Edwards, Jonathan

Edwards, Jonathan (1703-1758), third president of Princeton for a brief period in 1758, was born in East Windsor, Connecticut, where his father was pastor. The only son in a family of eleven children, he entered Yale when he was not yet thirteen and graduated four years later at the head of his class. He studied theology, preached in a Presbyterian pulpit in New York, and in 1724 returned to Yale as tutor for two years, the second year as senior tutor and virtual head of the college, the rectorship then being vacant.

In 1728 he succeeded his maternal grandfather as pastor at Northampton, Massachusetts, where his preaching brought remarkable religious revivals. But he alienated many of his congregation in 1748 by his proposal to depart from his grandfather's policy of encouraging all baptized persons to partake of Communion and instead to admit to this sacrament only those who gave satisfactory evidence of being truly converted. He was dismissed in 1750.

He moved to Stockbridge, Massachusetts, then a frontier settlement, where he ministered to a tiny congregation and served as missionary to the Housatonic Indians. There, having more time for study and writing, he completed his celebrated work, The Freedom of the Will.

Edwards was elected president of Princeton September 29, 1757, five days after the death of his son-in-law, Aaron Burr, Sr., second president of the College. He was a popular choice, for he had been a friend of the College since its inception and was the most eminent American philosopher-theologian of his time. But Edwards shrank from taking on "such a new and great business in the decline of life," feeling himself deficient in health, in temperament, and in some branches of learning. He finally yielded when a group of ministers persuaded him that it was his duty to accept. Late in January 1758, he came to Princeton, where he preached in the College chapel and gave out questions in divinity to the senior class for each to study and write "what he thought proper" before coming together to discuss them -- an eighteenth-century seminar. The seniors spoke enthusiastically of the "light and instruction which Mr. Edwards communicated."

On March 22, 1758, he died of fever following inoculation for smallpox, and was buried in the President's Lot in the Princeton cemetery beside his son-in-law. Aaron Burr.

Edwards had three sons and eight daughters. The three sons were graduated from Princeton; one of them, Jonathan Edwards, Jr. 1765, became president of Union College. Three daughters married Yale graduates; one was Burr; another was Timothy Dwight, forebear of three Yale presidents.

In 1860 Edwards' great-grandsons had a copy made of Yale's eighteenth-century portrait of him and presented it to Princeton; it hangs in the Faculty Room in Nassau Hall.

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The Princeton Companion To Jonathan Edwards

Adriaan Cornelis Neele

The Princeton Companion To Jonathan Edwards:

The Princeton Companion to Jonathan Edwards Sang Hyun Lee, 2020-06-02 Jonathan Edwards 1703 1758 is widely recognized as one of the greatest philosopher theologians America has ever produced and recent years have seen a remarkable increase in research on his writings To date however there has been no single authoritative volume that introduces and interprets the key aspects of Edwards thought as a whole The Princeton Companion to Jonathan Edwards provides just such a concise and comprehensive work one that will be invaluable to students and scholars of American religion and theology as well as of literature philosophy and history Comprising twenty essays by leading scholars on Edwards the book will inform and challenge readers on subjects ranging from Edwards understanding of the Trinity God and the world Christ and salvation as well as of history typology the church and mission to Native Americans It also includes a chronology of Edwards life and writings that incorporates current research Those familiar with Edwards writings will find in these essays succinct expositions as well as bold new interpretations and others will find an accessible authoritative up to date orientation to his multifaceted thought The essays are by Robert E Brown Allen C Guezlo Robert W Jenson Wilson H Kimnach Janice Knight Sang Hyun Lee Gerald R McDermott Kenneth P Minkema Mark Noll Richard R Niebuhr Amy Plantinga Pauw John E Smith Stephen J Stein Harry S Stout Douglas A Sweeney Peter J Thuesen and John F Wilson

