

Philosophy of Jonathan Edwards from His Private Notebooks

Edwards, Jonathan

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The Philosophy Of Johnathan Edwards From His Private Notebooks

Jonathan Edwards



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The philosophy of Jonathan Edwards from his private notebooks Jonathan Edwards, Harvey Gates Townsend, 1980

The Philosophy of Jonathan Edwards Jonathan Edwards, 2009-05-04 Originally published posthumously in 1955 Harvey G Townsend's *Philosophy of Jonathan Edwards* reprinted some of Edwards most important early compositions on natural philosophy Of Being and The Mind and collected nearly two hundred Miscellanies entries some of them published here for the first time In his introduction Townsend points to Edwards radical idealism that derived from Christian Platonism and John Locke rather than George Berkeley as commonly thought Townsend's work represents an important sourcebook for Edwards writings and his introduction presents a clear picture of mainstream Edwards scholarship at the middle of the twentieth century [The Philosophy of Jonathan Edwards from His Private Notebooks](#) Bertram Emil Jessup, Jonathan Edwards, 1943

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Thought and Its British Context Norman Fiering, 2006-04-01 The problems of moral philosophy were a central preoccupation of literate people in eighteenth century America and Britain It is not surprising then that Jonathan Edwards was drawn into a colloquy with some of the major ethicists of the age Moral philosophy in this era was so all encompassing in its claims that it encroached seriously on traditional religion In response Edwards presented a detailed analysis and criticism of secular moral philosophy in order to demonstrate its inadequacy and he formulated a system that he believed was demonstrably superior to the existing secular systems In this comprehensive study Norman Fiering skillfully integrates Edwards's work on ethics into seventeenth and eighteenth century British and Continental philosophy and isolates Edwards's particular contributions to the ethical thought of his time In addition Fiering traces the chronological development of Edwards's thought showing the relationship between his wide reading and his writing *Benjamin Franklin, Jonathan Edwards, and the Representation of American Culture* Barbara B. Oberg, Harry S. Stout, 1993-05-20 This interdisciplinary collection of comparative essays by distinguished historians and literary critics looks at aspects of the thought of Jonathan Edwards and Benjamin Franklin and considers the place of these two men in American culture Probably the two most examined figures of the colonial period they have often been the object of comparative studies These characterizations usually portray them as mutually exclusive ideal types thus placing them in categories as different and opposed as traditional and modern In these essays by such scholars as William Breitenbach Edwin Gaustad Elizabeth Dunn and Ruth Bloch polemical contrasts disappear and Edwards and Franklin emerge as contrapuntal themes in a larger unity Benjamin Franklin Jonathan Edwards and the Representation of American Culture is a valuable addition to scholarship on American literature and thought [Jonathan Edwards's Vision of Reality](#) John J. Bombaro, 2011-10-19 Since the publication of Sang Hyun Lee's revolutionary commentary *The Philosophical Theology of Jonathan Edwards* scholars have considered the possibilities of

understanding Jonathan Edwards's thought in terms of dispositional laws, forces and habits. While some scholars reject the notion of a dispositional ontology in Edwards, others have taken the concept of disposition in his thought beyond the usage the Northampton minister ever indicated, especially with respect to soteriological considerations. The preacher of Sinners in the Hands of an Angry God is made to be an inclusivist if not a crypto universalist. Jonathan Edwards's Vision of Reality substantiates that Edwards, in an effort to combat deistic and materialistic Enlightenment paradigms, employs dispositions in his philosophy, but that his radical theocentrism and Calvinistic particularism established its boundaries within his apologetical reconsideration of spatiotemporal and metaphysical reality. Within his spiritual vision of reality, Edwards leaves no stone unturned: history and even the reprobate find inherent value and a positive functional role, not only in God's program of self-glorification but as manifestations of divine being; the damned are deformities in God. The logic of Edwards's theocentric vision of reality pushes his ideas to the limits of acceptable Reformed orthodoxy and sometimes beyond those limits.

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.

Jonathan Edwards's Writings Stephen J. Stein, 1996-11-22. This book will take its place in libraries next to the finest works about this creative thinker. Religious Studies Review gives a fine sense of the present state and the future direction of Edwards studies. Recommended for upper division undergraduate and graduate students. Choice: this volume opens up new windows, not only on previously neglected texts of Jonathan Edwards but on the larger cultural functions and effects of those texts. Journal of the History of the Behavioral Sciences. Here is a compact survey of current Edwards scholarship. These essays present groundbreaking contemporary scholarship focusing on the writings of the 18th century American philosopher and theologian.

