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| Gateway Online  L3143-91 Jonathan Edwards: Life, Thought, and Legacy  3 Credits  Summer 2018 |

Course Information

# Instructor

**Instructor:** Dr. [Chris Chun](https://www.gs.edu/academics/faculty-directory/member/1348362/)

**Phone:** (XXX) XXX-XXXX

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Email is the preferred method of student contact. I will respond to emails within one business day of receipt. Office Hours are available by appointment.

# Course Description

This course will provide students an opportunity for intensive reading in and reflection upon some of the writings of Jonathan Edwards. It will examine his life, historical context, as well as unique contributions to Christian theology and the Baptist tradition.

# Course Learning Outcomes

Upon the successful completion of this course, students will be able to:

1. Demonstrate the ability to apply critical and analytical methodology to historical study. (M15, R18)
2. Reflect familiarity with a variety of historical resources, and demonstrate the ability to utilize these in his/her own ministry. (J1, F11)
3. Function as a minister-leader-historian in interpreting for others insights from this period of the history of Christianity. (C10, R19)
4. Forge a deeper relationship between faith and historical theology.
5. Familiarize with the life, thought and legacy of Jonathan Edwards
6. Understand Edwards’s unique contribution to the Church.
7. Appreciate Edwards’s emphasis on loving beauty and glory of God.

# Course Delivery System

This course is a fully online course through Gateway Seminary. Students will access all course content through Canvas ([gs.instructure.com](https://gs.instructure.com/)). Enrolled students will be able to login (Video: [How to Login](https://vimeo.com/235049448/d2e154bf04)) and access this course one week prior to the start of the semester.

# Mandatory Assessment Activities

Gateway Seminary engages in regular assessment of its academic programs. Student participation is essential to this process through the following activities.

1. **CoursEval Assessments** - Each semester a link to a [CoursEval](https://registration.gs.edu/ICS/Students/My_Home_Page.jnz?portlet=My_CoursEval) survey for each course taken will appear in the student's [MyGateway](https://registration.gs.edu/ICS/) page. Students are required to complete this online evaluation of course/instructor no later than the last scheduled meeting of the class. A summary of results (without student ID) is released to the professor only after grades have been submitted for the course.
2. **ePortfolio Reflections** - All degree-seeking students must reflect on the work completed as part of required courses by commenting upon the manner in which the course contributed to his/her growth in relation to at least five Essential Leadership Characteristics selected by the student (see http://www.gs.edu/about/our-mission/ for the complete list). These reflections must be recorded in the student's [ePortfolio](https://gsapps.org/MyGGBTS/Login.aspx?ReturnURL=/ePortfolio/Calling.aspx) and a copy emailed to the professor no later than the last scheduled meeting of the class.

# Seminary Policy on Academic Credit and Workload Expectations

In all Gateway face-to-face, hybrid or online courses, the Seminary assigns a workload of approximately 45 clock hours of academic learning activities per academic credit hour earned. Traditional in-class format normally apportions 15 hours of in-class instruction and 30 hours of instructional exercises to be completed outside of class meetings per credit hour granted. For androgogical reasons, individual courses may adjust the ratio of assignments inside and outside class meeting times.

# Information Literacy and Research Assistance

Numerous Seminary assignments are designed to enhance your awareness of and ability to use with discernment research materials related to the knowledge and practice of ministry. Gateway Seminary librarians are available to assist you in accomplishing such assignments. They not only can help you find, access, and evaluate resources, but also consult regarding formatting. Consultations may be scheduled at the library circulation desk or requested via email at [reference@gs.edu](mailto:reference@gs.edu).

# Required Texts

## Primary Sources:

Edwards, Jonathan. *The Works of Jonathan Edwards*, vols. 1-26. New Haven: Yale University Press, 1957-2008. (*The Works of Jonathan Edwards Online*, vols. 27–73. Jonathan Edwards Center, Yale University, 2010. <http://edwards.yale.edu/> see also, [JEC at Gateway Seminary](https://www.gs.edu/academics/jonathan-edwards-center/))

\_\_\_\_\_. Vol. 2 *Religious Affections*, ed. John E. Smith, 2009 [Paperback edition] ISBN-13: 978-0300158410, ISBN-10: 0300158416

Edwards, Jonathan. *The Works of Jonathan Edwards*. 2 vols. Edited by Edward Hickman. Carlisle: Banner of Truth Trust, 1974. (While purchasing a hard copy is highly recommended for your personal library, a free ecopy of PDF version will be provided for you. Due to minuscule font and large pages, 1 page from Banner Edition = 2 pages in PDF will be credit as such.)