Jonathan Edwards's Theology: A Reinterpretation Kyle C. Strobel, 2012-12-27 This volume provides an interpretative key to Jonathan Edwards s theology developed from within his own doctrinal constructs Strobeloffers a dogmatic exposition of Edwards s theology by unveiling the trinitarianarchitecture of his thought Building upon this analysis Strobel applies hisconstruct to reinterpret three key areas of redemption debated widely in thesecondary literature spiritual knowledge regeneration and religious affection In order to achieve this purpose Strobel's approach is theological rather than philosophical employing Edwards s self confession as a Reformed theologian to guide his analysis In advancing a theological reading of Edwards Strobel focuses on the systematic nature of Edward's theology ordering it according to his doctrinal affirmations This necessitates as manyEdwards scholars now affirm a primary focus on Edwards s trinitarian theology where the Trinity serves as the keyontological principle which orders the whole of his doctrinal construction Bygrounding the interpretive key in Edwards s understanding of the Trinity Strobel s idiosyncratic exposition of his doctrine of the Trinity Before Jonathan Edwards Adriaan Cornelis Neele, 2019 Early New serves torecast Edwards s theology in a new light England and the early modern era Jonathan Edwards and the Protestant scholastics Sources of Christian homiletics Sources of biblical exegesis an ecumenical enterprise Sources of the formulation of doctrine continuity and discontinuity Sources of Jonathan Edwards's Bible Stephen R. C. Nichols, 2013-08-21 New England history as theology Conclusion and prospect colonial pastor and theologian Jonathan Edwards 1703 58 was well aware of the threat that Deist philosophy posed to the unity of the Bible as Christian Scriptures yet remarkably his own theology of the Bible has never before been examined In the

context of his entire corpus this study pays particular attention to the detailed notes Edwards left for The Harmony of the Old and New Testament a great work hitherto largely ignored by scholars Following examination of his Harmony notes a case study of salvation in the Old Testament challenges the current dispositional account of Edwards s soteriology and argues instead that the colonial Reformed theologian held there to be one object of saving faith in Old and New Testaments namely Approaching Jonathan Edwards Carol Ball, 2016-03-09 Exploring the inner motivations of one of America's greatest religious thinkers this book analyses the ways in which Jonathan Edwards intense personal piety and deep experience of divine sovereignty drove an introverted intellectual along a course that would eventually develop into a mature and respected public intellectual Throughout his life the tension between his innately contemplative nature and the active demands of public office was a constant source of internal and public strife for Edwards Approaching Jonathan Edwards offers a new theoretical approach to the study of Edwards with an emphasis on his writing activity as the key strategy in shaping his legacy Tracing Edwards strategic self fashioning of his persona through the many conflicts in which he was engaged the critical turning points in his life and his strategies for managing conflicts and crises Carol Ball concludes that Edwards found his place as a superlative contemplative apologist and theorist of experiential spirituality The Bloomsbury Encyclopedia of Philosophers in America John R. Shook, 2016-02-11 For scholars working on almost any aspect of American thought The Bloomsbury Encyclopedia to Philosophers in America presents an indispensable reference work Selecting over 700 figures from the Dictionary of Early American Philosophers and the Dictionary of Modern American Philosophers this condensed edition includes key contributors to philosophical thought From 1600 to the present day entries cover psychology pedagogy sociology anthropology education theology and political science before these disciplines came to be considered distinct from philosophy Clear and accessible each entry contains a short biography of the writer an exposition and analysis of his or her doctrines and ideas a bibliography of writings and suggestions for further reading Featuring a new preface by the editor and a comprehensive introduction The Bloomsbury Encyclopedia to Philosophers in America includes 30 new entries on twenty first century thinkers including Martha Nussbaum and Patricia Churchland With in depth overviews of Waldo Emerson Margaret Fuller Noah Porter Frederick Rauch Benjamin Franklin Thomas Paine and Thomas Jefferson this is an invaluable one stop research volume to understanding leading figures in American thought and the development of American intellectual history Jonathan Edwards and the Ministry of the Word Douglas A. Sweeney, 2010-03-23 Jonathan Edwards has been recognized as the most influential evangelical theologian of all time Before his death at the age of fifty four he had sparked a new movement of Reformed evangelicals who played a major role in fueling the rise of modern missions preaching revivals far and wide and wielding the cutting edge of American theology He has never gone out of print and Christians today continue to flock to seminars and conferences on him In this biography of the great preacher and teacher historian Douglas Sweeney locates for us the core and key to Edwards enduring impact Sweeney finds that Edwards

