

# EDWARDSEANA

A dramatic landscape painting of a river valley. The sky is filled with large, dark, billowing clouds, with light breaking through in places. The river flows through a lush green valley, with a small island in the middle. In the foreground, there are rocky outcrops and dense green foliage. A small figure is visible on a rock in the lower right, looking out over the scene.

MAGAZINE OF THE JONATHAN EDWARDS CENTER at PRTS

ISSUE 8 | 2024

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*“Man's highest happiness consists in holiness. It is by this the reasonable creature is united to God, the fountain of all good...no other enjoyments or privileges whatever will make a man happy without this.”*

— Jonathan Edwards, *Charity and Its Fruits*, sermon 2



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Cover photo: *View from Mount Holyoke*, by Thomas Cole.

**Adriaan C. Neele**

*Director*

adriaan.neele@prts.edu

**Marco Barone**

*Assistant Director*

marchbaro88@yahoo.it

**Puritan Reformed  
Theological Seminary**

2965 Leonard St. NE  
Grand Rapids, MI 49525  
(616) 977-0599

**PRTS.edu**/research-centers/  
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*The Jonathan Edwards Center at PRTS exists to promote research, education, and publication on Jonathan Edwards and his context.*

# From the assistant director

Marco Barone



Welcome to the eighth installment of *Edwardseana*.

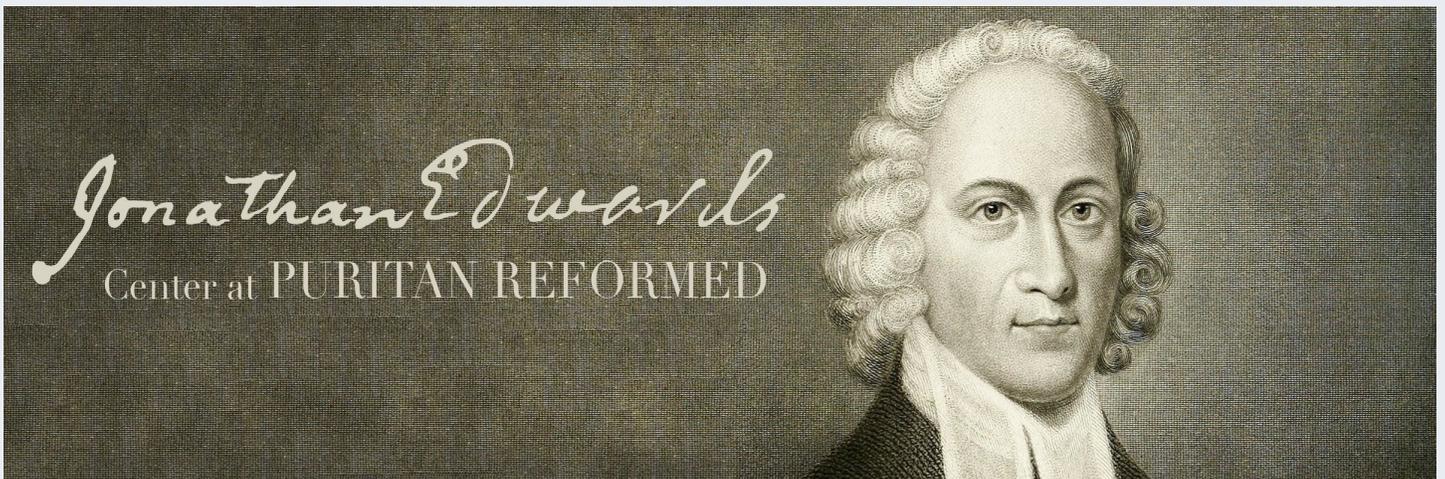
Starting from the 2022 issue of *Edwardseana*, our magazine has experienced the transition of the position of editorial director from Dr. Brandon Crawford to myself. Dr. Crawford's work has been invaluable, we thank him for it, and we look forward to possibly working together as we think about the future of the Jonathan Edwards Center and Puritan Reformed Theological Seminary

Both the JEC at PRTS and PRTS have undergone significant changes and developments in the last few years. This is part of the reason, together with the transition mentioned above, of why *Edwardseana* has not seen an issue for the year 2023. But here we are now, and we are excited about offering another issue of *Edwardseans* to our friends

In this issue, Matthew Everhard, Rob Boss, Christian Cuthbert, Joshua Farris, and myself discuss some important projects and publications, both ongoing and already published, related to the study of Edwards.

We hope and pray that this 2024 issue of *Edwardseana* may benefit its readers, as our director (Dr. Neele) and myself work and discuss future possible projects for the JEC at PRTS.

***Marco Barone is assistant director at the Jonathan Edwards Center PRTS, book coordinator at the Reformed Free Publishing Association, and an independent scholar.***





Edwards' Blank Bible. Photo by Tony

# Reading the Bible with Jonathan Edwards

## MATTHEW EVERHARD

Jonathan Edwards had voracious study habits when it came to his personal devotion to the Word of God. Known for his famous thirteen hours a day in the study, the famed revivalist compiled an impressive amount of personal notes and comments on Holy Scripture over his lifetime.