## Secondary Sources:

Smith, John E. “Editor’s Introduction.” In *Religious Affections*, Vol. 2, *The Works of Jonathan Edwards*. New Haven: Yale University Press, 2009.

Sweeney, Douglas A. *Jonathan Edwards and the Ministry of the Word: A Model of Faith and Thought*. Downers Grove: InterVarsity Press, 2009.

## Journal Articles, Chapters in Collected Works:

The following resources will be provided to you on Canvas.

Bebbington, David W. “Remembered Around the World: The International Scope of Edwards’s Legacy.” In *Jonathan Edwards at Home and Abroad: Historical Memories, Cultural Movements, Global Horizons*, edited by D.W. Kling and Douglas Sweeney, 177-200. Columbia: University of SouthCarolina Press, 2003.

Chun, Chris. “The Legacy of Jonathan Edwards: Eighteenth-Century Catalysts for the Revivals among Presbyterians and Baptists in Scotland.” In *Jonathan Edwards in Scotland*, edited by Kenneth P. Minkema Adriaan C. Neele and Kelly Van Andel, 63-74. Edinburgh: Dunedin Academic Press, 2011.

Hart, D. G. “Before the Young, Restless and Reformed: Edwards’s Appeal to Post-World War II Evangelicals” In *After Jonathan Edwards: The Courses of the New England Theology*, edited by Oliver Crisp and Douglas Sweeney, 237-253. Oxford: Oxford University Press, 2012.

Haykin, Michael. “Great Admires of the Transatlantic Divinity: Some Chapters in the Story of Baptist Edwardsianism ” In *After Jonathan Edwards: The Courses of the New England Theology*, edited by Oliver Crisp and Douglas Sweeney, 197-207. Oxford: Oxford University Press, 2012.

Kallay, Katalin. “Alternative Viewpoint: Edwards and Beauty.” *In Understanding Jonathan Edwards: An Introduction to America’s Theologian*, edited by Gerald R. McDermott, 127-132. New York: Oxford University Press, 2009.

Lee, Sang Hyun. “Edwards and Beauty.” *In Understanding Jonathan Edwards: An Introduction to America’s Theologian*, edited by Gerald R. McDermott, 113-126. New York: Oxford University Press, 2009.

Piper, John. “Jonathan Edwards, Mind in Love with God,” and “Jonathan Edwards, Enjoying God and the Transformation of Culture.” In *God’s Passion for His Glory: Living the Vision of Jonathan Edwards*, 77-113. Wheaton: Crossway Books, 1998.

# Course Learning Assignments

The following course learning assignments are required activities for the course and can be found in Canvas ([gs.instructure.com](https://gs.instructure.com/)).

1. Quizzes (Sweeney, *The End* & *True Virtue*) 20%

There will be 2 quizzes to assess reading. The questions will test student’s understanding of the reading done during the week. The Sweeney quiz (June 11-17) questions could include multiple choices, true or false. In *The End* & *True Virtue* (July 11) the essay questions will be given to ahead of time. In addition, there will be one quiz question (i.e. Reading Report, see below) to show how much reading the student did during the semester. Please refer to the “Required Reading” section for primary, secondary, and article resources that student will need for this course. Below student will find the amount of reading required by the end of the semester:

|  |  |  |
| --- | --- | --- |
| Author | Title | Pages /Read |
| Sweeney | JE and the Ministry of the Word | 190/190 |
| Bebbington | “Remembered Around the World” | 23/213 |
| Chun | “Legacy of JE: 18th Century Catalysts” | 11/224 |
| Kallay | “Alternative Viewpoint” | 5/244 |
| Lee | “Edwards and Beauty” | 13/257 |
| Hart | “Before the Young, Restless and Reformed” | 16/273 |
| Haykin | “Great Admires of the Transatlantic Divinity | 10/283 |
| Piper | “Mind in Love with God” & “Enjoying God” | 36/319 |
| Edwards | Religious Affections | 377/696 |
| Smith | “Editor’s Introduction” | 72/768 |
| Edwards | The Works (Banner edition 100 pages) | 200/968 |

[To receive full credit for this reading assignment, a total of 1003 pages must be read]

**Quizzes due date: Sweeney on June 17, and *The End* & *True Virtue* on July 20, @ 12am PST**

**Henceforth, all the due dates are 12 am PST**

1. Online Discussions 30%

There will be 12 online, asynchronous discussion sessions in which each student will contribute to the prompt response and replies. Each discussion will be based on assigned readings and topics.

