

## TITLES, ABSTRACTS & AUTHORS

### **The Rise of Arminianism in the 18<sup>th</sup>-Century Connecticut River Valley**

#### **Abstract**

The Awakenings brought out a moral reformation and aftermaths as well, in which a “great noise” implicated Edwards into doctrinal controversies. I will examine the root and resurgence of Arminianism in New England and its challenges to Edwards defending Calvinism and establishing his unique theological position. So it is requisite to narrowly investigate the library and teachers of Yale College and then the ministers of the neighboring towns of Northampton, Hampshire County, located in western Massachusetts, in addition, the Halfway Covenant of Solomon Stoddard. To Edwards, main roots of New England were in Arminian English Puritanism, Covenant Theology and Anglicanism. In a word, his fundamental purpose of his polemic against Arminianism was to expose its legalistic moralism and establish Anti-arminian Calvinism.

#### **Author**

Peter Jung is a Ph.D. candidate in the University of the Free State, and a research scholar in Yale Divinity School. He is the author of the first Korean biography of Jonathan Edwards and translator of the *Faithful Narrative of the Surprising Works of God*.

### **“Their Foot Shall (Not?) Slide in Due Time”: Jonathan Edwards and Rob Bell on Terror in Theology and Witness**

#### **Abstract**

The recent popular discussion of pastor Rob Bell’s views on hell and salvation raised a potent question in Christian circles: what is the role of hell in the witness of the church? This paper will place two pastors, one starched-wig-wearing, another soul-patched, in conversation on the nature and theological affect of hell, a biblical doctrine that stirs and torments the modern mind as it did the colonial. Emphasis will be laid on how the two preachers view the role of hell in evangelism (or, perhaps, don’t view it) with an eye to the contemporary evangelical scene and its emphasis on a more “positive” gospel approach.

#### **Author**

Owen Strachan is an Instructor of Christian Theology and Church History at Boyce College, formerly the Managing Director of the Carl F. H. Henry Center for Theological Understanding at Trinity Evangelical Divinity School and the founding Associate Director of the Jonathan Edwards Center at TEDS. He and Doug Sweeney published the 5 volume “Essential Edwards Collection” (Moody 2010).

## **Revival Defined and Defended: How Jonathan Edwards and the New Lights Used America's First Christian Periodical to Quiet Critics and Quell Radicals**

### **Abstract**

Jonathan Edwards knew from experience the power of the written word in promoting revival. His “Faithful Narrative of the Surprising Work of God” inspired readers in both the American colonies and British Isles. Correspondents reported back to him that this account encouraged Christians and awakened sinners by encouraging them to seek a similar blessing of revival. But Edwards was just one man reporting spectacular events in just one frontier Massachusetts town. Upon George Whitefield’s first colonial tour in 1739, revival began spreading throughout the colonies. The Calvinist pastors’ correspondence network on both sides of the Atlantic buzzed with anticipation of a more widespread awakening. Writing in 1742, Edwards envisioned a regularly published journal that would capture timely news of this revival’s progress, spread it throughout the English-speaking world, and bolster the awakening’s credibility against a growing chorus of critics. America’s first Christian periodical, *The Christian History*, fulfilled that vision, becoming an unmatched compendium of primary sources documenting, defining, and defending the Great Awakening with unabashedly apologetic aims.

### **Author**

Collin Hansen is the editorial director for The Gospel Coalition. He earned a master of divinity degree from Trinity Evangelical Divinity School and serves as an editor at large for *Christianity Today*. He is the co-author with John Woodbridge of *A God-Sized Vision: Revival Stories That Stretch and Stir* (Zondervan, 2010) and author of *Young, Restless, Reformed: A Journalist's Journey with the New Calvinists* (Crossway, 2008).

## **Jonathan Edwards, 2011 and Beyond: What did America’s Most Brilliant Evangelist Predict for this Generation?**

### **Abstract**

In 1748 Jonathan Edwards published his plea for united prayer, “*An Humble Attempt*” which more than any other public work, defended his views on the apocalyptic future of the church. The point of the paper was to motivate ministers and believers of different Protestant Denominations to unite together as specific times to pray for God’s Kingdom to be advanced on earth. The advancement of that Kingdom, according to Edwards, was aligned with God’s prophetic timetable of bringing a period of prosperity and a “glorious period” of the church on earth. Rather than many modern evangelical pre-tribulation elements of a coming tribulation and rapture, Edwards placed the book of Revelations as being already accomplished in early church history, and the sixth and seven final vials now being poured out upon the anti-Christian forces of the papacy on earth. His view declares the tribulation coming to an end and the dawning of a glorious period for the church with the advancement of the Protestant Religion. Edwards described the transition

from 18<sup>th</sup> Century American to the future Kingdom of God on the earth with stunning accuracy concerning present conflicts in the middle East and the awakening of a world-wide prayer movement. This paper will examine his eschatological views taken from “*An Humble Attempt*” along with his notes from the Book of Revelation recorded in the Volume 5, *Notes on the Apocalypse* and ask the question, “What did Jonathan Edwards predict for 2012 and beyond.”

