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At last the long-awaited reprint of Elisabeth Dodd's 1971 classic on the domestic life of America's most famous theologian, Jonathan Edwards, and his wife Sarah.

Jonathan Edwards is widely hailed as the greatest theologian in American history. In Edwards on the Christian Life, Dane Ortlund

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invites us to explore the great eighteenth-century pastor's central passion: God's resplendent beauty. Whether reflecting on the nature of love, the preeminence of Scripture, or the glory of the natural world, the concept of beauty stood at the heart of Edwards's theology and permeated his portrait of the Christian life. Clear and engaging, this accessible volume will inspire you to embrace Edwards's magnificent

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vision of what it means to be a Christian: enjoying and reflecting of the beauty of God in all things. Part of the Theologians on the Christian Life series. Jonathan Edwards became an instant celebrity when he broke a 10-year-old world record for the triple jump at Gothenburg in 1995. Here, he charts his struggle to reach the top in his sporting career. At the core of Edwards' life has been his Christian faith. He

became known as the athlete who refused to compete on Sundays, a decision which led him to miss the 1991 World Championships in Tokyo. He later reversed this decision as he came to believe that he had been given a gift and it was his responsibility to use it.

*Jonathan Edwards A New
Biography Banner of Truth
The Rhetoric and
Politics of American
Fundamentalism*

Humbly Offered to the

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*Publick, in a Treatise
on That Subject ...*

*The Essential Jonathan
Edwards*

Edwards on the Will

*The Unwavering Resolve
of Jonathan Edwards*

1742 was a year of great blessing
but also of growing controversy.

The Great Awakening of 1740
was still in progress, but a few
dissenting voices were starting
to make themselves heard. In
Thoughts on the New England
Revival Jonathan Edwards spoke
out, not for the first time, in
defence of what he considered to
be 'the glorious work of God'.

In Holy Living, author Matthew
Everhard explores the

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"resolutions" Jonathan Edwards wrote when he was just nineteen years old, revealing how they are still beneficial to Christians today. Though not yet ordained, Edwards (1703-1758) wrote these short but powerful aphorisms to guide his life, and now they offer spiritual guidance to a modern audience as well. Following a brief biography of Edwards, the book then looks at each resolution under three main categories: (1) existential (considering the purpose of life); (2) ethical (considering the duty and character of the Christian); and (3) eschatological (preparing for the brevity of life followed by death and eternity). Lay readers,

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pastors, students, church elders, and study group members will find troves of timeless wisdom and guidance for how to live the Christian life. The book is divided into five sections: An Introduction to the Life of Jonathan Edwards The Meaning and Purpose of Life How Should We Then Live? The Brevity of Life and Eternal World to Come Why Did Jonathan Edwards Stop Using the Resolutions? It includes the following topics: Edwards's Youth and Conversion to Christ The Early Pastoral Years The Writing of the Resolutions Faith and Assurance Peace Relationships and Self-Control The Brevity of Life

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Heaven and Hell Between
Antinomianism and Legalism
Reflections of a More Mature
Saint Resolutions and the
Gospel of Grace

Beauty is hard to describe, but
easy to identify. It resides in
expected and unexpected places
in our world. Beauty is present in
our world in a variety of forms.
Yet while the average person
might think about the reality of
beauty from time to time, few
people would think about the
source of beauty. Where does
beauty come from? Why is it
here? Several hundred years ago
Jonathan Edwards did some
thinking of his own on this
difficult subject. This volume

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explores his meditation on the subject and lays out a Christian framework for understanding and experiencing the beauty God has planted in His world.

Edwards found in the study of beauty the person of God. Where Edwards saw beautiful images and acts, he saw a representation, a small picture, of a reality too great to comprehend, a God too majestic to adequately adore. He sets in motion a path of glory that begins with the Lord, moves to creation, continues to the incarnation of Christ, moves to the church, and ascends to the glory of heaven, where the Holy Trinity dwells. Easily accessible

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and readable, you do not need to be a scholar to enjoy these insights about Jonathan Edwards and his writings.