Jonathan Edwards They range widely across the Edwardsian canon including his most prominent and important published texts *Religious Affections* and *The Nature of True Virtue* as well as unfamiliar treatises and sermons Puritan Rhetoric Eugene E. White, 2009-10-01 The nature of Puritanism in America and the role of emotion in religion is the subject of this important and useful collection of five religious orations discussed and appraised by Professor White for students of Puritanism and rhetoric The five orations presented here consist of three by Jonathan Edwards *Future Punishment* *Distinguishing Marks* and *The Nature of the Affections* one by Charles Chauncy *Enthusiasm Described and Caution d Against* and one by Ebenezer Gay *Natural Religion as Distinguished from Revealed* In the first or introductory part of the book Professor White discusses in considerable detail the broader implications of the confrontation between rationalists and revivalists in New England represented by the following orations during this most important upheaval in the Colonies prior to the Revolution The orations themselves are arranged to represent the force and counterforce of reason versus emotionalism and the precarious balance maintained momentarily and eventually lost And in the third part of the book Professor White provides critical analysis and suggested appraisal for further interpretation and inquiry *John Gerstner and the Renewal of Presbyterian and Reformed Evangelicalism in Modern America* Jeff McDonald, 2017-11-09 John Gerstner 1914-96 was a significant leader in the renewal of Presbyterian and Reformed evangelicalism in America during the second half of the twentieth century Gerstner s work as a church historian sought to shape evangelicalism but also northern mainline Presbyterianism In order to promote evangelical thought he wrote taught lectured debated and preached widely In pursuing his aims he promoted the work of the great colonial theologian Jonathan Edwards He also defended and endorsed biblical inerrancy and the Old Princeton theology Gerstner was a sharp critic of theological modernism and what he considered its negative influence on the church Part of Gerstner s fame was his active participation in mainline Presbyterianism and in so many of the smaller Presbyterian denominations and in the wider evangelical movement His renewal efforts within the United Presbyterian Church USA later PCUSA were largely a failure but they did contribute to the surprising resurgence of Presbyterian and Reformed evangelicalism Evangelical marginalization in the mainline led Gerstner and other evangelicals to redirect their energy into new evangelical institutions groups and denominations Gerstner s evangelical United Presbyterian Church of North America UPCNA background influenced the young scholar and the legacy of the UPCNA s heritage can be detected in the popular forms of the Presbyterian and Reformed evangelical movement that exist today Moreover he was significant for the revival of Reformed teaching beyond the bounds of Presbyterianism This book establishes Gerstner s significance in American church history and provides a thorough analysis of the evangelical movement he sought to reinvigorate The Theology of H. Richard Niebuhr L. A. Hoedemaker, 1970 A revision of the author s thesis entitled *Faith in total life* Utrecht 1966 **Jonathan Edwards, Art and the Sense of the Heart** Terrence Erdt, 1980 Jonathan Edwards has long been accorded a place in the front rank of colonial American writers his aesthetics are now recognized as the

primary characteristic of his theology and his writings are judged worthy of extended literary analysis Oddly perhaps no attempt has been made to discover if in his aesthetics Edwards attributes a particular significance to art The discussion to follow contends that art as an instance of what he termed secondary beauty can perform a vital religious function by enabling the saint to conceive and subsequently receive or revive the particular emotional sensation that constitutes the religious experience which Edwards referred to as the sense of the heart My purpose in what is to follow is not to survey and to analyze Edwards writings as works of art but to probe his aesthetic theory in order to discern the import he assign to art

Historical Studies in the Physical Sciences Russell McCormmach,1969 *Comprehensive Index to English-language Little Magazines, 1890-1970, Series One* Marion Sader,1976 **Malebranche and British Philosophy** Charles James McCracken,1983 Explores the philosophy of Nicolas Malebranche the most important seventeenth century philosopher after Descartes and the influence of his philosophy in eighteenth century Britain **Samuel Hopkins and the New Divinity Movement** Joseph A. Conforti,1981 Journal of Research in Music Education ,1958 *Idealistic Studies* ,1982 An international philosophical journal

Decoding **The Philosophy Of Johnathan Edwards From His Private Notebooks**: Revealing the Captivating Potential of Verbal Expression

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