



1931 1963 Jonathan Edwards And The Origins Of American Theology

Harold P. Simonson



1931 1963 Jonathan Edwards And The Origins Of American Theology:

1931-1963 Stephen D. Crocco, Kenneth P. Minkema, 2005-06-30 **American Religious History** Amanda Porterfield, 2008-04-15 In this outstanding historical reader the editor has gathered nine essays and over thirty primary documents to present a coherent picture of the history of American religion **Approaching Jonathan Edwards** Dr Carol Ball, 2015-02-28 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 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 **Approaching Jonathan Edwards** Carol Ball, 2015-03-28 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 **Theism in the Discourse of Jonathan Edwards** R. C. De Prospe, 1985 This book proposes that a new semiotic category called theism can more intelligibly classify the discursive pattern that precedes modern humanism in American literature than such standard historicist categories as Puritanism or Calvinism or medievalism and that the writings of Jonathan Edwards exemplify this theist discursive pattern **Jonathan Edwards** Harold P. Simonson, 2009-05-20 The vast corpus of Jonathan Edwards includes sermons treatises dissertations Miscellanies Diary and Resolves and his Personal Narrative Underlying all his writing is his Calvinist God whose anger justice matched his love glory Equally important is the human condition its darkness and its regenerative light sin and salvation For these reasons Simonson aptly calls Edwards a theologian of the heart one not satisfied with only theological abstractions but also a necessary heartfelt sense of them Penetrating to these levels where literary artists do their work he shares company with the likes of Herman Melville Nathaniel Hawthorne Emily Dickinson and William Faulkner Since the resurgence of interest starting in the 1950s Edwards is now recognized as America s foremost religious thinker Simonson emphasizes Edwards language its imagery metaphors grand sweeps of cadences along with Edwards intensity of both thought and feeling Throughout Simonson s book provides an incisive and carefully documented introduction to Edwards magisterial range of mind and style [The Thought of Jonathan Edwards](#) Miklos Veto, 2021-01-25 Jonathan Edwards is the greatest theologian of

colonial America as well as its first important philosopher As a theologian he represents without any concession Calvinistic Orthodoxy re thought and re lived through the experience of the Great Awakening The large majority of his writings are of a theological character yet this theology is articulated and expressed through a systematic philosophical reflection Edwardsian thought covers three major areas First being grace and glory then the doctrine of the will extending to the study of the original sin and evil finally an entirely original theory of knowledge synthesizing spirituality aesthetics and epistemology The present book the first edition of which appeared in French almost thirty years ago is a uniquely comprehensive study of the work of Jonathan Edwards It discusses all the aspects of his thought over against the background of classical Protestant theology and of seventeenth and eighteenth century Western philosophy Our time witnesses a significant renewal of interest in Jonathan Edwards Professor Veto s book should prove to be a major contribution to assist and to guide the readers of America s Theologian American Philosophy Barbara MacKinnon,1985-01-01 This anthology demonstrates the richness and diversity of the American intellectual heritage In it we see how Jonathan Edwards grapples with the problem of how to reconcile freedom and responsibility with Calvinist religious beliefs how Franklin and Jefferson exemplified American enlightenment thought and how the Transcendentalists Ralph Waldo Emerson and Henry David Thoreau formulated their particular romantic idealist beliefs A second and significant portion of the anthology is devoted to Pragmatism Substantive excerpts from Peirce James and Dewey as well as Royce are collected here A third part is devoted to other Twentieth Century American philosophies No other collection of writings in this field includes the breadth of coverage that this one does Among the chapters in this third part of the book are those on early Process Philosophy Phenomenology Positivism and Language Philosophies Selections from such philosophers as Whitehead Weiss Buchler Gurwitsch Sellars Quine Davidson and Rawls along with many others are included in this part A final chapter is devoted to twentieth century American Moral Philosophy The book is specifically designed to be used as a text for courses in American philosophy A substantive introduction that emphasizes the historical setting as well as major interests and ideas of the philosophers accompanies each chapter Extensive bibliographies and study guide questions follow each chapter The selections include more than any one course will cover but in their completeness also allow individual teachers and readers to select what they want **To Understand Things as Well as Words** John R. Van Wyk,2025-06-17 One significant way that the influential Puritan minister Jonathan Edwards 1703 58 remains relevant today is through his approach to teaching His holistic pedagogical approach addressed the total person mind intentions and actions Crucial to Edwards also was mentoring students to assist their spiritual development and to encourage and to help enable their leadership potential This volume fills a significant gap in the academic study of Jonathan Edwards his work as a teacher and educational theorist **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 *Jonathan Edwards and the Enlightenment* Josh Moody,2005 To find more information about Rowman

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Jonathan Edwards and the American Experience