Thousands of notes and observations are contained in two places in the Edwardsean corpus of materials; specifically his “Notes on Scripture” (WJE 15) and his famous *Blank Bible* (WJE 26). This is in addition to his many sermons, treatises, and his voluminous “Miscellanies.”

A handful of contemporary Edwards scholars are creating a new tool that will help other researchers to better understand his hermeneutics and peer into his observations on the sacred text by creating a first-of-its-kind Jonathan Edwards Study Bible (forthcoming: Thomas Nelson Bible Publishers, 2025).

The JESB will contain 250,000 words of study notes drawn directly from Edwards’s corpus of writings and especially his personal commentary materials. The JESB will also contain 50,000 words of fresh, additional articles related to his theology, major works, and historical background to help the reader understand Edwards as an exegete in his own time.

The five scholars chosen for this project include Brandon James Crawford, Jonathan S. Marko, Christian P. Cuthbert, and Ryan J. Martin; each of whom has specialized degrees and extensive writing experience in Edwards-related fields. Each scholar is also a devoted churchman, serving his own congregation as either a pastor or elder.

The challenge of working through all of Edwards’s major works, collating notes on every book of the Bible, while restraining the content under stringent word-count guidelines has been daunting. But it has also been enormously rewarding on a personal level.

In fact, this has been a dream project for those of us fortunate enough to have been chosen to work on this venture. Each scholar has been given a particular set of volumes from the official Yale editions to comb through, as well as an assigned section of the canonical Scriptures for which to be responsible. The sections assigned are as follows: Pentateuch, (Crawford); History and Poetry, (myself); Prophets (Martin); Gospels and Acts (Marko); and Epistles (Cuthbert).

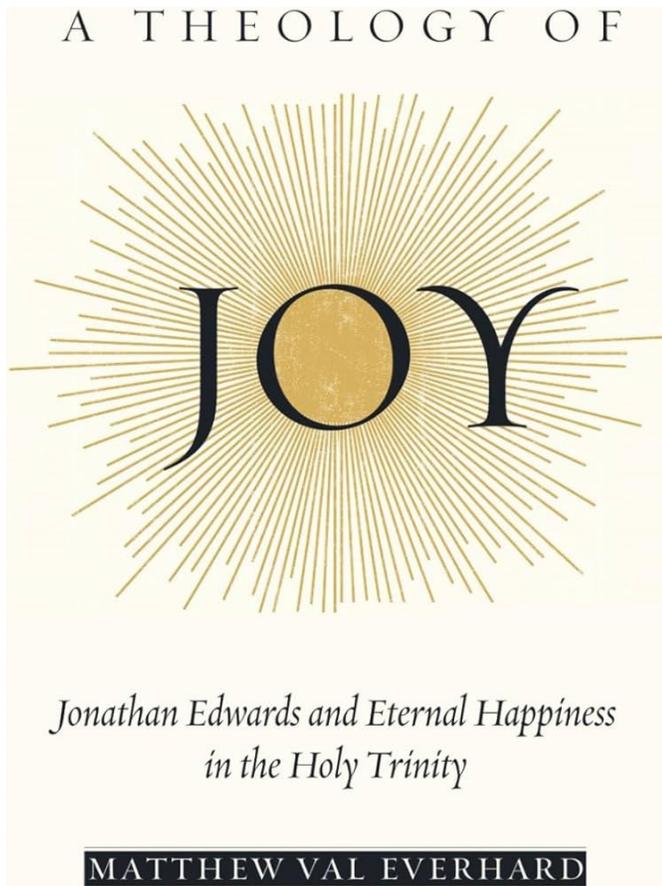
(Cuthbert).

We certainly hope that this study Bible will be evangelical in tone, Reformed in doctrine, and uniquely Edwardsean in its nuance. As such, we hope it will not only serve as a helpful tool for laypersons who are attempting to understand Scripture through a Puritan lens, but also as a gateway to those studying Edwards's works in particular. Every single note in the Jonathan Edwards Study Bible will be cited directly back to the Works of Edwards in the official Yale editions with volume and page number indicated. In this way, readers can see each selection in its broader context in Edwards's actual works.

Of course, this project will be unique and surprising too. It is probably the only Calvinistic, post-millennial, historicist, and revivalist Study Bible ever printed! Readers will certainly not agree with Edwards at every turn. I know I don't. For instance, I think many will be astonished to discover that Edwards believed: (1), that Michael the archangel is Jesus Christ; (2) that Joshua was the historical basis for the Greek myth of Hercules; (3) that the Isles of which Isaiah spoke referred to the dawning of the Awakenings in the American colonies; (4) and that Moses's leprous hand was typological of the incarnation of Jesus Christ!

As I have been editing the study notes submitted by the other contributors, I am often surprised by Edwards's vast understanding of Scripture, especially as it pertains directly to the life, death, and resurrection of Jesus Christ. Edwards is thoroughly Christological if anything, seeing the Gospel depicted throughout all genres of Biblical literature. If the preacher from Northampton had any one particular hermeneutical nuance, he saw the glories of the Gospel itself enlivened in glorious light on every page of the Bible.