Thousands of hearts transformed, daily miracles and revelations, an entire town experiencing insuppressible joy at the mention of Jesus's name. Do you think it's impossible? It has happened before and it can happen again. Here, Jonathan Edwards outlines the miraculous events of the Great Awakening. Learn how revival can start in one town and spread like wildfire to an entire country. See how people are convicted of sin and prompted to accept Christ, opening the way for glorious

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events in their lives. This is not just the history of one revival. It is a powerful account of the Holy Spirit's working in people's lives. Is the Holy Spirit calling you to the same sort of revival in your heart? Learn how you can... Find the source of truth spiritual healing Witness the untapped, life-changing power of the Holy Spirit Walk with confidence, assured of your salvation Surrender all your cares and lean on only God's provision Discern and understand the Spirit's leading As you grow closer to God, anticipate His surprising work in your life.

A Review of Dr. A.V.G. Allen's Biography of Jonathan Edwards

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A Century of American
Theological Debate
Missionary to the Indians
A Life

Jonathan Edwards and the
Ministry of the Word
Evangelist

*Jonathan Edwards (1703?58)
was preeminent as a
theologian in the eighteenth
century American colonies,
deeply involved in the
religious revival known as
the Great Awakening. He was
also the first American
Puritan, or Calvinist, to
recognize the challenges to
traditional views of the
world posed by figures like
John Locke and Isaac Newton.
Thus he is a pivotal figure*

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as American thought evolved from heavily religious beginnings toward populism and a new rationalism in the young nation. His many books include *Freedom of the Will*, *Religious Affections*, and *Original Sin*, although he is probably best known for a legendary sermon he titled *“Sinners in the Hands of an Angry God.”* ø Perry Miller’s study of Jonathan Edwards as a writer and an artist is regarded as one of the great studies of *“the life of a mind.”* He challenges readers to understand Edwards as an intellectual who, living in his own time and place, wrestled with issues relevant to the modern

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world. This Bison Books edition, with an introduction by John F. Wilson, will help to introduce Jonathan Edwards to a new generation of readers.

An important new biography of America's founding religious father. Jonathan Edwards was America's most influential evangelical, whose revivals of the 1730s became those against which all subsequent ones have been judged. The marvelous accomplishment of Philip Gura's Jonathan Edwards is to place the rich intellectual landscape of America's most formidable evangelical within the

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upheaval of his times. Gura not only captures Edwards' brilliance but respectfully explains the enduring appeal of his theology: in a world of profound uncertainty, it held out hope of an authentic conversion---the quickening of the indwelling spirit of God in one's heart and the consequent certitude of Godly behavior and everlasting grace. Tracing Jonathan Edwards' life from his birth in 1703 to his untimely death in 1758, Gura magnificently reasserts Edwards' rightful claim as the father of America's evangelical tradition. This book was originally published by Westminster

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Press in 1960 under the title *Steps to Salvation: The Evangelistic Message of Jonathan Edwards*. Dr. Gerstner said that it is the most extensive treatment anywhere on the Puritan doctrine on seeking, or preparation for salvation, as it explores Jonathan Edwards' evangelistic method.

Jonathan Edwards Jr. (1745–1801) is well-known for his governmental theory of the atonement; however, aside from a biography produced in 1978 not much has been done to interact with his thinking on other theological matters. Further, he is often

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portrayed as a metaphysical preacher who drove away his congregation with cerebral abstractions. Accordingly, this received caricature also describes Edwards Jr. as distorting the Edwardsean legacy through theological innovation. This negative caricature of Edwards Jr was produced by the early liberalism of the Civil War era and has stuck to Edwards Jr. for nearly two hundred years. This treatise provides a greater interaction with primary sources, taking into account his upbringing, awakening, tragedy, pastoral challenges, as well as his actual pulpit notes. Of

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particular interest to scholars will be the interaction with new source materials derived from the preaching manuscripts used in his weekly preaching ministry. Harry Stout has observed that the weekly sermon was the heart and soul of New Englanders prior to the American Revolution. Notably in this treatise, Edwards Jr.'s Sermon on the Mount Manuscripts, which cover his whole thirty-year pulpit ministry, are examined and found to be strongly reliant upon his father's Religious Affections. Furthermore, Edwards Jr.'s systematic theology of the Holy Spirit