**Initial Post:** You will respond to the discussion prompt thoughtfully and substantially within 200-300 words minimum. Your initial post(s) must be made by Tuesday of each week.

**Reply Posts:** You will then reply to at least 2 of your classmates’ posts in 100 words minimum. These responses should include discussion concerning the argument and contents of the initial post. If someone replies to your initial post with a question, please respond before Friday of each week.

Discussions will close on the Sunday of that week. Your initial (Tuesday) and reply posts (Friday) must be completed before that time.

Please note the reply policy: 1) any and all views are allowed; 2) all viewpoints should be expressed with civility and courtesy, i.e., personal attacks are not permitted; 3) comments should be on-topic. Hijacking a thread to promote your own view is not allowed. Failure to abide by this policy will be reflected in the student’s final grade for the course.

**Rubric for Online Discussions**

**Initial Post:**

* **Length:** 200-300 words minimum (50 max)
* **Substance:** Knowledge and thoughtfulness (50 max)
* **Penalty for lateness:** Posted by Tuesday (-5 per day)

**Reply Posts:**

* **Length:** 100 words minimum (50 max)
* **Reply**: At least 2 of your classmates (50 max)
* **Penalty for lateness:** Posted by Friday (-5 per day)

1. *Religious Affections* Reader’s Guide 5%

A primary goal of this course is to teach students how to understand Jonathan Edwards’s primary texts. Therefore, each student will read *Religious Affections* as assigned in the course schedule. Every week, students will be given a reader’s guide that contains comprehension questions about the reading. The student should answer the questions while completing the reading for the week. The completed reader’s guide will be turned in each week by Sunday on Canvas. Grading for this assignment is pass/fail. There is no page number requirement except that the student complete all questions.

1. Group Video Presentations on “Sweeny’s Seven Theses for Discussion” 20%

Students will be assigned a partner for a substantial video presentation. Each pair of students will make a presentation about one of Sweeney’s thesis (pp. 197-200) to the class in the form of a video (one video per pair or one video per person). All students must identify and interact with Edwards’ texts where Sweeney is making his claim.

For example, in thesis #1, Sweeney wrote: “We should follow Edwards’s lead in striving creatively to stem the tide of unbelief and apathy.”

* First person ought to answer “How did Edwards do this in his eighteenth-century American context?”
* Second person ought to answer “How can we use Edwards’s insights to enhance our ministry in the twenty-first century?

In answering these two questions, students must interact with Edwards’s text. It will be graded cogency of historical and theological issues identified and discussed. Although secondary source material can be incorporated, the criterion is the group’s ability to do close-reading of the primary text and apply in our contemporary context. After the pair has researched and determined the presentation content, they will each record one video to answer their respective question. Each video should be 15 minutes in length and include the research that the pair has completed.

Groups will be selected by the professor during the first week. The group members’ will be responsible to meet together (Google hangout, Skype, Google docs, phone). There will be a discussion board assigned to each group where both group members will post their 15-minute video. Classmates will watch each group’s presentation and provide feedback in the discussion board. It is up to the presenting group members to facilitate group discussion. The video must be uploaded by July 11. Late submission is deducted 5 points per day.

Each student must participate and have at one reaction to the each of 15-minute videos by Tuesday, July 17.

**Rubric for Video Project**

**Name:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**Knowledge and Argument (Max 40):**

Demonstrates comprehensive knowledge and utilizes appropriate of primary and secondary sources

**Style of Presentation (Max 40):**

Delivers creative and interesting presentation video with nice organization

**Facilitate group discussion (Max 20)**

Facilitates the discussion well with excellent answers in a prompt fashion

**Total Mark:**

**Penalty for not reacting to 15-minute videos (-1 per video):**

**Penalty for lateness (-5 per day):**

**Final Mark:**

1. Research and Writing Project 30%

At the start of week 2, there will be a discussion board in which each student must state the topic of his or her research paper and a bibliography of possible resources for the paper. Students are free to select, research, and present whatever topic they wish to explore provided that their topic is on Edwards’s life, thought, and legacy.