*Matthew Everhard (Ph.D.) is the senior pastor of Gospel Fellowship PCA in Valencia (PA), an Edwardsean scholar, and a prolific writer.*



*A Theology of Joy: Jonathan Edwards and Eternal Happiness in the Holy Trinity*

By Matthew V. Everhard

This work contains a new, updated and expanded edition of Rev. Dr. Matthew Everhard's dissertation entitled: *A Theology of Joy: Jonathan Edwards and Eternal Happiness in the Holy Trinity*. This paper was originally submitted to the faculty of Reformed Theological Seminary in Orlando as part of his doctoral studies.

*A Theology of Joy* was originally published by the JESociety, but has since gone out of print. Now, it is being republished again alongside a number of shorter essays that have likewise been previously published elsewhere. All these works are being brought together and published in one volume for the first time. This new expanded edition is an exciting contribution to the field of Jonathan Edwards's studies and represents more than a decade of work and study.

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## Exploring Edwards: A YouTube Adventure

CHRISTIAN CUTHBERT

“Jonathan Edwards was a minister in New England in the middle of the eighteenth century.” Such a statement seems so pedestrian for a journal aimed at Edwards enthusiasts it hardly bears mentioning. However, this statement holds a very important lesson for anyone who explores the contours of his life and thought—Edwards was a real person who served real people in his congregation. He is not a story or an abstraction; he loved, struggled, celebrated, and erred like we do. While he excelled at history, theology, exegesis, and philosophy, it is doubtful Edwards would categorize himself in reference to these skills. Edwards was, first and foremost, a pastor. A pastor who leveraged history, theology, exegesis, and philosophy to address the needs of his people; a pastor who sought to serve the congregation of Northampton.

When I moved to Ellington, CT—barely fifteen minutes from Edwards’s birthplace—the region impressed upon me the historical reality of Edwards’s life and ministry. Upon arrival, I began dragging my children around Connecticut and Massachusetts pointing out the house where Jonathan was born, the grave of his grandfather, and the front step he used when he entered his home. My teenage children proved less-than-enthusiastic students, mocking their father as we drive: “Hey dad, is that the Burger King Edwards ate at?” or “Hey dad, did Edwards ever drive on this highway?” While I do enjoy their brand of sarcasm (which betrays the fact that they, in fact, have been paying attention to my lessons), I thought it might be fun to develop a series of videos filmed on location around New England discussing the life of Edwards to share my sense of academic wonder with others who would appreciate such an approach—at least until my children are old enough to understand why their father spends so much time in conversation with a man dead for over two-hundred and fifty years.

Two years ago, I began the *Exploring Edwards* Youtube channel as a platform to host a series of videos designed to introduce someone to the life and thought of Jonathan Edwards. These videos are intended to be scholarly in the sense that they are academically reputable, rooted in the primary sources though they do not claim to present any original research. I have planned four seasons: season one covers Edwards's family including his controversial father's side and his renown mother's side, his upbringing, and his education; season two covers Edwards's time in Northampton up until the Great Awakening; season three is devoted to the Great Awakening through to Edwards's dismissal from Northampton; and season four covers Edwards's time in Stockbridge and his legacy. Ideally, I would love to continue to the series with videos covering *The World of Edwards*, the people and events that inform the study of Edwards himself.

Season two of this four season project just posted this fall and covers Edwards's life beginning with his move to Northampton to the precipice of the Great Awakening. This series uses a couple different types of locations. Sometimes our locations are occasions for discussing certain topics. While Edwards never inhabited the modern fifth church in Northampton, we film there as an occasion for discussing the church in which he did preach located at the same location. Sometimes we film artifacts with which Edwards was familiar. We explore the front steps to his church and homestead, embedded in locations around Northampton today. Season two includes two must-see artifacts. Ken Minkema takes us into the master's house at Jonathan Edwards College, Yale, and gives us a behind-the-scenes tour of Jonathan's desk and the Badger portraits. Finally, we film on locations that serve as examples of Edwards's time. In our first season, we walk Edwards's New York. While the high-rise bustle of the city is unrecognizable, the layout of the spaghetti bowl streets retain their colonial imprint.

Another type of location we frequently visit are burial grounds. Some may consider burial grounds macabre, but they are an important reminder of the reality of the stories we tell. Contemplating Edwards's thoughts on justification or eschatology can be helpful, however, our theological investigation should never forget that Edwards was not constructing cathedrals of the mind but explaining God's Word to his congregation. Burial grounds are a great excuse to explore the lives of the real people impacted by Edwards's thought. In his *Faithful Narrative*, Edwards discussed the conversion of a little girl, Phoebe Bartlett, who sought conversion after her older brother, William Barlett Jr. experienced God's saving grace. Edwards's narrative concludes when Phoebe was a girl of four or five but when we poke around the town records, we discover that Phoebe married Noah Parsons Jr. and her older brother William Jr. married Noah's sister, Mary Parsons. Edwards preaching, whether it is on conversion, morality, or communion, impacted the lives of real people who lived their lives in Northampton. Today, you can visit Phoebe (Bartlett) Parsons at Bridge Street Cemetery in Northampton a short walk from the Brainerd and Stoddard family headstones (and next season our series will visit her).