Nathan O. Hatch, Harry S. Stout, 1989 Universally recognized as a seminal figure in American intellectual history Jonathan Edwards has been the focus of considerable scholarly attention in a variety of academic disciplines including religion history literature and philosophy Because these disciplines discuss him in relation to different intellectual traditions Edwards scholarship remains segmented This volume represents the first attempt to provide a synthetic vision of Edwards and his contributions to American culture Its fifteen previously unpublished essays present the best contemporary literary historical theological and philosophical thinking on Edwards locating him in his full historical context and demonstrating the continuity of his influence Together they provide the fullest account to date of his role in the development of the American consciousness This volume is the first attempt to provide a synthetic vision of Edwards and his contribution to the development of the American consciousness Fifteen previously unpublished essays present the best contemporary literary historical theological and philosophical thinking on Edwards locating him in his full historical context and demonstrating the continuity of his influence

Schleiermacher's Influences on American Thought and Religious Life, 1835-1920

Jeffrey A. Wilcox, Terrence N. Tice, Catherine L. Kelsey, 2014-10-23 Here freshly researched unprecedented stories regarding modern American thought and religious life show how the scholar Friedrich Schleiermacher 1768 1834 provides ongoing influence still They describe his influence on universal rights American religious life theology philosophy history psychology interpretation of texts community formation and interpersonal dialogue Schleiermacher is an Einstein like innovator in all these areas and more This work contrasts chiefly evangelical liberal figures with others between circa 1835 and the 1920s It also looks ahead to several careers extended well into the twentieth century and offers numerous characterizations of Schleiermacher's thought In six tightly organized parts fourteen expert historians chronologically discuss the following 1 Methodist leaders 1766 1924 2 Stuart Bushnell Nevins and Hodge 3 Restorationists Transcendentalists women leaders Schaff and Rauschenbusch 4 Clarke Mullins Carus and Bowne 5 Dewey Royce Ames Knudson Brown Fosdick Cross Jones and Thurman within contemporary contexts Unexpectedly John Dewey lies at the epicenter of the narrative and Harry Emerson Fosdick and Howard Thurman bring it to its climax Recently evidence displays a broadening influence advancing rapidly The sixth part of the book surveys modern historiography Schleiermacher on history and comparative method and on psychology as a basic scientific and philosophical field That section also provides a critical survey of histories of modern theology and offers concluding questions and answers The three editors contribute twenty of the thirty one chapters

[American Evangelicalism](#) Darren Dochuk, Thomas S. Kidd, Kurt W. Peterson, 2014-10-15 No living scholar has shaped the study of American religious history more profoundly than George M Marsden His work spans U S intellectual cultural and religious history from the seventeenth through the twenty first centuries This collection of essays uses the career of George M Marsden and the remarkable breadth of his scholarship to measure current trends in the historical study of American

evangelical Protestantism and to encourage fresh scholarly investigation of this faith tradition as it has developed between the eighteenth century and the present Moving through five sections each centered around one of Marsden s major books and the time period it represents the volume explores different methodologies and approaches to the history of evangelicalism and American religion Besides assessing Marsden s illustrious works on their own terms this collection s contributors isolate several key themes as deserving of fresh rigorous and extensive examination Through their close investigation of these particular themes they expand the range of characters and communities issues and ideas and contingencies that can and should be accounted for in our historical texts Marsden s timeless scholarship thus serves as a launchpad for new directions in our rendering of the American religious past What Is Truth? James Emery

White,2006-09-01 **SEARCHING FOR ABSOLUTES IN A POSTMODERN WORLD** In this postmodern age truth especially religious or moral truth is widely criticized and constantly challenged yet perhaps more important than ever It was this realization that led James Emery White to examine the concepts of truth as held by five twentieth century theologians Cornelius Van Til Millard J Erickson Francis A Schaeffer Donald G Bloesch Carl F H Henry **American Literature Survey: Colonial and federal to 1800** Milton R. Stern,1968 **Nathaniel Taylor, New Haven Theology, and the Legacy of Jonathan Edwards** Douglas A. Sweeney,2002-12-05 Nathaniel Taylor was arguably the most influential and the most frequently misrepresented American theologian of his generation While he claimed to be an Edwardsian Calvinist very few people believed him This book attempts to understand how Taylor and his associates could have counted themselves Edwardsians In the process it explores what it meant to be an Edwardsian minister and intellectual in the 19th century

The Colonial Book in the Atlantic World Hugh Amory,David D. Hall,2007 Volume 1 of A History of the Book in America encompasses seventeenth and eighteenth century book history *Piety and Profession* Glenn Miller,2007-06-11 From the urbanization of the Gilded Age to the upheavals of the Haight Ashbury era this encyclopedic work by Glenn Miller takes readers on a sweeping journey through the landscape of American theological education highlighting such landmarks as Princeton Andover and Chicago and such fault lines as denominationalism science and dispensationalism The first such exhaustive treatment of this time period in religious education *Piety and Profession* is a valuable tool for unearthing the key trends from the Civil War well into the twentieth century All those involved in theological education will be well served by this study of how the changing world changed educational patterns *Theology in Turmoil* Alan P.F. Sell,1998-05-13 In *Theology in Turmoil* Alan Sell examines the controversy between conservatives and liberals The perennially important question What is the Christian gospel was writes the author thrust to the fore in that debate between theological conservatives and liberals which was at its height between 1890 and 1930 and of which echoes may be heard to this day In this book I seek to trace the roots of this debate to outline its course and draw some lessons from it

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