**Length**: The length should be 12 to 15 pages in length (typed and double-spaced), properly footnoted and include a bibliography, and should make use of primary and secondary texts. The paper must include a final interpretive section (1 page) indicating the student’s understanding of how this topic is or could be of significance to the church or Christian movement today.

**Style**: In all aspects, the paper must conform to the latest edition of *A Manual for Writers of Term Papers, Theses, and Dissertations* by Kate L. Turabian. Please type in Times New Roman, 12-point font. However, in the footnotes use 10-point font (Do not use parenthetical or endnote referencing).

**Submission**: The paper may be turned in at any time during the semester but will be considered “late.” Late papers will receive a deduction of 5 points per day. To submit this assignment, attach each a MS Word document under the “Research Paper” assignment tab on the Canvas site.

**Grading**: Your research paper will be evaluated on the basis of three primary criteria: (1) the depth of the research in both primary and secondary materials; (2) the quality of the analysis/argument you present; and (3) the clarity, accuracy, and beauty of your writing. See grading rubric below:

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| **Rubric for Research and Writing Project**  **Name:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**  **Knowledge and Understanding (Max 50):**  Demonstrates comprehensive knowledge and the material  Exhibits keen awareness of the issue involved, with attention to detail  **Argument and evaluation skill (Max 50):**  Good argument, nice organization, and beauty of writing  Excellent use of a wide range of sources  **Total Mark:**  **Deduction for short length and bibliography (Max -20):**  **Penalty for lateness (-5 per day):**  **Final Mark:** |

# Grading Scale

A = 95-100; B+ = 93-94; B = 87-92; C+ = 84-86; C = 77-83;

D+ = 75-76; D = 70-74 D- = 50-73; F = 0-49

## Assignment Values

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| --- | --- |
| Assignment | Percentage |
| Quizzes | 15% |
| Online Discussions | 30% |
| *Religious Affections* Reader’s Guide | 5 % |
| Video Presentations | 20% |
| Research and Writing Project | 30% |
| TOTAL | 100% |

## Grade Scale

|  |  |
| --- | --- |
| Grade | Percentage |
| A | 95-100% |
| B+ | 93-94 |
| B | 87-92 |
| C+ | 84-86 |
| C | 77-83 |
| D+ | 75-76 |
| D | 70-74 |
| F | 0-49 |

## Late Work Policy

All late work will receive a deduction of 5 points per day.

# Course Schedule

*The Works of Jonathan Edwards*. 2 vols. Edited by Edward Hickman, Banner of Truth = JE

*Religious Affections*. Edited by John E. Smith, Yale University Press = RA

|  |  |  |  |
| --- | --- | --- | --- |
| Week | Video/Content | Reading | Assignment |
| Week 1  June  4-10 | Video 1:  Going Beyond “Sinners  in the Hands of an Angry God” Caricature  *Religious Affections* | - Preface to RA, 84-89  - Smith’s intro, 1-73  - Sweeney, 16-82 | - Reader’s Guide on Preface to RA  - Discussion on Video 1 |
| Week 2  June  11-17 | Video: 2  Overview of Edwardsean Scholarship  More JEC-Yale videos by Ken Minkema and Harry Stout  *Religious Affections* | - “Background, Nature, and Importance of RA”  - Part I, RA, 93-124  - Sweeney, 83-200 | - Reader’s Guide on RA  - Discussion on Video 2  - Open book quiz on Sweeney **June 11-17** |
| Week 3  June  18-24 | Video: 3  Jonathan Edwards and Baptists in Britain  Video: 4  Jonathan Edwards and Baptists in America  *Religious Affections* | “Uncertain Signs 1-7”  - Part II, RA, 127-151  - Bebbington, 177-195  - Chun, 63-74  - Haykin, 197-207 | - Reader’s Guide on RA  - Discussion on Video 2 & 3 |
| Week 4  June 25-  July 1 | Video: 5  Jonathan Edwards as Proto-Baptist (Part I)  Video: 6  Jonathan Edwards as Proto-Baptist (Part II)  *Religious Affections* | “Uncertain Signs 8-12”  - Part II, RA, 151-190  - Hart, 237-253  - Piper, 77-113 | - Reader’s Guide on RA  - Discussion on Video 5&6 |
| Week 5  July  2-8 | Jonathan Edwards on Beauty and Glory of God  *Religious Affections* | “True Signs 1-7”  - Part III, RA 193-344  - Lee, 113-126  - Kallay, 127-132 | - Reader’s Guide on RA  - Discussion on theological aesthetic (Lee & Kallay) |
| Week 6  July  9-15 | *The End for Which God Created the World*  *The Nature of True Virtue* | “True Signs 8-12”  - Part III, RA, 344-469  - JE 1:106-121  - JE 1:122-132 | - Reader’s Guide on RA  - Video Projects Due  on **July 11** |
| Week 7  July  16-22 | Student Videos |  | -Open book quiz on  *The End* and *True Virtue*  **July 13-20**  - Reaction on Student Videos due on **July 17** |
| Week 8  July  23-27 | Video: 7  Jonathan Edwards for today |  | - Paper Due on **July 23**  - Discussion on Video7 |