I hope whoever stumbles across the *Exploring Edwards* series will find it informative, engaging, and thought-provoking. I am sure there will be a number of areas that are not presented as completely as possible or perspectives that are open to interpretation. With the first season, I have filmed a number of interviews with scholars specializing in the area of an episode. Scholars such as Ava Chamberlain, Josh Moody, and Matt Everhard offer perspectives beyond what is presented in each episode. As we line up scholars for the next season's responses, I am excited about the possibility of diving into topics such as Edwards's marriage and slavery more completely. I tackled this project because I thought it would be fun. Understandably, when scholars are eyeballs deep in transcribing eighteenth century manuscripts, the headaches of colonial penmanship might mask our enjoyment of it (especially if we have to transcribe Edwards's chicken scratch). I hope that this series will inspire what Perry Miller referred to as our "historical imagination."

**Christian Cuthbert (Ph.D.)** is senior pastor at Union Church (Vernon, CT), adjunct professor at Gordon-Cornwell Theological Seminary, and author-editor of *The Wartime Sermons of Jonathan Edwards: A Collection*



## **Exploring Edwards**

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## Jonathan Edwards Society: 2024 Update

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ROB BOSS

### *Jonathan Edwards Commentaries on the New Testament, 6 volumes*

Robert Boss and Allen Stanton have contracted with Reformation Heritage Books to produce the *Jonathan Edwards Commentaries on the New Testament*.

The *JECNT* project developed in two phases. Allen Stanton provided book introductions, as well as the initial organization of the commentary by chaining together blocks of the KJV text, the “Blank Bible,” and the notebook entries which Edwards explicitly referenced. Stanton’s contribution to the commentary may be designated as **Phase One**. As rich as Edwards’s “Blank Bible” and notebooks are, they leave significant stretches of Scripture without comment and fail to capture the finished expression and thought exhibited in his sermons and other writings.

In 2023, Joel Beeke extended an invitation to Robert Boss to join the project. After conversations on project direction and expected outcomes, the project was turned over to Boss who undertook the expansive **Phase Two** which set Stanton’s Phase One within the wider matrix of Edwards’s 73 volume corpus. As Wilson Kinnach notes, Edwards would often refer to his notebooks for sermon material, but a notebook entry could also be based on a sermon. Boss’s solution to creating a more complete commentary was to atomize the wide 73-volume corpus of Edwards’s sermon, treatise, and notebook texts into individual Scripture notes. *JECNT* imports this newly formed commentary back into the “Blank Bible,” and then closely weaves the reconfigured text into the King James Bible. The *JECNT* vividly illustrates Edwards as a man of the Book. As Robert Brown notes, “the Bible formed the core of Edwards’s understanding of reality; his larger theological enterprise cannot be properly understood apart from his biblical commentary.”

For the sake of fulsomeness, Boss significantly amplified Stanton’s **Phase One** by artfully incorporating relevant passages from the wider Edwards corpus via deep search and data modeling. **Phase Two** yields a readable New Testament commentary in Edwards’s own words which greatly expands upon his original “Blank Bible” and other notebooks. *JECNT* is a new and comprehensive work which reflects the fullness and interconnectedness of Edwards’s thought as depicted by Wilson Kinnach’s diagram (*WJE* 10:90). Boss also supplies extensive footnotes which key the commentary to the 73-volume Yale critical edition of the *Works of Jonathan Edwards Online*.

Those contributing forewords to *JECNT* volumes:

1. Matthew – Mark, Joel Beeke
2. Luke – John, Chris Chun, Director of Jonathan Edwards Center at Gateway Seminary
3. Acts – 2 Corinthians, Douglas A. Sweeney, Dean of Beeson Divinity School
4. Galatians – Philemon, Adriaan Neele, President of PRTS
5. Hebrews – Jude, Rhys Bezzant, Director of Jonathan Edwards Center at Ridley College, Melbourne
6. Revelation, Peter Jung, an Edwards scholar and Yale associate

Steve Crocco has contributed an illuminating 7,300 word essay for the Matthew–Mark volume: “A Brief Account of the Early Years of the Yale Edition of The Works of Jonathan Edwards.” Crocco is uniquely qualified to write such an account since he was familiar with several pillars of Edwards Studies. Crocco served as the longtime librarian at Princeton Seminary and has recently retired as librarian of Yale Divinity. He did his doctoral work at Princeton under Paul Ramsey when Ramsey was editing the *Ethical Writings*, and under John Wilson who edited *History of Redemption*. Crocco was also acquainted with John Gerstner, an early editor of the Yale edition, who later authored *The Rational Biblical Theology of Jonathan Edwards*.

Marco Barone will be contributing an essay to *JECNT* on “The Future of Edwards Studies.”

Our hope is, in addition to its scholarly worth, this commentary will function as a devotional aid for individuals and small gatherings. This multi-volume commentary, derived from Edwards’s private notebooks, sermons, and treatises, will prove an invaluable asset for academics, pastors, and lay readers. This commentary will not only shed light on the New Testament, but will also provide a unique and indispensable window upon the galaxy of Edwards’s theology and writings.