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demonstrates a received pneumatology, which is essentially the same as his father's system. A received pneumatology can be reconstructed out of the student notebook of Maltby Gelston, as well as the published and unpublished sermons of Edwards Jr. From primary documents this volume demonstrates how the younger Edwards's is important to Edwardsean study. The thinking of Hopkins, Bellamy, and Edwards Jr. are relevant as receivers of Edwards Sr.'s thinking, but also as improvers of his thoughts. Without an adequate study of his son's biography and

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writing, the Edwardsean
theology has, at times,
suffered from an apparent
decline for failure to
develop the thinking of the
younger Edwards. This volume
begins to address a lacuna
in the New England
Theological project. **REVIEWS**
The "other" Jonathan Edwards
has never received the
attention his work as New
Haven pastor, dedicated
theologian, and interpreter
of his famous father's
legacy deserves. With
especially fruitful use of
the younger Edwards'
manuscript sermons, this
carefully researched book
goes a long way to redress
that undeserved neglect.

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Mark Noll, author of *In the Beginning Was the Word: The Bible in American Public Life, 1492-1783* Jonathan Edwards, Jr. played a crucial but still largely unappreciated role as a conduit of his father's varied legacies. In this fine study by an up-and-coming scholar, that role is paid respect and Edwards Jr.'s own honor and legacy are defended against their critics, past and present. Many thanks to John Banks for coloring in our understanding of the Edwardsean tradition in Revolutionary America. Douglas A. Sweeney, Dean of Beeson Divinity School,

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Samford University This study offers an engaging account of a pastor and divine whose career included an early exposure to missions among Mohican and Mohawks, public debates about the culture of reason and Calvinism, the American Revolution, contestations over the abolition of slavery, and changes in the practice of collegiate education in New England. Based on deep original archival research and a solid grasp on current scholarship, it brings to life the complications and tensions in the career of the namesake son of Jonathan Edwards. In so doing, it

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*gives us a humane and lucid
narrative of theology and
its relation to social life
when America became a
nation. Mark Valeri, The
Reverend Priscilla Wood
Neaves Distinguished
Professor, John C. Danforth
Center on Religion and
Politics, Washington
University in St. Louis
Jonathan Edwards within the
Enlightenment: Controversy,
Experience, & Thought
Jonathan Edwards's Seventy
Resolutions for Living the
Christian Life
Jonathan Edwards
And Advice to Young Converts
An Introduction to the Life
and Teaching of America's
Greatest Theologian*

***A Journey Toward Heaven
Christian Fundamentalism is
a doctrine and a discourse in
tension. Fundamentalists
describe themselves as both
marginal and a majority. They
announce the imminent end
of the world while building
massive megachurches and
political lobbying
organizations. They speak of
the need for purity and
separation from the outside
world while continually
innovating in their search for
more effective and persuasive
ways to communicate with
and convert outsiders. To
many outsiders,
Fundamentalist speech seems
contradictory, irrational,
intolerant, and dangerously***

antidemocratic. To understand the complexity of Fundamentalism, we have to look inside the tensions and the paradoxes. We have to take seriously the ways in which Fundamentalists describe themselves to themselves, and to do that, we must begin by exploring the central role of “the church” in Fundamentalist rhetoric and politics. Drawing on five fascinating case studies, Superchurch blends a complex yet readable treatment of rhetorical and political theory with a sophisticated approach to Fundamentalism that neither dismisses its appeal nor glosses over its irresolvable

tensions. Edwards challenges theories of rhetoric, counterpublics, deliberation, and civility while offering critical new insights into the evolution and continuing influence of one of the most significant cultural and political movements of the past century.