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key figure in the history of preaching followed by an analysis of the theological views that shaped their preaching their methodology of sermon preparation and delivery and an appraisal of the significant contributions they have made to the history of preaching This diverse collection of familiar and lesser known individuals provides a detailed and fascinating look at what it has meant to communicate the gospel over the past two thousand years By looking at how the gospel has been communicated over time and across different cultures pastors scholars and homiletics students can enrich their own understanding and practice of preaching for application today Volume One covers the period from the apostles to the revivalists and profiles thirty preachers including Paul by Eric Rowe Peter by David R Beck Melito of Sardis by Paul A Hartog Origen of Alexandria by Stephen O Presley Ephrem the Syrian by Jonathan J Armstrong Basil of Caesarea by Jonathan Morgan John Chrysostom by Paul A Hartog Augustine of Hippo by Edward L Smither Gregory the Great by W Brian Shelton Bernard of Clairvaux by Elizabeth Hoare Francis of Assisi by Timothy D Holder Saint Bonaventure by G R Evans Meister Eckhart by Daniel Farca Johannes Tauler by Byard Bennett John Huss by Mark A Howell Girolamo Savonarola by W Brian Shelton Martin Luther by Robert Kolb Ulrich Zwingli by Kevin L King Balthasar Hubmaier by Corneliu C Simu William Tyndale by Scott A Wenig John Calvin by Anthony N S Lane William Perkins by Dwayne Milioni Richard Baxter by Simon Vibert John Owen by Henry M Knapp John Bunyan by Larry Steven McDonald Matthew Henry by William C Watson and W Ross Hastings Fran ois F nelon by Martin I Klauber Jonathan Edwards by Gerald R McDermott John Wesley by Michael Pasquarello III George Whitefield by Bill Curtis and Timothy McKnight Volume Two available separately covers the period from the Enlightenment to the present day and profiles thirty one preachers including Charles Haddon Spurgeon D L Moody Billy Sunday Karl Barth D Martyn Lloyd Jones John Stott Harry Emerson Fosdick Martin Luther King Jr Billy Graham and The Covenant of Redemption John V. Fesko, 2015-12-09 The covenant of redemption pactum salutis the eternal intra more trinitarian covenant was a common staple within Early Modern Reformed theology yet there are very few historical works that examine this doctrine J V Fesko s study The Covenant of Redemption Origins Development and Reception seeks to address this lacuna In the contemporary period the covenant of redemption has been derided as speculative mythological a declension from trinitarianism or erroneously derived from one or two biblical proof texts Yet seldom have critics carefully engaged the primary sources to examine the different formulations supporting exegesis and ways in which the doctrine was employed Far from speculation sub trinitarian or a cold business transaction proponents of the covenant of redemption constructed this doctrine based upon a web of interconnected biblical texts and were very sensitive to maintaining a robust doctrine of the trinity as they employed this doctrine as a bulwark against the anti trinitarian claims of Socinian theologians Proponents of the doctrine also saw this pre temporal covenant as the embodiment of intra trinitarian love that overflows unto those chosen in Christ for their salvation and ultimate fellowship with the triune God John V Fesko explores the historical origins of the doctrine and then surveys its development in the seventeenth through nineteenth centuries