### **JESociety publications and projects in 2023:**

*The Jonathan Edwards Miscellanies Companion, Volume 3*, edited by Robert Boss with foreword by Rhys Bezzant, is a continuation of the "Miscellanies Project" by JESociety. This 3-volume series features essays from 38 scholars from around the world, including Australia, East Asia, the UK, and North America. These essays cover a wide range of topics found in Edwards' "Miscellanies" notebooks, which were crucial to his preaching and writing career. The "Miscellanies Project" is part of the larger Visual Edwards digital humanities project, created by Robert L. Boss, PhD. This project utilizes innovative software to map the intricate web of Edwards' thoughts and ideas, as presented in the Yale critical edition of the Works of Jonathan Edwards. With the addition of QR codes, readers can now more easily access and explore the entire 73-volume corpus of Edwards' work. This project offers a unique and comprehensive view of America's theologian.

JESociety Press, ISBN 978-1737902690

*Meeting Christ at His Table: Jonathan Edwards and the Lord's Supper* by David Luke is the fourth volume in the *Treatises on Jonathan Edwards* series. According to Douglas A. Sweeney, this insightful and thorough examination of Edwards' teachings on the Lord's Supper is a must-read for anyone interested in his ministry and theology. Luke places Edwards' doctrines in historical, practical, and theological context, shedding light on the reasons behind his dismissal from his pulpit in Northampton. This book also serves as a guide for Christians seeking to participate in this sacrament with greater faithfulness and holiness.

JESociety Press, ISBN 978-1737902669

*Thunder God, Wonder God: Exploring the Emblematic Vision of Jonathan Edwards* by Rob Boss with foreword by Gerald R. McDermott. Mark A. Noll notes that while scholars have long recognized Edwards' fascination with signs, symbols, and emblems, Boss takes a unique approach in this study that goes well beyond what others have done before. By comparing Edwards with other figures of the time period and cataloging the various images and emblems he drew from nature for spiritual meaning, Boss offers a deeper understanding of Edwards' work. This book also suggests how Edwards' use of emblems can benefit modern believers in their interpretation of Scripture, as well as seeing more of Providence in the natural world.

JESociety Press, ISBN 978-1737902652

Integral to *Thunder God, Wonder God* is Types Explorer, a component of the Visual Edwards digital humanities project developed by Rob Boss. Kenneth P. Minkema notes that, “The work on *emblemata* and the new Types Explorer are particularly promising avenues of inquiry made possible by new technologies applied to Edwards’ writings.” Types Explorer is a powerful tool for exploring and visualizing emblem books and the emblems of the early modern

the Python programming language, this software enables the creation and analysis of complex networks, with nodes representing the emblems and edges representing the relationships between them. Annotations and images can be added to the nodes for a more comprehensive understanding of the emblems. These interactive visualizations can be easily shared and embedded in other websites, making it a valuable resource for scholars and enthusiasts alike. Types Explorer enables users to search and visualize connections between emblems within a single book or across multiple books, revealing underlying themes and providing a deeper understanding of the emblems and their messages.

**Upcoming publications include volumes on the following topics:**

**Biblical Typology:** Jonathan Edwards' exegesis has become a topic of increasing interest in the world of Edwardsean scholarship. This study focuses on a lesser-studied aspect of his exegesis: his use of biblical typology. While some scholars have labeled Edwards' typology as "conservative" or "Christological," this project argues that his notes in the "Blank Bible" manuscript show a more nuanced understanding. Through an inductive examination of these notes, this dissertation suggests that Edwards' typology should be seen as a spiritual, eschatological, and teleological framework for interpreting God's redemptive history.

**Virtue Theories of Edwards and Hopkins:** The relationship between Edwards and his student Samuel Hopkins has been a topic of debate, particularly in regards to their ethical thought and the concept of benevolence. This study provides a comparative analysis of their respective virtue theories, with a focus on their views on benevolence. By examining Hopkins' doctrine of disinterested benevolence in relation to Edwards' doctrine of benevolence, this project aims to offer a holistic understanding of their ethics.

Many thanks to those who participated in JESociety in 2023–24!

<https://www.jesociety.org>

**Rob Bos is director of the Jonathan Edwards Society and project creator of the Visual Edwards Project.**



**JESociety** is a growing network of Jonathan Edwards scholars and enthusiasts who promote research and interest in America's Theologian through *innovation, collaboration* and *publication*.

Our three areas of focus:

- Publish collaborative works
- Create digital media to assist scholars in their Edwards research
- Develop software to visualize the mind of Edwards

**[jesociety.org](https://www.jesociety.org)**

# Review Article—Edwards and the Need of Emblematic Theology, a review of *Thunder God, Wonder God*

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JOSHUA FARRIS

Edwards was a philosopher as well as a theologian, a poet as well as a scientist, and a prophet as well as a sage. And, this is why his corpus of work stands as monumental for retrieving a view of the world that desperately needs recovering, which Rob Boss in his *Thunder God, Wonder God: Exploring the Emblematic Vision of Jonathan Edwards* makes abundantly clear.

In recent scientific discussions, there has been a turn toward that which is purely objective in a way that misses the subject, as Stephen Priest once stated. The tendency of modern science is toward the pure objective reasoning of class distinction, scientific group, generality, and categorization of that which is empirically discerned. The problem with this line of reasoning is that it limits the perception to the objects of empirical study and misses the grandness of that which is the subject, or with the case of theists—the Subject. By Subject, I mean that grand designer, creator, and author of Creation—what atheistic philosophers have often deemed Nature, which has (not always) depersonalized the meaning of that which we are enamored.