Jonathan Edwards is one of the most extraordinary figures in American history. Arguably the most brilliant theologian ever born on American soil, Edwards (1703-1758) was also a pastor, a renowned preacher, a missionary to the Native Americans, a biographer, a college president, a philosopher, a loving husband, and the

father of eleven children. George M. Marsden -- widely acclaimed for his magisterial large study of Edwards -- has now written a new, shorter biography of this many-sided, remarkable man. A Short Life of Jonathan Edwards is not an abridgment of Marsden's earlier award-winning study but is instead a completely new narrative based on his extensive research. The result is a concise, fresh retelling of the Edwards story, rich in scholarship yet compelling and readable for a much wider audience, including students. Known best for his famous sermon "Sinners in the Hands of an Angry God," Jonathan Edwards is often viewed as a

proponent of fire, brimstone, and the wrath of God. As Marsden shows, however, the focus of Edwards's preaching was not God's wrath but rather his overwhelming and all-encompassing love. Marsden also rescues Edwards from the high realms of intellectual history, revealing him more comprehensively through the lens of his everyday life and interactions. Further, Marsden shows how Edwards provides a window on the fascinating and often dangerous world of the American colonies in the decades before the American Revolution. Marsden here gives us an Edwards who illumines both American

history and Christian theology, an Edwards that will appeal to readers with little or no training in either field. This short life will contribute significantly to the widespread and growing interest in Jonathan Edwards. Religious life in early America is often equated with the fire-and-brimstone Puritanism best embodied by the theology of Cotton Mather. Yet, by the nineteenth century, American theology had shifted dramatically away from the severe European traditions directly descended from the Protestant Reformation, of which Puritanism was in the United States the most influential. In its place arose a

singularly American set of beliefs. In America's God, Mark Noll has written a biography of this new American ethos. In the 125 years preceding the outbreak of the Civil War, theology played an extraordinarily important role in American public and private life. Its evolution had a profound impact on America's self-definition. The changes taking place in American theology during this period were marked by heightened spiritual inwardness, a new confidence in individual reason, and an attentiveness to the economic and market realities of Western life. Vividly set in the social and

political events of the age, America's God is replete with the figures who made up the early American intellectual landscape, from theologians such as Jonathan Edwards, Nathaniel W. Taylor, William Ellery Channing, and Charles Hodge and religiously inspired writers such as Harriet Beecher Stowe and Catherine Stowe to dominant political leaders of the day like Washington, Jefferson, and Lincoln. The contributions of these thinkers combined with the religious revival of the 1740s, colonial warfare with France, the consuming struggle for independence, and the rise of evangelical Protestantism to

form a common intellectual coinage based on a rising republicanism and commonsense principles. As this Christian republicanism affirmed itself, it imbued in dedicated Christians a conviction that the Bible supported their beliefs over those of all others. Tragically, this sense of religious purpose set the stage for the Civil War, as the conviction of Christians both North and South that God was on their side served to deepen a schism that would soon rend the young nation asunder. Mark Noll has given us the definitive history of Christian theology in America from the time of Jonathan Edwards to the presidency of

Abraham Lincoln. It is a story of a flexible and creative theological energy that over time forged a guiding national ideology the legacies of which remain with us to this day.

"Selected Sermons of Jonathan Edwards" by Jonathan Edwards. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten—or yet undiscovered gems—of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices.

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that are user-friendly and
accessible to everyone in a
high-quality digital format.***

***American Religious
Autobiography from Jonathan
Edwards to Maya Angelou
A History of the Work of
Redemption***

***Marriage to a Difficult Man
Life and Diary of David
Brainerd***

***The Works of Jonathan
Edwards***

***The Legacy of Jonathan
Edwards***

**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. Presents a biography of the

clergyman who played a major role in eighteenth-century American religious life and served as president of the College of New Jersey, now Princeton University.

As the charismatic leader of the wave of religious revivals known as the Great Awakening, Jonathan Edwards (1703-58) is one of the most important figures in American religious history. However, by the end of the eighteenth century, his writings were gener

While there were earlier biographies and memoirs of Jonathan Edwards, the great eighteenth-century religious figure, than the one written by A. V. G. Allen, they were

apologetic versions that had been produced by Edwards's disciples. Allen's stands out as the first to approach the life of Edwards comprehensively and critically, attempting to discern the positive and negative elements in his thought. Nearly forgotten today, Allen's book deserves a place among the landmark studies on Edwards.