#### **Author**

After serving on the mission field for over a decade, Robert Lee returned to the states to earn a Master's in Education from Harvard University. He serves as Executive Director of Building Hope where he formed the 300 Men of Standard (MOS) Initiative to help eradicate the fatherless epidemic by mentoring at-risk young men. He has published *The Joseph Factor: A Guidebook for Young Dreamers*.

### **The Thought of Jonathan Edwards in its Seventeenth-Century Context**

#### **Abstract**

This paper considers Edwards as a belated figure of the seventeenth century whose thought owes as much to the Cambridge Platonists and Puritans of that time as to the seminal Enlightenment thinkers Locke and Newton, and whose affiliations are with institutions established in that period.

#### **Author**

Herbert W. Richardson received the B.A. from Baldwin-Wallace College in Ohio; the S.T.B. from Boston University School of Theology; and the Ph.D. from Harvard University. He retired from the faculties of Theology and Religious Studies of St. Michael's College in the University of Toronto, and is the founding editor of the Edwin Mellen Press. Among his many publications are the following: *Anselm of Canterbury: Complete Treatises*; *Nun, Witch, Playmate: The Americanization of Sex*; *Toward an American Theology*; and *What Do Religion, Politics and Science Contribute to the Good Society? Essays in Calvinist Social Theory*.

### **Language in the Stockbridge Mission: Extremely Barbarous and Barren**

#### **Abstract**

This much we have seen: it was crucial for Edwards' mission in Stockbridge that the Indians be taught to speak and read English. And, while not the focus, some English students were encouraged to learn the Indian tongue as well. The point of both tracks of language education was that the Indians would be able to read the bible and be exposed to clear, comprehensible, yet deep and very foreign categories of Christian theology in hopes that they might repent of their sins and trust Edwards' God for salvation. In Edwards' view, the better the Indians of Stockbridge understood the English in which he preached, the less would be lost in translation. To the place of preaching in the Stockbridge mission we now turn.

### **Author**

Ian McFadden received his MA at the University of St. Andrews; his at MCS at Regent College; and his STM at Yale University. He is currently a member of the Adjunct Religion Faculty College of Notre Dame of Maryland.

## **Jerusha Edwards: A Heart Uncommonly Devoted to God (abstract)**

### **Abstract**

Jerusha Edwards (1730–1748) was the second oldest daughter of Jonathan and Sarah Edwards. Those who knew her best recalled that she was a beautiful, compassionate, and pious young woman. Her father described her as the “flower of the family.” Jerusha’s life and death provide a different lens through which to view early evangelical spirituality, namely that of a young woman on the colonial frontier. In this paper I will draw upon a variety of first-hand accounts of Jerusha’s life and spirituality to tell her story, a story of spiritual awakening and faithfulness.

### **Author**

Joseph Harrod lives in Louisville, Kentucky, where he serves as Director of Institutional Assessment for The Southern Baptist Theological Seminary

## **Of Greatest Importance: Jonathan Edwards and True Conversion**

### **Abstract**

Today in Protestantism, there is great confusion as to what constitutes or marks *true* conversion. Is it the sinner’s prayer of Evangelicalism? The ecumenism or sacramentalism of N.T. Wright? The social justice of the missional church? Should we even be attempting to discern the nature of true conversion with the implication that some have it and some don’t? Jonathan Edwards says: “There is no question of greater importance to mankind ... than this: What are the distinguishing qualifications of those that are in favour with God, and entitled to his eternal rewards?” In his post-Great Awakening magnum opus, *A Treatise Concerning Religious Affections*, Edwards makes clear “that it was never God’s design to give us any rules, by which we may *certainly* [italics mine] know, who of our fellow-professors are his, and to make a full and clear separation between sheep and goats.” Nevertheless, “it is beyond doubt, that the Scriptures abound with rules, which may be very serviceable to ministers, in counseling and conducting souls committed to their care.” What are those rules, and how can ministers committed to the care of eternal souls implement those rules today?