We are, in many ways, conditioned to see the world of Nature around us as depersonalized. Others have called it dis-enchanted. The motivation for this is historically complex, but may have something to do with Descartes' reductionist ontology of matter and mind and how later interpreters in philosophy and science have appropriated his vision. It may, also in part, have something to do with Galileo and his mathematical quantification of all empirical reality. Of course, some might chime in and say that Francis Bacon, too, might have something to do with it as he, arguably, introduced what is now known as the 'scientific method' that takes the objective as prime and the subject as distracting. Darwin, too, deserves a mention as he offers the world what later scientists like Richard Dawkins have defined as: "Natural selection, the blind, unconscious, automatic process which Darwin discovered, and which we now know is the explanation for the existence and apparently purposeful form of all life, has no purpose in mind. It has no mind and no mind's eye. It does not plan for the future. It has no vision, no foresight, no sight at all. If it can be said to play the role of watchmaker in nature, it is the blind watchmaker." But, it is here that we begin to see the problem and why so many may lack the 'eyes' to see the grandeur of Nature's beauty and the author necessary for it.

Thankfully, things are beginning to change to some extent. There is a renewed interest in the 're-enchantment' of Nature as well as rejection of the varying reductionisms attributed to the likes of Descartes, Bacon, and Galileo. And, more there is even a challenge to Darwin's theory of natural selection as sufficiently explanatory for the world of nature. A part of this renewal has to do with a vested interest in seeing the origins of the universe as something that requires intelligence, quality (as with the beauty of tasting ice cream, or the beauty of experiencing the sun), and consciousness. Even more, it is as the poet calls it a time of reacquainting with the personal, the subject—the poetic thisness of things in the world.

And Jonathan Edwards opens up this world to us in a fresh way according to Rob Boss in *Thunder God, Wonder God*. Boss takes us through a survey of Edwards' thought on the relation between Nature and Redemption by pointing us to see the author, the Subject behind Nature and all of its operations. According to Edwards, all of Nature is a Divine communication of glory, beauty, truth, and goodness (the transcendental realities of the Platonists previously). And, like Edwards who was confronted with a dis-enchanted world due to varying complex modern forces, we too have an opportunity to retrieve from from the Renaissance worldview of Emblematic theology. In emblematic theology, there is a search for meaning in Nature that is not wholly reducible to mechanism, the objective, the reflections of the 'rationalists', but a dynamic and thriving imprint of the Divine mind. And, it is here, that we ought to take seriously, once again, this renewed, or better enchanted, vision of the world of nature. Edwards can help us gain eyes to see afresh that all of reality is a Divine communication, from the tree, to the caterpillar, all the way down to the physical particles that comprise them.

**Rev. Dr. Joshua Farris is a widely published author and Environmental and Scientific Theology Chair at Missional University. Some of his specializations are philosophical idealism, the intersections between science and theology, and theological anthropology.**

# BOOK REVIEWS

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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

Miklos Veto, *The Thought of Jonathan Edwards* (The Jonathan Edwards Classic Studies Series). Translated by Philip Choinière-Schild. Eugene, OR: Wipf & Stock, 2021. 520 pp. \$ 55.00 paperback.

Miklos Veto (Budapest, 1936 – Paris, 2020) was a prolific Roman Catholic philosopher and Holocaust survivor. His publications include many topics and figures of the history of philosophy (especially, but not exclusively, German idealism), philosophy of religion, and Christian metaphysics. *The Thought of Jonathan Edwards* is the fruit of one of the author’s many interests.

The volume consists of an Introduction, eight chapters, a conclusion, and two appendixes (plus some research tools). Veto thinks that there are three major “spheres” or “simultaneously co-existing realism of reflection” (1) that connect Edwards’ vast corpus: being and grace (chapter 1), the will (chapters 2 to 4), and knowledge (chapter 5 to 8).

In chapter 1 (being and grace) Veto discusses Edwards’ view on “the realm of being,” more specifically, “the mutual relations between God and creature, the difference and identity of infinite being with finite being, and the question of the divine foundation of Creation” (2). From a metaphysical point of view, Veto believes that “the foundation of knowing also falls within this realm” of being and grace. However, that fall of mankind into sin in Adam resulted in that “an unbroken passage from being to knowing is rendered impracticable by the will or, more specifically, by the fact that the created will is fallen right from the beginning” (2). Therefore, it is necessary, Veto says, to extensively study the nature of man’s will before dedicating our attention to epistemology proper.

In chapters 2 to 4 (the will,) Veto expounds on Edwards’ view of “the fallen will and the various forms that its subjugation to evil assumes” (2). Sin, it has to be remembered, has not only ethical consequences but also ontological ones: “The effect of the fall is felt even within the realm of being, where it provides an opportunity, so to speak, to characterize creative goodness as redemptive grace” (2)

Chapters 5 to 8 (knowledge) add that the fall also had epistemological effects on mankind: “The third realm of Edwards’s thought, initially appears in a form or rather at a level determined by the Fall, functioning within the world of sin” (2). It is when, and only when, God in Christ is included in the discussion that knowledge “assumes in its regenerate form, having attained an intuitive and complete grasp of reality, the primary beauty that constitutes the essence and brilliance of God and divine things” (2).