A Reader's Guide to the Major Writings of Jonathan Edwards

Alive to the Beauty of God

A God Entranced Vision of All Things

From Jonathan Edwards to Abraham Lincoln

The Uncommon Union of

**Jonathan and Sarah Edwards
Superchurch**

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Jonathan Edwards—widely considered one the most important theologians in American history—has influenced generation after generation with his transcendent vision of our great and glorious God. But reading his writings for the first time can be a daunting task. Here to be your trustworthy guides are some of the very best interpreters of Edwards, who walk you through his most important works with historical context,

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strategies for reading, and contemporary application—launching you into a lifetime of discovering Edwards's God-centered vision of the Christian life for yourself.

You've heard his name, you've probably heard your pastor quote him, but who is he really? 250 years later, Jonathan Edwards, America's consummate pastor-theologian, continues to capture the attention of Christians around the world. Yet

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Edwards left us over 1,200 sermons and thousands of pages of other publications, not to mention the literal thousands of books that have been written about Edwards since he died. Where does one even begin? That's why we created The Essential Jonathan Edwards. It serves as a perfect introduction to Edwards's life and thought. It explores Edwards day-to-day life, and his views on beauty, true Christianity,

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heaven and hell, and the good life. Strachan and Sweeney strike the perfect balance between necessary background information and giving Edwards's own works room to speak. Whether you're an Edwards fan already or only know Edwards because of "that Angry God sermon," this book will lead you to drink deeply of Scripture and gaze longingly at God. Jonathan Edwards has been recognized as the most influential evangelical theologian

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of all time. Before his death at the age of fifty-four, he had sparked a new movement of Reformed evangelicals who played a major role in fueling the rise of modern missions, preaching revivals far and wide, and wielding the cutting edge of American theology. He has never gone out of print, and Christians today continue to flock to seminars and conferences on him. In this biography of the great preacher and

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teacher, historian

Douglas Sweeney locates for us the core and key to Edwards' enduring impact. Sweeney finds that Edwards' profound and meticulous study of the Bible securely anchored his powerful preaching, his lively theological passions and his discerning pastoral work. Beyond introducing you to Edwards' life and times, this book will provide you with a model of Christian faith, thought and ministry. This work has been

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A Model of Faith and
Thought

The Forgotten Edwards
An Extract of the Life
of the Late Rev. David
Brainerd

A Short Life of Jonathan
Edwards

A New Biography

America's God

Iain Murray believes that
Edwards cannot be understood
apart from his faith. Only
when seen first and foremost
as a Christian do his life
and writings make sense. The
integrity of this
interpretation is confirmed
in this study as Edwards is
allowed on point after point

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to speak for himself.

Jonathan Edwards towered over his contemporaries--a man over six feet tall and a figure of theological stature--but the reasons for his power have been a matter of dispute. *Edwards on the Will* offers a persuasive explanation. In 1753, after seven years of personal trials, which included dismissal from his Northampton church, Edwards submitted a treatise, *Freedom of the Will*, to Boston publishers. Its impact on Puritan society was profound. He had refused to be trapped either by a new Arminian scheme that seemed to make God impotent

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or by a Hobbesian natural determinism that made morality an illusion. He both reasserted the primacy of God's will and sought to reconcile freedom with necessity. In the process he shifted the focus from the community of duty to the freedom of the individual. Edwards died of smallpox in 1758 soon after becoming president of Princeton; as one obituary said, he was "a most rational . . . and exemplary Christian." Thereafter, for a century or more, all discussion of free will and on the church as an enclave of the pure in an impure society had to begin with Edwards. His disciples,

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the "New Divinity" men--principally Samuel Hopkins of Great Barrington and Joseph Bellamy of Bethlehem, Connecticut--set out to defend his thought. Ezra Stiles, president of Yale, tried to keep his influence off the Yale Corporation, but Edwards's ideas spread beyond New Haven and sparked the religious revivals of the next decades. In the end, old Calvinism returned to Yale in the form of Nathaniel William Taylor, the Boston Unitarians captured Harvard, and Edwards's troublesome ghost was laid to rest. The debate on human freedom versus

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necessity continued, but theologians no longer controlled it. In *Edwards on the Will*, Guelzo presents with clarity and force the story of these fascinating maneuverings for the soul of New England and of the emerging nation.

