterists. For both the task of forging a satisfactory theodicy in light of the sovereignty of God is equally onerous." (James S. Spiegel, "The Theological Orthodoxy of Berkeley's Immaterialism," in *Idealism and Christian Theology*, 15-16).

Some essential entries from the secondary literature have not been considered, which perhaps would have been a way to help navigate these difficult issues of philosophical theology.

However, the reader should not be put off. Although the book's second goal has not been reached, the first goal has and it does not need the second goal in order to stand. One of Edwards's many fascinating features is that one can detect some threads which run across the entirety of his theological and philosophical corpus, and show how Edwards's system is explained and clarified by that thread. For example: God as a communicative being (Schweitzer), Trinity and participation in the divine (Strobel and Tan), dispositional theocentrism (Bombaro), and others. Carrick has offered some useful analyses regarding the omnipresence of the doctrine of God's immediacy in Edwards's thought. Especially Edwards's ecclesiology is rarely considered in this light, and Carrick offers some important reading keys to better understand Edwards's ecclesiastical writings and to better place them in his theocentric view of all things. These reasons make the book an informative reading which encourages further discussion.

Matthew Everhard, *Holy Living: Jonathan Edwards's Seventy Resolutions for Living the Christian Life*. Peabody, MA: Hendrickson Publishers, 2021. 163pp. \$16.95, paperback. [Review by Brandon Crawford]

The year 2022 marks three hundred years since Jonathan Edwards began writing his seventy "Resolutions." To commemorate this anniversary, Matthew Everhard has written a book which takes readers on a theological and devotional walk through this famous document.

The first chapter offers a brief biography of Edwards. Here, Everhard indulges in a bit of hagiography. On the first page alone he lauds his subject as "America's first incomparable intellect," "a polymath," "the American Colonies' most gifted individual," and more. He also repeats the common misconception that Edwards spent his time in Stockbridge "re-preach[ing] some of his simpler sermons and focus[ing] instead on writing some of the major treatises." Otherwise, it is a good biography.

The main body of the book consists of three chapters, which correspond to the three main groupings of Resolutions that Everhard has identified. He labels them "Existential Resolutions," "Ethical Resolutions," and "Eschatological Resolutions." Readers may find the categorization of each resolution somewhat arbitrary. For example, under the category "Eschatological Resolutions," Everhard includes such resolutions as #5: "Resolved, never to lose a moment of time; but improve it the most profitable way I possibly can"; and #67: "Resolved, after afflictions, to inquire, what I am the better for them, what good I have got by them, and what I might have got by them."

As he works through each resolution, Everhard very skillfully correlates them with entries in Edwards's Diary and other extant writings to provide a good picture of the historical context behind each entry. The result is an Edwards that appears not so different from the rest of us. As Everhard says in his first chapter summary, "[Edwards] argued with his parents, doubted his own conversion, struggled with indwelling sin, and through it all sought refuge in Christ" (p. 61). As Everhard weaves in his own illustrations and applications throughout the book, he also seeks to make Edwards's "Resolutions" profitable for contemporary readers' sanctification.

The concluding chapter seeks to answer the questions, "Why did Edwards stop using the Resolutions?" and, "Why did he apparently cease examining himself so excruciatingly in his Diary by those Resolutions he had already written?" (p. 148). In answer to the first question, Everhard speculates that Edwards simply viewed his "Resolutions" as complete.

Everhard offers a series of answers to the second question. One answer is that Edwards became too busy with outward duties to continue spending much time on introspection. During the second half of the 1720s he became a pastor under his grandfather, he got married, and he became a father. At the same time, Everhard believes there were also deeper reasons. In his Diary, Edwards indicates that all his introspection was proving more discouraging than he had anticipated. This may have caused him to give up on the project. Also, it appears that he came to believe that his "Resolutions" involved "too great a dependence on my own strength; which . . . proved a great damage to me" (v. 157). In other words, this method of spiritual growth increasingly seemed at odds with a life in dependence on the Spirit.

In sum, I believe this book is a worthwhile contribution to the field of Edwards Studies. Readers will find the scholarship good, the tone pastoral, and the content readable.

STUDENT PAPER COMPETITION 2022

The Jonathan Edwards Center @ PRTS 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 @ PRTS, and including the other global Jonathan Edwards Center Directors.

Please direct queries and submissions to Adriaan Neele at adriaan.neele@prts.edu

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- 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
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- Papers must be written in English
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- Papers must be received no later than September 15, 2022

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