### **Author**

Wes Pastor has ministered for over 30 years, 10 years on college campuses and 20 years in the church as a church-planting pastor. In 1992 he launched Christ Memorial Church, now the largest Baptist church in Vermont, where he remains as senior minister. In 2000 he started the NETS Institute for Church Planting and the NETS Network, which trains and supports seminary graduates who want to plant gospel-driven churches primarily in

New England. Wes earned his MBA from Miami University, an MAR from Westminster Theological Seminary, and his MTh from the University of Wales. He has taught as an adjunct at Westminster, Redeemer Theological Seminary and Wales Evangelical School of Theology including a course surveying Edwards' writings on revival.

## **Jonathan Edwards and Justification: Living Traditions and Ecumenical Dialogue**

### **Abstract**

This paper will examine Edwards' doctrine of Justification with a view toward noting his developments and contributions to the historic Protestant/Reformed tradition. This study will also engage the notion of a "living theological tradition" and what it might mean to faithfully embody such a tradition, while at the same time standing critically within it. These two subjects, taken together, will aim to show how Edwards helps today's churches and theologians to be better conversation partners in the global ecumenical discussion on Justification.

### **Author**

Rev. Jonathan Huggins serves as Interim College Chaplain and Adjunct Instructor of Religion at Berry College. He has been married to Lisa (Berry '00) for 10 years, and they have 2 daughters- Abigail and Ava. He received his academic and ministerial training at Shorter College (B.S.), Wheaton College Graduate School (M.A.), Reformed Theological Seminary (M.A.Religion), and the University of Stellenbosch (Th.D- candidate).

## **A True and Seeming Atonement**

### **Abstract**

Evidence strongly suggests Edwards' adherence to a *version* of the penal substitutionary theory of atonement, (roughly) the theory according to which Christ willingly assumes the legal responsibility for the sin(s) of (elect) human beings and by his substitutionary death pays their compensatory debt as required to satisfy divine justice. Evidence also suggests that Edwards' version of penal substitution requires certain metaphysical commitments commensurate with those issued in his doctrine of original sin, namely, those concerning the imputation of sin and the ontological union of Adam to humanity. Though the evidence for this is diffuse throughout Edwards' corpus, it is nevertheless present and implies what I argue is best explained as a 'stage-theoretic account' of the atonement, something both theologically and metaphysically innovative.

### **Author**

S. Mark Hamilton is a PhD student at the University of Bristol, UK. His thesis is entitled, *Jonathan Edwards on Christ and Salvation*.

## **The Surprising Work of God**

### **Abstract**

The “Surprising Work of God” is an opera-in progress selections from which are featured on Friday evening’s concert program.

### **Author**

Jeff Olmsted is a graduate of Yale University and a composer resident in Northampton, Massachusetts. In collaboration with his daughter, Grace, he produced a collection of "American Songbook" classics. He plays bass in the band, “Sabor-A-Tango,” for which he has contributed compositions, and teaches the Simply Music piano method.

## **Interdenominational Dialogue: Jonathan Edwards as a Proto-Baptist**

### **Abstract**

In accordance with this interfaith motif, this essay will investigate the interdenominational perspectives on Jonathan Edwards’ view on infant baptism. This historical investigation will attempt to answer the following inquiries: First, was Edwards really a Paedobaptist? Second, what are the Baptismal implications of his unwavering rejection of Solomon Stoddard’s Halfway Covenant? Third, why did he write extensively on the issue of the Lord’s Supper, yet virtually ignore the topic of Paedobaptism? Lastly, how does Edwards’ belief in Baptism compare to other eighteenth century Congregationalists who were converted to Separate Baptists during the Great Awakening, such as Isaac Backus, Shubal Stearns, and later nineteenth century missionaries Adoniram and Ann Judson? An attempt to answer the parameters of such historical and theological factors is the basis for ensuing discussion

### **Author**

Chris Chun is an Associate Professor of Church History at Golden Gate Baptist Theological Seminary near San Francisco, CA. and serves on the Steering Committee, ETS World Christianity Consultation. His Ph.D. research at the University of St. Andrews was focused on the legacy of Jonathan Edwards on the eighteenth and nineteenth century Baptists in Britain. In particular, special attention was directed to the Edwardsean legacy as manifested in the theology of Andrew Fuller. Chun is a pastor and also authored numerous journal articles and conference proceedings.