examining key advocates of the doctrine including David Dickson Herman Witsius Johannes Cocceius Francis Turretin Patrick Gillespie John Gill Jonathan Edwards Charles Hodge and A A Hodge He then examines the contemporary reception of the doctrine in the twentieth century with a survey of the doctrine's critics including Karl Barth Herman Hoeksema Klaas Schilder and John Murray After exploring the claims of the critics the study moves to examine the views of twentieth century proponents including Geerhardus Vos Herman Bavinck Abraham Kuyper Louis Berkhof and G C Berkouwer the Puritans Charles Pastoor, Galen K. Johnson, 2009-09-28 Members of the Church of England until the mid 16th century the Puritans thought the Church had become too political and needed to be purified While many Puritans believed the Church was capable of reform a large number decided that separating from the Church was their only remaining course of action Thus the mass migration of Puritans known as Pilgrims to America took place Although Puritanism died in England around 1689 and in America in 1758 Puritan beliefs such as self reliance frugality industry and energy remain standards of the American ideal The A to Z of Puritans tells the story of Puritanism from its origins until its eventual demise This is done through a chronology an introduction a bibliography and several hundred cross referenced dictionary entries on important people places and events Jonathan Edwards's Turn from the Classic-Reformed Tradition of Freedom of the Will Philip John Fisk, 2016-07-11 Theologians Church Historians Historical Theologians Simply God Peter Sanlon, 2014-05-17 Most contemporary presentations of the Christian God focus on either his oneness or his relationality These are often assumed to contradict one another and language about God's love and relationality often settles into a comforting but ultimately shallow and unreliable gesture towards bland niceness Peter Sanlon offers a fresh stimulating examination of the triune God who is love He guides us through the classical theological tradition of Augustine Anselm and Aguinas aiming to help us think and speak more faithfully about God In Part One Sanlon introduces the vital concept of simplicity without which it is impossible fully to affirm all the Bible teaches about God Part Two examines the relationality of God's love in Scripture The author considers the importance of God's simplicity for the atonement and concludes with some reflections on how Christians will be better equipped to engage with contemporary culture if they remain sensitive to both God's simplicity and his relationality **Unscripted America** Sarah Rivett, 2017-10-27 Unscripted America reconstructs an archive of indigenous language texts in order to present a new and wholly unique account of their impact on philosophy and US literary culture

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Crisp Jonathan Edwards s dynamic idealism and cosmic Christology Seng Kong Tan Idealism and participating in the body of Christ James Arcadi Idealistic ethics and Berkeley's good God Timo Airaksinen Religious Experience and the **Knowledge of God** Harold A. Netland, 2022-02-08 For many Christians personal experiences of God provide an important ground or justification for accepting the truth of the gospel But we are sometimes mistaken about our experiences and followers of other religions also provide impressive testimonies to support their religious beliefs This book explores from a philosophical and theological perspective the viability of divine encounters as support for belief in God arguing that some religious experiences can be accepted as genuine experiences of God and can provide evidence for Christian beliefs Calvin's American Legacy Thomas Davis, 2010-03-29 Though his influence on American society has often been forgotten or misunderstood John Calvin played a formative role in the traditions of almost every sector of American life This wide ranging study comprising twelve essays shows for the first time the extraordinary extent to which Calvinist thoughts and practices are woven into the fabric of American society theology and letters from the colonial period to the twenty first century John Calvin's American Legacy examines the economics of the Colonial period Calvin's effect on American identity and the evidence for Calvin's influence on American democracy The book next addresses Calvin's critical role in American theology inspecting the relationship between Jonathan Edwards's and Calvin's church practices the diverse views on the Calvinist theological tradition in the nineteenth century the ways in which Calvin was understood in the historiography of Williston Walker and Perry Miller and Calvin's influence on twentieth century theologies Finally the book explores Calvinism's influence on American literature examining the work of such writers as Samson Occom Harriet Beecher Stowe Max Weber Mark Twain John Updike and Marilynne Robinson This important book is the first to introduces readers to the breadth and depth of Calvin's influence along the spectrum of American thought and society from the 18th century to modern times

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understanding of Reformed theology by showing how important theologians have taken views often at odds with textbook accounts of the tradition Written in an accessible style this book will appeal to a wide range of readers including upper level undergraduates graduate students and scholars of Christian theology philosophy and religious studies **Revisioning** Christology** Dr Oliver D Crisp,2013-06-28 Constructive contemporary theology requires serious engagement with the theologians of the past This book offers a series of studies in the Christology of key representatives in the Reformed tradition engaging their thought for contemporary dogmatics Thinkers from each of the five centuries in which Reformed theology has flourished are represented John Calvin John Owen Jonathan Edwards William Shedd Donald Baillie and Kathryn Tanner each of whom in different ways challenge conventional accounts of Christology The book is organized thematically linking historic and contemporary discussions of Christology in theology and philosophy by engaging the thinking of these theologians in a collegial way using their work as means of promoting constructive systematic theology today Oliver Crisp presents an important contribution to broadening our understanding of Reformed theology by showing how important theologians have taken views often at odds with textbook accounts of the tradition Written in an accessible style this book will appeal to a wide range of readers including upper level undergraduates graduate students and scholars of Christian theology philosophy and religious studies

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