Veto’s intent is to offer a comprehensive intermediate-advanced exposition of Edwards’ philosophical theology. I emphasize “philosophical theology” because of one of Veto’s underlying assumptions and adamant convictions that is at play throughout the entire work.

There are innumerable examples of the interpenetration of philosophy and theology in the Treatises and Miscellanies, in the Sermons and Discourses ... Philosophy and religion cannot be separated, read and understood in isolation from one another. Someone interested in his dogmatics or analysis of religious experience can scarcely separate the philosophy from his theological developments. Conversely, how can we understand his philosophical issues if we skip over their theological context? Philosophy and religion are definitely different paths to the truth and may well target different intentional objects. The work of Jonathan Edwards attests to the fact that these two discourses are inseparable. (408)

This point is important to single out, over against any attempt to expound and judge Edwards’ philosophy out of the context of his theology, which, by the very nature of Edwards’ thought, is inevitably going to be myopic and incomplete.

Relatedly, Veto's work is not only comprehensive in scope, but also masterful in execution. Veto demonstrates a great knowledge of Edwards' numerous writings, he brings together Edwards' theological and philosophical themes into an intelligible whole, and directs those themes in a way that shows the harmony, consistency, and beauty of Edwards' God-centered philosophy. It is far from easy to produce (even using many pages) a comprehensive exposition of that vast and overwhelming intellectual cathedral which is Edwards' theocentric philosophical mind. Veto has offered just that. Away from the tradition of analytic philosophy, which too often fixates on dissecting parts, prepositions, statements without considering the broader contexts and in isolation from the whole, this Hungarian-born French Idealist philosopher has shown a depth of sympathetic understanding of Edwards's views which is not too often seen.

Another characteristic of this book which deserves mention is that Veto often compares, contrasts, and integrates Edwards with some of the major figures of western philosophy (Augustine, Thomas Aquinas, Luther, Calvin, Leibniz, Malebranche, Kant, only to name some of the most well known). This is not to be underestimated, because this will help give Edwards the place which he rightfully deserves among the greatest minds of Western thought.

I have, of course, disagreements (for instance, 162, 164, 185, 195-197, 328), but even those hardly decrease the helpfulness of this volume. The editors and the translator (and, of course, Veto himself) need to be thanked for offering this gem to the English speaking world. I strongly recommend it.

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Uche Anizor and Kyle C. Strobel eds., *Reformed Dogmatics in Dialogue: The Theology of Karl Barth and Jonathan Edwards*. Bellingham, WA: Lexham Academic, 2022. 344 pp. \$29.99, paperback.

This work is helpful for at least two reasons. First, it can be considered as a combined introduction to the respective theologies of both Edwards and Barth (E&B from now on). Second, it highlights a few formal similarities, and surprisingly so, considering that Barth likely never read Edwards (162). The volume covers all the pillars of their theologies: God, Scripture, election, Christ, the Holy Spirit, creation, aesthetics, philosophy, humanity, sin, the atonement, moral theology, the church, and the last things.

An introduction by the editors opens the book. In it, Strobel and Anizor offer reasons to warrant their project to compare and contrast two thinkers such as E&B.

Chapter one, "God," by Kyle Strobel is a clear exposition of Edwards' and Barth's respective view of God's attributes. Chapter 2, "Scripture," by Doug Sweeney and Kevin Vanhoozer, unsurprisingly brings to light Barth's view on scripture that many Reformed would find ambiguous.

In chapter 3, "Election," Christina N. Larsen offers a fascinating comparison between our theologians' respective view of election in Christ, though the reference to God's alleged freedom of indifference in "the Reformed orthodox" is ambiguous (61), and the secondary the related secondary sources references are relevant but outdated (6-63). After discussing election in Christ, in chapter four, "Christ," Darren Sumner ably outlines B&M's commonalities on the doctrine of the person of Christ. Chapter 5, "Holy Spirit," shows his expertise in this area. This chapter is related to the previous two chapters more than it might initially appear, since E&B taught profoundly pneumatological christologies. "Creation" is the title of the sixth chapter by Uche Anizor. It is a fascinating exposition of E&B's respective views on the end for which God created the world, with important considerations on E&B's doctrines of the covenant. The article seems to beg the question when the author says: "If Christ concretely reveals God's electing love, we are not free to speculate about, for instance, a decree that consigns some to acceptance and others to rejection" (137). What if that very same revelation reveals also a doctrine of reprobation?

Chapter seven, "Aesthetic," by Amy Plantinga Pauw sets forth E&B's respective trinitarian and Christological doctrines of beauty, usefully mentioning also the explicit or implicit philosophical commitments of the two theologians and how they play harmoniously with their theologies. This chapter is the only chapter that mentions Barth's years-long affair with Charlotte von Kirschbaum (158). Chapter 8, "Philosophy," by Kenneth Oakes, is a good exposition of E&B's respective philosophical underpinnings. It also contains significant remarks about E&B's respective approaches to philo-

sophy which can often be exaggerated, for example, by thinking that they see philosophy in a much darker light than they actually do.

