

# Jonathan Edwards Writings From The Great Awakening Library Of America

Selected Writings of Jonathan Edwards-Jonathan Edwards 1970 This book captures many different aspects of Jonathan Edwards through his writings & speeches.

The Works of Jonathan Edwards-Jonathan Edwards 1998

A Jonathan Edwards Reader-Jonathan Edwards 2003-03-11 Prepared by editors of the distinguished series The Works of Jonathan Edwards, this authoritative anthology includes selected treatises, sermons, and autobiographical material by early America's greatest theologian and philosopher.

"Jonathan Edwards remains unequaled among North American theologians. These selections exemplify his special traits: eloquence, knowledge of the human heart, and metaphysical passion for complex beauty in nature, God, and Being-in-general."—Richard R. Niebuhr, Hollis Professor of Divinity Emeritus, The Divinity School, Harvard University Praise for the earlier edition: "Selections . . . representative of both the public and the private Edwards . . . give readers a nuanced introduction to Edwards and his time as well as an accessible entrée to the whole body of his work."—Booklist "The most comprehensive one-volume Edwards anthology ever assembled."—Gerald R. McDermott, Religious Studies Review

Jonathan Edwards- 2019-04-02 Drawing primarily from sermons, letters, and notes, this volume showcases Puritan theologian and pastor Jonathan Edwards's spiritual theology.

The Works of Jonathan Edwards, A.M.-Jonathan Edwards 1839

The Cambridge Companion to Jonathan Edwards-Stephen J. Stein 2006-11-20 Long recognized as 'America's theologian', Jonathan Edwards (1703-1758) is seen as instrumental in the Great Awakening of the 1740s that gripped much of New England and that laid the groundwork for an American Protestant religious identity. This Cambridge Companion offers a general, comprehensive introduction to Jonathan Edwards and examines his life and works from various disciplinary perspectives including history, literature, theology, religious studies, and philosophy. The book consists of seventeen chapters written by leading religious scholars, historians and literary critics on Edwards' life, work, and legacy. The Companion will be an invaluable aid to teachers and scholars and will be imminently accessible to those just encountering Edwards for the first time.

Jonathan Edwards-Jonathan Edwards 2013

The Sermons of Jonathan Edwards-Jonathan Edwards 1999 A selection of Jonathan Edward's sermons, which seeks to recognise their crucial role in his life and art. The 15 sermons reflect a life dedicated to experiencing and understanding spiritual truth, and address a wide range of occasions, situations and states.

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: Writings from the Great Awakening (LOA #245)-Jonathan Edwards 2013-10-17 Jonathan Edwards (1703-1758) is recognized today as a great theologian and philosopher. The historian Perry Miller has called him "one of America's five or six major artists," a writer possessed of "an intelligence which, as much as Emerson's, Melville's, or Mark Twain's, is both an index of American society and a comment upon it." But in his own day Edwards was best known as a leader of what is now known as the Great Awakening: a series of small-town revivals that mushroomed into a movement credited with giving birth to American evangelicalism and laying the groundwork for the American Revolution. In authoritative texts drawn from first editions and manuscript sources, this volume brings together all of Edwards's essential writings from and about the revivals, including the famous sermon "Sinners in the Hands of an Angry God" and his vivid Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundreds of Souls, the work that first publicized the awakenings. Characterized by precise logic and powerful imagery, his writing continues to inspire students and spiritual seekers alike. LIBRARY OF AMERICA is an independent nonprofit cultural organization founded in 1979 to preserve our nation's literary heritage by publishing, and keeping permanently in print, America's best and most significant writing. The Library of America series includes more than 300 volumes to date, authoritative editions that average 1,000 pages in length, feature cloth covers, sewn bindings, and ribbon markers, and are printed on premium acid-free paper that will last for centuries.