## **Not One of Us: Jonathan Edwards and the Specter of Ecumenism**

### **Abstract**

That Jonathan Edwards did not entertain notions of universalism should be as readily received as his categorization as a Calvinist metaphysician. Jonathan Edwards also was not given to soteriological inclusivity for most Christian traditions — even those emerging directly out of the confessional Reformation. While Muslims practiced “the religion of Satan,” yet Roman Catholics were hardly better. Anglicans were apostates. Edwards’ written corpus, particularly his sermon cache, gives voice to his Non-Conformist convictions, sacramental pessimism and vitriolic anti-Catholicism, only to reset the trajectory of

negative appraisements by North American evangelicals of the Church of Rome, Lutheranism, and Anglicanism. Disciples were made, not by the priestcraft of baptism, but by the crucible of divine encounter. Consequently, for Edwards, ecumenism had little to no place in Northampton, let alone the frontier of Stockbridge. The “Catholic” traditions were not Christian but needed to be converted to Christianity. Instead of ecumenical dialogue, Edwards would have insisted upon evangelistic discourse.

### **Author**

Rev. John J. Bombaro (Ph.D., King's College, University of London) is the Sr. Priest at Grace Lutheran Church, San Diego, and a faculty member of The Wittenberg Institute and the University of San Diego's Theology and Religious Studies Department. He is the author of the forthcoming "Jonathan Edwards's Vision of Reality: The Relationship of God to the World, Redemption History, and the Reprobate" (Wipf and Stock).

## **Reading Edwards as the Universal Theologian**

### **Abstract**

Intensive work has been done on the emerging Geo-Religion. We may date the origins of the project from the Rev. Edward Casaubon's unfinished book *The Key to All Mythologies*, a Christian syncretism in Eliot's *Middlemarch* (1874). Casaubon's effort is a paradigm of failure. John Dewey's lectures on *A Common Faith* end dramatically: "Here are all the elements for a religious faith that shall not be confined to sect, class, or race. Such a faith has always been implicitly the common faith of humanity. It remains to make it explicit and militant." The atmosphere of thought that Dewey cultivated bore fruit in the construction of Chapel House at Colgate University in 1959. We have moved a long way from syncretism on the one hand and covert proselytizing on the other. The true middle way is to suck out all the marrow of Edwards. To do this we can learn to read in such a way that Edwards' Christianity is hypothetical. Nothing is watered down or skipped over, but the reader learns to see the universal statements as presented categorically for consideration, and the Christian statements as conditions beginning, "If one is a Christian ...". These conditionals are true for all if true at all.

### **Author**

David White holds a Ph.D. in philosophy from Cornell University, and teaches philosophy at St. John Fisher College in Rochester, NY. His area of specialization is Bishop Joseph Butler. He is president of the Bishop Butler Society and editor of the *Works of Bishop Butler* published by the University of Rochester Press. He has been a member of the Creighton Club (New York State Philosophical Society) since the 1970s, and has twice served as its president. He has visited China twice and is active in the promotion of Chinese philosophy in relation to Bishop Butler.

## **On Divine Self-Disclosure: Christianity amidst the World Religions**

### **Abstract**

In his theological meditation on *The End for Which God Created the World*, Jonathan Edwards articulated his conviction that it was the very nature of the Divine to communicate itself. This conviction had long been part of the Christian traditions; indeed, it stands at the very fountainhead of Christian faith. And over the course of centuries, Christian writers sought to unfold this conviction in relation to all orders of Being as well as in relation to the Divine Trinity itself. At the very well-spring of Divine Life itself lay the ontological grounds of divine self-disclosure. In creation, as in the soul, in time as in eternity, in the incarnation as in every life, was to be found the self-disclosing God who yet in the mystery of transcendence remains utterly beyond. The paradox of divine transcendence and immanence thus generates a multiform grammar of divine life that continues to unfold as Christian thinkers strive to articulate the truth and meaning given in Christian experience of the transcendent but self-disclosing God.

### **Author**

Darrol Bryant is Distinguished Professor Emeritus of Religious Studies, and Director of the Centre for Dialogue and Spirituality in the World's Religions, at Renison College, the University of Waterloo in Ontario. He received the BA from Concordia, the S.T.B. from Harvard, and both the M.A. and Ph.D. from St. Michael's College in the University of Toronto. His Publications include *Religion in a New Key*, *Religious Conversion: Contemporary Practices and Controversies* (with C. Lamb), *Muslim Christian Dialogue: Promise and Problems* (with S.A.A.L.), and *Woven on the Loom of Time: Many Faiths and One Divine Purpose*

## **Jonathan Edwards, Infinite Culpability and the *Revolt of the Elites***

### **Abstract**

In his final book, *The Revolt of the Elites* (1996), American social historian Christopher Lasch draws upon and recommends Jonathan Edwards for his “challenge to complacency and pride,” and in criticism of religion conceived as solely “a source of intellectual and emotional security.” According to Lasch, “Edwards’ view of God bears no resemblance to the benign father figure conjured up by childlike human beings.” For Lasch, Edwards represents instead “the most radical form of religious faith,” which “relentlessly attacks,” the “agreeable illusion,” that man is “the center of the universe, the object of God’s loving kindness and rapt attention.” Lasch evokes Edwards on “True Virtue,” universal love, and implicitly, the orthodox conception of unearned grace, as an antidote to the prevalent, contemporary human “rebellion against dependence” and the general lack of willingness to take responsibility.