Gateway Online Policies and Services

# Online Course Policy

## Plagiarism

This seminary has a no tolerance policy on plagiarism. Cite your sources accurately and fully each and every time. Please do your own work and do not use the work of others without proper citation. Cutting and pasting from the Internet or from other sources is plagiarism. It is expected that all students will do their own work and not steal from others. Plagiarism will be severely penalized and will be reported by the professor to the academic dean. The following websites define plagiarism and show how to avoid it.

[Gateway Seminary Plagiarism Information](http://library.gs.edu/Turabian/Turabian%20Plagiarism.pdf)

[Plagiarism.org](http://www.plagiarism.org/)

[Plagiarism - What it is and how to avoid it, Penn Libraries](http://gethelp.library.upenn.edu/guides/engineering/ee/plagiarize.html#ex1)

[Is It Plagiarism Yet? Purdue Online Writing Lab](https://owl.english.purdue.edu/owl/resource/589/02/)

## Netiquette

Netiquette (online etiquette) is the art of communicating effectively and politely online. In a face-to-face class, body language along with verbal responses and questions help you communicate. In an online environment, however, misunderstandings can easily occur when basic rules of Netiquette are not followed. Please use the following guidelines when communicating in this course:

* Keep in mind that something considered offensive may be unintentional. If you are concerned about something that appears to be unacceptable, please inform the instructor.
* DON’T USE ALL CAPITAL LETTERS. It looks like you are yelling.
* Do use descriptive subject lines in emails and discussions.
* Include your name in all emails; your email address does not automatically identify you.

## Course Modifications

Students with disabilities, who need reasonable modifications to complete assignments successfully and otherwise satisfy course criteria, are encouraged to discuss services needed with the instructor as early in the course as possible to identify and plan specific accommodations. Students may be asked to supply a letter from their doctor or other documentation, which will assist in planning modification.

# Technical Support

Gateway Online utilizes various technologies in order to deliver this course. Below you will find the relevant technical support information for the appropriate technology:

## Canvas

For information about logging into Canvas, please view the [Canvas Login Video](https://vimeo.com/235049448/d2e154bf04).

Students have access to 24/7 technical support in Canvas. Click “Help” in Canvas to call or chat with a Canvas technician. You can also use the student guides for videos and tutorials.

[Student Video Guides](https://community.canvaslms.com/community/answers/guides/video-guide#jive_content_id_Students)

[Student Tutorial Guides](https://community.canvaslms.com/docs/DOC-10701)

If you have trouble with Canvas and were unable to utilize these helps to solve the issue, please contact [CanvasIT@gs.edu](mailto:CanvasIT@gs.edu).

## Vimeo

Most of the videos for Gateway Online courses are streamed from Vimeo and embedded into your course. If you have trouble viewing your lecture, please first verify that your internet is connected. If it is, and your video does not play, please go to the following Vimeo help page: [Troubleshoot playback quality and buffering issues](https://help.vimeo.com/hc/en-us/articles/224968848-Troubleshoot-playback-quality-and-buffering-issues). If this troubleshooting does not resolve the issue, please contact [online@gs.edu](mailto:online@gs.edu).

## Zoom

Some online courses will have optional live class meetings using the video conferencing software, Zoom. Your professor will indicate in the syllabus if there are live class sessions. Please view the below guides for help in using this software.