The Theology of Jonathan Edwards-Michael J. McClymond 2012-09-01 Winner of the 2013 Christianity Today Book Award for Theology/Ethics Scholars and laypersons alike regard Jonathan Edwards (1703-58) as North America's greatest theologian. The Theology of Jonathan Edwards is the most comprehensive survey of his theology yet produced and the first study to make full use of the recently-completed seventy-three-volume online edition of the Works of Jonathan Edwards. The book's forty-five chapters examine all major aspects of Edwards's thought and include in-depth discussions of the extensive secondary literature on Edwards as well as Edwards's own writings. Its opening chapters set out Edwards's historical and personal theological contexts. The next thirty chapters connect Edwards's theological loci in the temporally-ordered way in which he conceptualized the theological enterprise-beginning with the triune God in eternity with his angels to the history of redemption as an expression of God's inner reality ad extra, and then back to God in eschatological glory. The authors analyze such themes as aesthetics, metaphysics, typology, history of redemption, revival, and true virtue. They also take up such rarely-explored topics as Edwards's missiology, treatment of heaven and angels, sacramental thought, public theology, and views of non-Christian religions. Running throughout the volume are what the authors identify as five basic theological constituents: trinitarian communication, creaturely participation, necessitarian dispositionalism, divine priority, and harmonious constitutionalism. Later chapters trace his influence on and connections with later theologies and philosophies in America and Europe. The result is a multi-layered analysis that treats Edwards as a theologian for the twenty-first-century global Christian community, and a bridge between the Christian West and East, Protestantism and Catholicism, conservatism and liberalism, and charismatic and non-charismatic churches.

The Works of Jonathan Edwards: Writings on the Trinity, grace, and faith-Jonathan Edwards 1957 Original Sin-Jonathan Edwards 1970 The controversy over human deprivation which raged throughout the eighteenth century was no mere intramural squabble among theologians but an important phase of the evolution in Western man's estimate of his nature and potentialities. By the time Jonathan Edwards entered the lists to champion the hated doctrine of original sin, he saw himself as not only defending a particular dogma but also combating an increasingly dominant drift of opinion which had already engulfed much of Europe and was encroaching dangerously upon America. John Taylor's treatise was perhaps the boldest and most impressive assault on the doctrine which more than any other contradicted the Enlightenment view of man, and it haunted Edwards throughout all the pressing duties and personal hardships of the years just before and during his

sojourn at Stockbridge. Ultimately, he was able to develop a thorough rebuttal of Taylor which focused on three major issues: the fact and nature of original sin, its cause and transmission, and God's responsibility for man's sinfulness. First published in 1758, *The Great Christian Doctrine of Original Sin Defended* went through at least 13 separate editions and was included in all collected editions of Edwards' works. The text of the first edition has now been brought into accord with the principles of the Yale Edition, making full use of all relevant manuscript materials. Mr. Holbrook's comprehensive Introduction and annotations provide detailed information about the sources, development, and reception of the work. Clyde A. Holbrook is William H. Danforth Professor of Religion at Oberlin College.

Jonathan Edwards's Writings-Stephen J. Stein 1996-11-22 "This book will take its place in libraries next to the finest works about this creative thinker." -- *Religious Studies Review* "... gives a fine sense of the present state and the future direction of Edwards studies... Recommended for upper-division undergraduate and graduate students." -- *Choice* "... this volume opens up new windows, not only on previously neglected texts of Jonathan Edwards, but on the larger cultural functions and effects of those texts." -- *Journal of the History of the Behavioral Sciences* Here is a compact survey of current Edwards scholarship. These essays present groundbreaking contemporary scholarship focusing on the writings of the 18th-century American philosopher and theologian Jonathan Edwards. They range widely across the Edwardsian canon, including his most prominent and important published texts -- *Religious Affections* and *The Nature of True Virtue* -- as well as unfamiliar treatises and sermons.

The Printed Writings of Jonathan Edwards, 1703-1758-Thomas H. Johnson 2009

Jonathan Edwards at 300-Harry S. Stout 2005 The year 2003 marked the tercentenary of the birth of Jonathan Edwards (1703-1758), the man perpetually hailed as "America's most original religious thinker." Edwards's impact, both on colonial religious life and on the Anglo-American world of his day, was internationally acknowledged, and his legacy for the century and a half and more after his death in 1758 has been profound. Even to this day, Edwards's life is studied and his writings consulted on a global basis more than any other American theologian. The most significant scholarly conference marking the Edwards tercentenary took place in October 2003 at the Library of Congress in Washington, D.C. The papers from that gathering are presented in this volume. They represent much of the best and most recent work being done on Edwards and reflect the wide diversity of approaches to his life, thought, and legacy.