A collection of twenty-six chronologically arranged spiritual autobiographies.

“Being sensible that I am unable to do any thing without God’s help, I do humbly entreat him, by his grace, to enable me to keep these Resolutions, so far as they are agreeable to his will, for Christ’s sake.

Remember to read over these Resolutions once a week. 1.

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Resolved, That I will do whatsoever I think to be most to the glory of God, and my own good, profit, and pleasure, in the whole of my duration; without any consideration of the time, whether now, or never so many myriads of ages hence.

Resolved, to do whatever I think to be my duty, and most for the good and advantage of mankind in general. Resolved, so to do, whatever difficulties I meet with, how many soever, and how great soever. 2.

Resolved, To be continually endeavouring to find out some new contrivance and invention to promote the forementioned things. 3.

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Resolved, If ever I shall fall and grow dull, so as to neglect to keep any part of these Resolutions, to repent of all I can remember, when I come to myself again. 4. Resolved, Never to do any manner of thing, whether in soul or body, less or more, but what tends to the glory of God, nor be, nor suffer it, if I can possibly avoid it. 5. Resolved, Never to lose one moment of time, but to improve it in the most profitable way I possibly can. 6. Resolved, To live with all my might, while I do live....

America's Evangelical
A New Examination of the
Life and Thought of Jonathan

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Edwards Junior

A Time to Jump

A Guided Tour of His Life
and Thought

The First Critical
Biography, 1889

Thoughts on the New England
Revival

"Superb and engrossing"

("The Washington Post
Book World"), the

definitive biography of
Jonathan Edwards,

America's most important
religious figure, draws

on newly available

sources to reveal how he
was shaped by the

cultural and religious

battles of his time. 30

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illustrations.

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

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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.

In her Epilogue entitled

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"What Is His Greatness?", Ola Elizabeth Winslow stated in the first serious modern biography of Jonathan Edwards: "In a word, it is the greatness of one who had a determining art of initiating and directing a popular movement of far-reaching consequence, and who in addition, laid the foundations for a new system of religious thought, also of far-reaching consequence." After two and a half

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centuries since
Edwards's death,
Winslow's statement is
undoubtedly true, and
perhaps, more so now
than ever. The recovery
of Edwards pioneered by
Perry Miller, Ola
Winslow, and Thomas
Schafer, among others,
has become what is often
referred to as an
"Edwards renaissance,"
and has been made even
more popular among lay
people by John Piper,
Stephen Nichols, and the
like. Since the free
online access of The

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Works of Jonathan Edwards by Yale University, dozens of books, and articles, as well as numerous dissertations, each year are written to seek a facet of Edwards's "greatness," and thus as an exemplar of his continued "far-reaching consequence." Jonathan Edwards, more than any other pre-revolutionary colonial thinker, grappled with the promises and perils of the Enlightenment.

Organized by John T.

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Lowe and Daniel N. Gullotta, Jonathan Edwards within the Enlightenment brings together a group of young and early career scholars to present their propping the life, times, and theology of one of America's greatest minds. Many of these subjects have been seldom explored by scholars while others offer new and exciting avenues into well covered territory. Some of these topics include Edwards' interaction

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with and involvement in
slavery, colonialism,
racism, as well as
musings on gender,
populism, violence,
pain, and witchcraft.

A Faithful Narrative of
the Surprising Work of
God Preface Sect. I. A
general introductory
statement. Sect. II. The
manner of conversion
various, yet bearing a
great analogy. Sect.
III. This work further
illustrated in
particular instances.

The Distinguishing Marks
of a Work of the Spirit

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of God Mr. Cooper's
Preface to the Reader
Sect. I. Negative Signs;
or, What are no signs by
which we are to judge of
a work and especially,
What are no evidences
that a work is not from
the Spirit of God. Sect.
II. What are
distinguishing scripture
evidences of a work of
the Spirit of God. Sect.
III. Practical
inferences. Some
Thoughts Concerning the
Present Revival of
Religion in New England
The Preface Part I.