[Zoom: Getting Started Tutorials](https://support.zoom.us/hc/en-us/categories/200101697)

# Online Student Services

## Library

The Gateway Seminary Library staff and resources are available to online students even at a distance. Please access the library at [library.gs.edu](http://library.gs.edu/) to search the holdings or request an item to be sent to you directly. Contact the library staff at [reference@gs.edu](mailto:reference@gs.edu) for assistance.

## Online Office

The online office at Gateway Seminary exists to serve and support online students. If you have a question about the program, please contact us at [online@gs.edu](mailto:online@gs.edu).

Course Bibliography

## Monograph, Books, and Dissertations:

Ball, Carol. Approaching Jonathan Edwards: The Evolution of a Persona. Farnham, U.K.: Ashgate, 2015.

Boss, Robert L. Bright Shadows of Divine Things: The Devotional World of Jonathan Edwards. N.P.: Jonathan Edwards Society Press, 2017.

Caldwell III, Robert W., Theologies of the American Revivalists: From Whitefield to Finney. Downers Grove, IL: IVP Academic, 2017.

Chai, Leon. Jonathan Edwards and the Limits of Enlightenment Philosophy. New York: Oxford University Press, 1998.

Cherry, Conrad. The Theology of Jonathan Edwards: A Reappraisal. Bloomington: Indiana University Press, 1990.

Chevreau, Guy. Catch the Fire: The Toronto Blessing – An Experience of Renewal and Revival. Toronto: HarperCollins, 1995.

Choiński, Michał. The Rhetoric of the Revival: The Language of the Great Awakening Preachers. New Directions in Jonathan Edwards Studies. Göttingen: Vandenhoeck & Ruprecht, 2016.

Chun, Chris. The Legacy of Jonathan Edwards in the Theology of Andrew Fuller. Vol. 162, Studies in the History of Christian Traditions. Leiden: Brill Academic Press, 2012.

Clifford, Alan C. Atonement and Justification: English Evangelical Theology 1640-1790: an Evaluation. Oxford: Clarendon Press, 1990.

Crawford, Brandon James. Jonathan Edwards on the Atonement: Understanding the Legacy of America’s Greatest Theologian (Eugene, OR: Wipf & Stock, 2017).

Crisp, Oliver D. Jonathan Edwards and the Metaphysics of Sin. Aldershot: Ashgate, 2005.

Crisp, Oliver. Jonathan Edwards on God and Creation. Oxford: Oxford University Press, 2012.

Crisp, Oliver and Douglas Sweeney eds. After Jonathan Edwards: The Courses of the New England Theology. Oxford: Oxford University Press, 2012.

Crisp, Oliver D. Kyle C. Strobel. Jonathan Edwards: An Introduction to His Thought. Grand Rapids: Eerdmans, 2018.

Crisp, Oliver D. Jonathan Edwards among the Theologians. Grand Rapids: Eerdmans, 2015.

Davies, Ronald E. Jonathan Edwards and His Influence on the Development of the Missionary Movement from Britain. Cambridge: Currents in World Christianity Project, 1996.

Delattre, Roland A. Beauty and Sensibility in the Thought of Jonathan Edwards: An Essay in Aesthetics and Theological Ethic. New Haven: Yale University Press, 1968.

Easley, Toby K. Jonathan Edwards: Beyond the Manuscripts. Fort Worth: Feder Ink Publishing, 2016.

Erdt, Terrence. Jonathan Edwards: Art and the Sense of the Heart. Amherst: University of Massachusetts Press, 1980.

Everhard, Matthew V. and Robert L. Boss, eds., A Collection of Essays on Jonathan Edwards. Charleston, SC: Jonathan Edwards Society Press, 2016.

Farley, Edward. Faith and Beauty: a Theological Aesthetic. Burlington: Ashgate Publishing Co.,2001.

Finn, Nathan A. and Jeremy M. Kimble, eds. A Reader’s Guide to the Major Writings of Jonathan Edwards. Wheaton, IL: Crossway, 2017.

Fiering, Norman. Jonathan Edwards’s Moral Thought and Its British Context. Williamsburg: University of North Carolina Press, 1981.

Foster, Frank Hugh. A Genetic History of New England Theology. Chicago: University Chicago Press, 1907.

Gay, Peter. A Loss of Mastery: Puritan Historians in Colonial America. Berkeley: University of California Press, 1966.

Gerstner, John H. Jonathan Edwards on Heaven and Hell. Morgan: Soli Deo Gloria, 1999.