This paper provides an exposition of the related themes from Edwards and Lasch and aims at an evaluation of the proposed approach to responsibility. While we can well imagine that Edwards’ teachings on Divine perfection and human culpability might indeed evoke a greater sense of human limits, dependence and responsibility, this proposal stands in some considerable tension with Lasch’s general theme in *The Revolt of*

*the Elites*. The objection will surely be that the orthodox positions, in the context of contemporary social and political developments and readings will direct responsibility downward socially and away from the very elites Lasch aims to challenge. While Lasch's criticism of complacency and pride is important, and his emphasis on responsibility, and on the need to recognize human limitations, are welcome, the danger is that these lessons will be ignored by, and directed away from, precisely those whom he most aims to challenge. Accepting infinite culpability, that is to say, tends toward reification of adverse, but humanly controllable circumstances and may invite an excessively indirect, "trickle up" approach to teaching responsibility.

### **Author**

Howard G. Callaway earned the B.A. degree at Penn State University and his Ph.D. in philosophy at Temple University. He is the author of several books including *Memories and Portraits*, annotated editions of Ralph Waldo Emerson's *The Conduct of Life* and *Society and Solitude*, and an annotated edition of William James' *A Pluralistic Universe*. He currently resides in Philadelphia.

## **Edwards & Panentheism**

### **Abstract**

This paper addresses issue of Edwards' pantheism as opposed to his alleged pantheism, topics that relate him to Spinoza.

### **Author**

Jeffrey A. McPherson has his Ph.D. in Religious Studies from McMaster University. He has taught at various Universities and Seminaries in Canada including McMaster University, Wilfrid Laurier University and Taylor University College and Seminary. His philosophical study of Jonathan Edwards and Alfred North Whitehead will be published in 2011 by Pickwick Publications. He is currently Assistant Professor of Christian Theology at Roberts Wesleyan College in Rochester, New York.

## **The Personalistic Pluralism of Jonathan Edwards & George H. Howison**

### **Abstract**

I propose linking Edwards with a later American idealist, George Holmes Howison, though not suggesting any influence from one to the other but only indicating some remarkable philosophical parallels (while noting significant differences) between them. The idea for this proposal came from Alan Heimert's overstated but partly correct remark in his *Religion and the American Mind* that "in substance, the God of Jonathan Edwards was a supremely excellent Christian commonwealth." Edwards conceives of God metaphysically as "being-in-general" which is constituted by God, uncreated mind which is infinitely great, *and* all created or finite minds. Edwards' theism thus anticipates Howison's own theistic conception of the "eternal Republic of God" as constituted by

many human minds necessarily in relation with and in communion with the divine mind. Both affirm the idealist proposition that the only reality is minds/persons and their experiences. Both are pluralists: for Edwards a plurality of minds is necessary to the divine economy insofar as, among other things, it is the source of all values and fundamental to the Godhead, i.e. the Trinity; for Howison, this plurality is necessary for safeguarding human individuality and freedom. A rationale for this paper is demonstrating thematic continuities within American thought.

**Author**

Richard A. S. Hall received the B.A. in philosophy from Boston University, the M.A. in philosophy from Dalhousie University, and the Ph.D. in philosophy from the University of Toronto. He currently is an associate professor of philosophy at Fayetteville State University, a constituent institution of the University of North Carolina. He has authored two books, *The Ethical Foundations of Criminal Justice* (Boca Raton, Florida: CRC Press/LLC Publication, 2000), and *The Neglected Northampton Texts of Jonathan Edwards: Edwards on Society and Politics* (Lewiston, New York: The Edwin Mellen Press, 1990), and both edited and contributed to *The Contribution of Jonathan Edwards to American Culture and Society (The Northampton Tercentenary Celebration 1703-2003)* (Lewiston, New York: The Edwin Mellen Press, 2008). Hall has also published articles and essays in the areas of the history of American philosophy, aesthetics and the philosophy of art, ethics, and the philosophy of religion.