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Showing the
Extraordinary Work Which
Has Oflate Been Going on
in This Land, Is a
Glorious Work of God
Sect. I. We should not
judge of this work by
the supposed causes, but
by the effects. Sect.
II. We should judge by
the rule of Scripture.
Sect. III. We should
distinguish the good
from the bad, and not
judge of the whole by a
part. Sect. IV. The
nature of the work in
general. Sect. V. The
nature of the work in a

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particular instance.

Sect. VI. This work is
very glorious. Part II.

Showing the Obligations
That All Are Under to

Acknowledge, Rejoice in,
and Promote This Work;

And the Great Danger of
the Contrary. Sect. I.

The danger of lying
still, and keeping long
silence, respecting any
remarkable work of God.

Sect. II. The latter-day
glory, is probably to
begin in America. Sect.

III. The danger of not
acknowledging and
encouraging, and

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especially of deriding,
this work. Sect. IV. The
obligations of rulers,
ministers, and all sorts
to promote this work.
Part III. Showing, in
Many Instances, Wherein
the Subjects, or Zealous
Promoters, of This Work
Have Been Injuriously
Blamed. Part IV. Showing
What Things Are to Be
Corrected or Avoided, in
Promoting This Work, or
in Our Behaviour Under
It. Sect. I. One cause
of errors attending a
great revival of
religion, is undiscerned

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spiritual pride. Sect.

II. Another cause of errors in conduct attending a religious revival, is the adoption of wrong principles.

Sect. III. A third cause of errors in conduct, is, being ignorant or unobservant of some things, by which the devil has special advantage. Sect. IV.

Some particular errors that have risen from several of the preceding causes—Censuring others.

Sect. V. Of errors connected with lay-

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exhorting. Sect. VI. Of errors connected with singing praises to God. Part V. Showing Positively, What Ought to Be Done to Promote This Work. Sect. I. We should endeavour to remove stumbling-blocks. Sect. II. What must be done more directly to advance this work. Sect. III. Of some particulars that concern all in general.

Selected Sermons of
Jonathan Edwards
Some Thoughts Concerning
the Present Revival of

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Religion in New-England,
and the Way in Which It
Ought to Be Acknowledged
and Promoted

Jonathan Edwards,
Religious Tradition, and
American Culture

Jonathan Edwards on
Beauty

The Authorized Biography
of Jonathan Edwards
Edwards on the Christian
Life

"Useful men are some of the
greatest blessings of a people. To
have many such is more for a
people's happiness than almost
anything, unless it be God's own
gracious, spiritual presence

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amongst them; they are precious gifts of heaven." Certainly one of the most useful men in evangelical history was the man who preached those words, pastor and theologian Jonathan Edwards. Commemorating his 300th birthday, general editors John Piper and Justin Taylor chose ten essays that highlight different aspects of Edwards's life and legacy and show how his teachings are just as relevant today as they were three centuries ago. Even within the church, many people know little more about Edwards than what is printed in American history textbooks-most often, excerpts from his best-known sermon, "Sinners in the Hands of an Angry God." They unjustly envision Edwards preaching

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only fire and brimstone to frightened listeners. But he knew and preached God's heaven as much as Satan's hell. He was a humble and joyful servant, striving to glorify God in his personal life and public ministry. This book's contributors investigate the character and teachings of the man who preached from a deep concern for the unsaved and a passionate desire for God. Studying the life and works of this dynamic Great Awakening figure will rouse slumbering Christians, prompting them to view the world through Edwards's God-centered lens. Jonathan Edwards, a leader in the Great Awakening during the eighteenth century, still has much to teach the church. Evangelicals are

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rediscovering him through the efforts of several authors (John Gerstner, Iain Murray, Harry Stout, and others) and publishers (Banner of Truth, Soli Deo Gloria, and Crossway). Stephen Nichols offers Jonathan Edwards as an introduction, a gateway into the vast and rewarding life, thought, and writings of Jonathan Edwards. He intends it for anyone who wants to read Edwards but who needs a little help.

Which is Supposed to be Essential to Moral Agency, Virtue and Vice
Reward and Punishment, Praise and Blame

Jonathan Edwards on Revival
Freedom of the Will
Holy Living
Memoirs of the Spirit

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The Surprising Work of God