Notes on Scripture-Jonathan Edwards 1998 This is the first complete edition of the private biblical notebook that Jonathan Edwards compiled over a period of nearly thirty-five years. Edwards' "Notes on Scripture" confirms the centrality of the Bible in his thought and provides more balance to earlier depictions of his writings that emphasized the scientific and philosophical while overlooking the biblical dimension. In this critical edition the entries appear in the order in which Edwards wrote them, beginning with a short commentary on Genesis 2:10-14 that he penned in 1724, and ending with his last entry, Number 507 on the Book of Solomon's Song, written two years before his death. This volume provides direct access to one of America's most influential religious thinkers. Edwards' entries range across the entire scriptural canon and reveal his creativity in the interpretation of particular biblical texts and his fascination with typology. The notebook also documents Edwards' engagement with the intellectual currents of his day, in particular his response to the challenge associated with the Enlightenment critique of biblical revelation. Stephen J. Stein's introduction situates Edwards as an exegete in the larger tradition of biblical commentary and in the intellectual world of eighteenth-century Western thought.

The Works of Jonathan Edwards: Typological writings-Jonathan Edwards 1993

Jonathan Edwards on Revival-Jonathan Edwards 1984 This volume contains one of Edwards' most analytical treatises on revival, *Distinguishing Marks of a Work of the Spirit of God*, and his famous *Narrative of Surprising Conversions*, a detailed account of the famous revival of religion at Northampton, Massachusetts, in 1735.

The Works of Jonathan Edwards: Writings on the Trinity, grace, and faith-Jonathan Edwards 1957

Some Early Writings of Jonathan Edwards, A.D. 1714-1726-Egbert Coffin Smyth 1896

The Philosophical Theology of Jonathan Edwards-Sang Hyun Lee 2000-02-27 This book demonstrates the originality and coherence of Jonathan Edwards' philosophical theology using his dynamic reconception of reality as the interpretive key. The author argues that what underlies Edwards' writings is a radical shift from the traditional Western metaphysics of substance and form to a new conception of the world as a network of dispositions: active and abiding principles that possess reality apart from their manifestations in actions and events. Edwards' dispositional ontology enables him to restate the Augustinian-Calvinist tradition in theology in a strikingly modern philosophical framework. A prime example of Edwards' innovative reconstruction in philosophical theology is his conception of God as both eternal actuality and a disposition to repeat that actuality within God and also through creation. This view is a compelling alternative to the traditional Western doctrine of God as changeless actuality, on the one hand, and the recent process theologians' excessive stress on God's involvement in change, on the other. Edwards' achievement was that he saw dynamic movement as essential to God's own life without compromising the traditional Christian tenets of God's prior actuality and transcendence. The author of this volume also explicates the way in which Edwards' dynamic reconception of reality informs his theories of imagination, aesthetic perception, the knowledge of God, and the meaning of history. This expanded edition includes a new preface and a new appendix titled "Jonathan Edwards on Nature."

The Writings of Jonathan Edwards-William J. Scheick 1975 Follows the progression of Edwards' thought, studying its religious and aesthetic implications in relation to his doctrines and his quandary as to whether he was one of God's elect

Jonathan Edwards, Art and the Sense of the Heart-Terrence Erdt 1980 Jonathan Edwards has long been accorded a place in the front rank of colonial American writers; his aesthetics are now recognized as the primary characteristic of his theology; and his writings are judged worthy of extended literary analysis. Oddly, perhaps, no attempt has been made to discover if in his aesthetics Edwards attributes a particular significance to art. The discussion to follow contends that art as an instance of what he termed secondary beauty can perform a vital religious function by enabling the saint to conceive, and subsequently receive or revive, the particular emotional sensation that constitutes the religious experience - which Edwards referred to as the sense of the heart. My purpose in what is to follow is not to survey and to analyze Edwards' writings as works of art but to probe his aesthetic theory in order to discern the import he assign to art.