\_\_\_\_\_. The Rational Biblical Theology of Jonathan Edwards. 3 vols. Orlando: Ligonier, 1991.

Gerstner, Jonathan. Jonathan Edwards and the Bible, Tenth Presbyterian Church. Philadelphia Conference on Reformed Theology. Publication: Philadelphia, PA 1979.

Goodman, Russell B. American Philosophy before Pragmatism. The Oxford History of Philosophy. Oxford: Oxford University Press, 2015.

Grensted, L.W. A Short History of The Doctrine of The Atonement. Manchester: Manchester University Press, 1920.

Guelzo, Allen C. Edwards on the Will: A Century of American Theological Debate. Middletown: Wesleyan University Press, 1989.

Haroutunian, Joseph. Piety versus Moralism: The Passing of the New England Theology. New York: Henry Holt and Company, 1932.

Hastings, Ross. Jonathan Edwards and the Life of God: Toward an Evangelical Theology of Participation. Minneapolis: Fortress Press, 2015.

Haykin, Michael A.G. Jonathan Edwards: The Holy Spirit in Revival. Webster: Evangelical Press, 2005.

\_\_\_\_\_. One Heart and One Soul: John Sutcliff of Olney, his Friends and his Times. Durham: Evangelical Press, 1994.

\_\_\_\_\_, ed. ‘At the Pure Fountain of Thy Word’: Andrew Fuller as an Apologist. Vol. 6, Studies in Baptist History and Thought. Carlisle: Paternoster Press, 2004.

Holmes, Stephen R. God of Grace and God of Glory: An Account of the Theology of Jonathan Edwards. Grand Rapids: Eerdmans Publishing Company, 2001.

Jenson, Robert W. America’s Theologian: A Recommendation of Jonathan Edwards. New York: Oxford University Press, 1988.

Jinkins, Michael. A Comparative Study in the Theology of Atonement in Jonathan Edwards and John McLeod Campbell: Atonement and the Character of God. San Francisco: Mellen Research University Press, 1993.

Kuklick, Bruce. Churchmen and Philosophers: From Jonathan Edwards to John Dewey. New Haven: Yale University Press, 1985.

Leader, Jennifer L. Knowing, Seeing, Being: Jonathan Edwards, Emily Dickinson, Marianne Moore, and the American Typological Tradition. Amherst: University of Massachusetts Press, 2016.

Lee, Sang Hyun. The Philosophical Theology of Jonathan Edwards. New Jersey: Princeton University Press, 1988.

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1994.

\_\_\_\_\_\_. Jonathan Edwards: A Reference Guide. Boston: G.K. Hall, 1981.

Louie, Kin Yip. The Beauty of the Triune God: The Theological Aesthetics of Jonathan Edwards, Princeton Theological Monograph Series. Eugene, OR: Pickwick Publications, 2013.

Lovelace, Richard F. Dynamics of Spiritual Life. Downers Grove: Inter Varsity Press, 1979.

MacArthur, John. Reckless Faith: When the Church Loses Its Will to Discern. Wheaton: Crossway Books, 1994.

Marsden, George M. Jonathan Edwards: A Life. New Haven. Yale University Press, 2003.

McClymond, Michael J. Encounters with God: An Approach to the Theology of Jonathan Edwards. New York: Oxford University Press, 1998.

McClymond, Michael J. and Gerald R. McDermott. The Theology of Jonathan Edwards. New York: Oxford University Press, 2012.

McDermott, Gerald R. Jonathan Edwards Confronts the Gods: Christian Theology, Enlightenment Religion, and Non-Christian Faiths. Oxford: Oxford University Press, 2000.

\_\_\_\_\_. One Holy and Happy Society: The Public Theology of Jonathan Edwards. University Park: The Pennsylvania State University Press, 1992.

McDermott, Gerald and Ronald Story, eds. The Other Jonathan Edwards: Selected Writings on Society, Love, and Justice. Amherst: University of Massachusetts Press, 2015.

Miller, Perry. Jonathan Edwards. New York: William Sloane Associates, 1949.

Mitchell, Louis. Jonathan Edwards on the Experience of Beauty. Vol. 9, Studies in Reformed Theology and History. Princeton: Princeton Theological Seminary, 2003.

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Morimoto, Anri. Jonathan Edwards and the Catholic Vision of Salvation. University Park: Pennsylvania State University Press, 1995.

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