The ninth chapter on “Humanity” is the second and last article by Strobel in this collection. Strobel expertly sets forth E&B’s efforts to use as the first ground for their theological anthropologies, both pre- and post-lapsarian, the man-God Jesus Christ rather than Adam. “Sin,” discussed in the tenth chapter by Marc Cortez and Daniel Houck, is, on the one hand, a clear presentation of E&B’s respective position, and, on the other hand, a further confirmation of Barth’s idiosyncrasy towards classical Reformed faith on the doctrine of sin, in this case, since “with Kant, Barth denies that Adam’s descendants inherited his sin or corrupted nature” (215). Adam J. Johnson’s “Atonement,” which constitutes chapter eleven, neatly highlights E&B’s respective doctrines of the atonement and their different ways of both appropriating and complementing Anselm; though the grandiose remark about Anselm doing to “the church a great disservice” by “forgoing a consideration of Christ’s resurrection within *Cur Deus Homo*” could have been easily omitted (since that was not the admitted focus of Anselm’s work). “Moral Theology,” the twelfth chapter by Kirk Nolan, is almost painful to read. The latter statement has nothing to do with the quality of Nolan’s article, which is within the same high standard of this collection. Rather, the uncomfortableness is dictated by the fact that, in spite of Barth’s many good points about ethics and the Christian life, even in a purely academic discussion the question cannot be avoided: “What is the most brilliant theology good for, if it is to be shipwrecked in one’s own house?”[1]

Chapter thirteen, “Church,” by Matt Jenson proposes an Edwardsean corrective of Barth’s famous tendency to dissolve the church’s agency into Christ’s agency. The last chapter is by Nathan Hitchcock, and it’s on the “Last Things,” thus closing the book with E&B’s respective doctrines of the *visio Dei* and related points.

This volume leaves some important questions unanswered. To be fair, these questions were not included in the stated purposes of the book. Nevertheless, considering both the nature of Christian theology and the nature of these very questions, they seem unavoidable.

One of these unanswered questions is: at least broadly speaking, what does it mean to be Reformed? And, in the light of the answer to that first question, the second question is: can we consider Barth as a Reformed theologian? The problem already appeared in the introduction:

On the one hand, he [Barth] expressed *formal* continuity with the tradition in terms of sources and language (from Scripture, confessions, old Reformed writers), as well as the pedagogical organization of his work. On the other hand, he diverged *materially* from the Reformed Orthodox tradition on a number of points. (5)

The editors continue by listing Barth’s disagreements with the broader Reformed tradition: the doctrine of Scripture and revelation, election, natural and supernatural revelation, covenant theology, the attributes of God, and eschatology (6). In spite of those qualifications, the book does not explicitly answer the former question, and it seems to simply assume a positive answer to the latter.

But perhaps the third question is the most important one: to what degree, and how, one can judge a theologian by separating the theology from the person? It is quite uncontroversial that, according to Scripture, life and doctrine cannot be so surgically split apart, and that can be held without giving up to any legalism and without compromising in the slightest the doctrine of salvation by grace alone through faith alone. Shao Kai Tseng, a fair and insightful Barthian scholar, says what follow:

[Barth’s] ontological *simul* was used as a justification for the ethical contradictions in his personal life...Of course, by no means am I bringing up this point as an *ad hominem* attack to discredit Barth’s theology...What I am suggesting here is merely that Barth’s Christocentric ontology does not seem to have offered him sufficient motivation for the mortification of sin. His ontological *simul* can easily leave room for excuses to remain in sin...His Christocentric ontology, as it stands before further amendment, offers little *credo ut intelligam* help in making sense of the biblical command, “Be holy, for I am holy” (1 Peter 1:16; Lev. 11:45)...It [Barthian theology] does not adequately encourage the quest for godliness and mortification of sin.<sup>2</sup>

Of course, these sorts of ethical requirements apply to all theologians, including Edwards and his sins. But one cannot fail to at least wonder whether the comparison is fair towards Edwards, in the light of the nature and contexts of their respective falls, and whether such comparison doesn't run the risk of falling into an antinomian argument to excuse persistent sin rather than to contribute to a balanced measure.

Now that these reservations have been mentioned, and though the present reviewer inevitably finds some articles more readable than others because of the clinging influence of his own interests, the academic judgment of this book is a positive one. Strobel and Anizor need to be commended for gathering, with the help of the other authors, chapters that are overall consistent in quality, and that cooperate well together in making the reading smooth and the whole harmonious (which is not always necessarily the case with collections of articles). *Reformed Dogmatics in Dialogue* is a good addition to the literature that will benefit readers and scholars interested in systematic theology, constructive dogmatics, and historical theology.

1 Anna Katharina Sartorius Barth (Karl's mother) as quoted in Christiane Tietz, "Karl Barth and Charlotte von Kirschbaum," *Theology Today* 2017 Vol. 74 (2), 107.

2 Shao Kai Tseng, Karl Barth, *Great Thinkers: Critical Studies of Minds That Shapes Us* series (Phillipsburg, NJ: P&R Publishing, 2021), 143-143.

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