The Works of Jonathan Edwards, A.M.-Jonathan Edwards 1840

Jonathan Edwards and the Church-Rhys S. Bezzant 2014-01 Though Edwards spent most of his life working in local churches, and saw himself primarily as a pastor, his own views on the theology of the church have never been explored in depth. This book presents Edwards's views on ecclesiology by tracking the development of his convictions during the course of his tumultuous career. Drawing on Reformation foundations and the Puritan background of his ministry, Edwards refreshes our understanding of the church by connecting it to a nuanced interpretation of revival, allowing a dynamic view of the place of church in history and new thinking about its institutional structure. Indeed in Edwards's writing the church has an exalted status as the bride of Christ, joined to him forever. Building on the recent completion of the works of Jonathan Edwards, and material newly published online, this book, the first ever on Edwards's ecclesiology, demonstrates his commitment to corporate Christian experience shaped by theological convictions and his aspirations towards the visibility and unity of the Christian church. In a final section, Bezzant discusses topics relating to ecclesiology (such as hymnody, discipline, and polity), that occupied Edwards throughout his ministry. Edwards preached a Gospel concerned with God's purposes for the world, so it is the growth of the church, not merely the conversion of individuals, that is the necessary fruit of his preaching. The church in the West is rediscovering the importance of ecclesiology as it emerges from its Christendom constraints. Edwards's struggle to understand the church and its place within God's cosmic design is a case study that helps us to appreciate the church in the modern world.

The Unwavering Resolve of Jonathan Edwards-Steven J. Lawson 2008 Jonathan Edwards is well

known as perhaps the greatest theologian the United States has ever produced. He is equally noted for his preaching and writing. But in this Long Line Profile, Dr. Steven J. Lawson considers the unique focus and commitment with which Edwards sought to live out the Christian faith. Lawson examines Edwards' life through the lens of the seventy resolutions he penned in his late teens, shortly after his conversion, which cover everything from glorifying God to repenting of sin to managing time. Drawing on Edwards' writings, as well as scholarly accounts of Edwards' life and thought, Lawson shows how Edwards sought to live out these lofty goals he set for the management of his walk with Christ. In Edwards' example, he finds helpful instruction for all believers.

Jonathan Edwards-Simonetta Carr 2014-09-24 Jonathan Edwards lived at a time when many ideas about the world, life, and God were being questioned seriously for the first time in centuries, and his answers to them have left a mark on the way we think today. While he is often remembered as the preacher of a scary sermon about a spider dangling over a fire, he remains significant as one of the greatest thinkers America has produced. Simonetta Carr traces the events of Edwards's life from a young student interested in science to husband and father, pastor, leader of the Great Awakening, missionary, writer, and college president. Colorful illustrations, interesting facts, and a compelling story combine to introduce young readers to this important theologian and life in colonial America. Puritan Sage-Jonathan Edwards 1953

The Jonathan Edwards Encyclopedia-Harry S. Stout 2017 Jonathan Edwards (1703-1758) is widely acknowledged to be one of America's most important theologians and considered a fountainhead of American evangelicalism. He not only played an important role in his own time but also influenced the generations that followed in profound ways. With more than four hundred entries, The Jonathan Edwards Encyclopedia provides a wide-ranging perspective on Edwards, offering succinct synopses of topics large and small from his life, thought, and work. Summaries of Edwards's ideas as well as descriptions of the people and events of his times are all easy to find, and suggestions for further reading point to ways to explore topics in greater depth. Comprehensive and reliable, with contributions from the premier Edwards scholars in the world, this encyclopedia will be the standard reference work on one of the most extraordinary figures in American history.

Jonathan Edwards's Sinners in the Hands of an Angry God-Jonathan Edwards 2010-01-01 Designed specifically for the classroom, this volume presents the accurate and definitive version of Sinners, accompanied by the tools necessary to study and teach this famous American sermon. With an introduction aimed at students and teachers and commentary that draws on fifty years of team editorial experience of Yale's Works of Jonathan Edwards, it provides both context and interpretation, and addresses the concerns and questions of a twenty-first century audience. The book contains questions for in-class discussion, a chronology of Edwards's life, and a glossary. In addition, curricular materials and video mini-presentations are available on a dedicated Web site. This casebook represents a innovative contribution to the art of teaching Edwards to a new generation of readers.

Jonathan Edwards and the Bible-Robert E. Brown 2002 Details the impact of the critical-historical method on the thought and biblical interpretation of Jonathan Edwards

The Works of Jonathan Edwards: Writings on the trinity, grace and faith-Jonathan Edwards 1957

The Philosophy of Jonathan Edwards-Jonathan Edwards 2009-05-04 Originally published posthumously in 1955, Harvey G. Townsend's Philosophy of Jonathan Edwards reprinted some of Edwards' most important early compositions on natural philosophy, "Of Being" and "The Mind," and collected nearly two hundred "Miscellanies" entries, some of them published here for the first time. In his introduction, Townsend points to Edwards' "radical idealism" that derived from Christian Platonism and John Locke rather than George Berkeley, as commonly thought. Townsend's work represents an important sourcebook for Edwards' writings, and his introduction presents a clear picture of mainstream Edwards scholarship at the middle of the twentieth century.

The Works of Jonathan Edwards: Ethical writings-Jonathan Edwards 1957

A History of the Work of Redemption-Jonathan Edwards 2003 The scope of A History of the Work of Redemption is vast. From a deep extensive knowledge of Scripture, Jonathan Edwards sets out to

survey the whole of the redemptive work of God in history, from the Fall of man to the consummation of all things. A thrilling conclusion emerges: Everything in human history from start to finish is subservient to Christ's work of redemption. Not only can nothing thwart that work, but, in the wisdom of God, all that comes to pass actually serves to advance it. In a series of thirty sermons preached in Northampton, New England, in 1739, Edwards sought to establish his congregation in this mighty truth. Later in his ministry he hoped to write a book expounding the same theme, and was even reluctant to accept the presidency of Princeton College for fear this project would be hindered. Although he did not live to carry out his intention, we can see the substance of what the intended book would have contained in this new edition of the sermons of 1739. Here readers can catch Edward's vision of the mighty advance of the cause of Christ in the world, and gain encouragement for all gospel labours from the certainty of its triumph.

The Works of Jonathan Edwards: The great awakening-Jonathan Edwards 1972

The Works of Jonathan Edwards: Scientific and philosophical writings-Jonathan Edwards 1980

Letters and Personal Writings-Jonathan Edwards 1998 This volume gathers together for the first time all known extant letters of Jonathan Edwards, along with his major personal writings. For more than three decades George S. Claghorn has scoured America, Great Britain, and Scotland for letters and documents by and about Edwards. The result is an unparalleled compendium of 235 letters--including 116 never before published or never reprinted since Edwards's death--and four autobiographical texts--Edwards' meditation "On Sarah Pierpont," his future wife, and "Diary," "Resolutions," and "Personal Narrative." These letters and personal writings reveal the private man behind the treatises and sermons. They trace his relations with parents, siblings, college classmates, friends, and family, as well as with political, religious, and educational leaders of his day. New documents include Edwards' only known statement on slavery and letters on the Indian mission at Stockbridge, Massachusetts, that display Edwards' interest in native Americans and his efforts on their behalf. These writings show the human face of Edwards as he applied theological and philosophical insights to the events of his daily life. They provide an unprecedented resource for understanding the man, his times, and his personal connections.

Selections from the Unpublished Writings of Jonathan Edwards, [Microform] of Americ-Jonathan Edwards 2012-01 Unlike some other reproductions of classic texts (1) We have not used OCR(Optical Character Recognition), as this leads to bad quality books with introduced typos. (2) In books where there are images such as portraits, maps, sketches etc We have endeavoured to keep the quality of these images, so they represent accurately the original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy.

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