

America's Theologian

A Recommendation of Jonathan Edwards
Robert W. Jenson

<u>Americas Theologian A Recommendation Of Jonathan</u> <u>Edwards</u>

Joseph A. Conforti

Americas Theologian A Recommendation Of Jonathan Edwards:

America's Theologian Robert W. Jenson, 1988 This provocative study of the life and work of Jonathan Edwards argues that although Edwards was very much a figure of the Enlightenment he was also a discerning critic of it able to use Enlightenment thought in his theology without yielding to its mechanistic and individualistic tendencies Edward's radical position stood as a corrective to the overall impact of the Enlightenment on America The Oxford Handbook of **American Philosophy** Cheryl Misak, 2008-09-25 This is the first collective study of the development of philosophy in America from the 18th century to the present Leading experts examine distinctive features of American philosophy trace notable themes and consider the legacy of key figures A fascinating resource for anyone interested in modern philosophy or Jonathan Edwards's Vision of Reality John J. Bombaro, 2011-10-19 Since the publication American intellectual history 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 Jonathan Edwards, Religious Tradition, and American Culture Joseph A. Conforti,1995 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 Conversion in American Philosophy Roger A. Ward, 2019-01-29 In this fresh provocative account of the American gener philosophical tradition Roger Ward explores the work of key thinkers through an innovative and counterintuitive lens religious conversion From Jonathan Edwards to Cornel West Ward threads the history of American thought into an extended multivalent encounter with the religious experience Looking at Dewey James Peirce Rorty Corrington and other thinkers Ward demonstrates that religious themes have deeply influenced the development of American philosophy This innovative reading of the American philosophical tradition will be welcomed not only by philosophers but also by historians and other students of America's religious intellectual and cultural legacy Varieties of Transcendental Experience Donald L.

Gelpi SJ,2007-08-15 This study traces the critique of Enlightenment modernism that began with Ralph Waldo Emerson and culminated in the thought of Charles Sanders Peirce and the mature Josiah Royce Varieties of Transcendental Experience argues that these thinkers provide a constructive alternative to deconstructionist postmodernism that is compatible with the Christian faith American Theological Inquiry, Volume Five, Issue One Gannon Murphy, 2012-01-20 American Theological Inquiry ATI reaches thousands of Christian scholars clergy and other interested parties primarily in the U S and U K The journal was formed in 2007 by Gannon Murphy PhD Theology Univ Wales Lampeter Presbyterian Reformed and Stephen Patrick PhD Philosophy Univ Illinois Eastern Orthodox to open up space for Christian scholars who affirm the Ecumenical Creeds to contribute research throughout the broader Christian scholarly community in America and the West The purpose of ATI is to provide an inter tradition forum for scholars who affirm the historic Ecumenical Creeds of Christendom to constructively communicate contemporary theologies developments ideas commentaries and insights pertaining to theology culture and history toward reforming and elevating Western Christianity ATI seeks a critical function as much or more so as a quasi ecumenical one The purpose is not to erase or weaken the distinctives of the various ecclesial traditions but to widen the dialogue and increase inter tradition understanding while mutually affirming Christ's power to transform culture and the importance of strengthening Western Christianity with special reference to Her historic creedal roots Theologians would be theologians and the theologically attentive will want to check out American Theological Inquiry Richard John Neuhaus 1936 The Universalist Movement in America, 1770-1880 Ann Lee Bressler, 2001-04-19 In this volume Ann 2009 First Things Lee Bressler offers the first cultural history of American Universalism and its central teaching the idea that an all good and all powerful God saves all souls Although Universalists have commonly been lumped together with Unitarians as liberal religionists in its origins their movement was in fact quite different from that of the better known religious liberals Unlike Unitarians such as the renowned William Ellery Channing who stressed the obligation of the individual under divine moral sanctions most early American Universalists looked to the omnipotent will of God to redeem all of creation While Channing was socially and intellectually descended from the opponents of Jonathan Edwards Hosea Ballou the foremost theologian of the Universalist movement appropriated Edwards's legacy by emphasizing the power of God's love in the face of human sinfulness and apparent intransigence Espousing what they saw as a fervent but reasonable piety many early Universalists saw their movement as a form of improved Calvinism The story of Universalism from the mid nineteenth century on however was largely one of unsuccessful efforts to maintain this early synthesis of Calvinist and Enlightenment ideals Eventually Bressler argues Universalists were swept up in the tide of American religious individualism and moralism in the late nineteenth century they increasingly extolled moral responsibility and the cultivation of the self By the time of the first Universalist centennial celebration in 1870 the ideals of the early movement were all but moribund Bressler's study illuminates such issues as the relationship between faith and reason in a young fast growing and deeply uncertain country

and the fate of the Calvinist heritage in American religious history **Encyclopedia of American Literature** Manly, Inc., 2013-06 Susan Clair Imbarrato Carol Berkin Brett Barney Lisa Paddock Matthew J Bruccoli George Parker Anderson Knowledge and Belief in America William M. Shea, Peter A. Huff, 2003-02-13 The Enlightenment values of individual autonomy democracy and secularizing reason conflict with the religious traditions of community authority and traditional learning Yet in American history the two heritages have been intertwined since the colonial era the development of the Enlightenment has been influenced by community based thinking and religious institutions have adopted to an extent critical methods and a democratic ethos even within their own walls This volume unites the work of a distinguished group of theologians historians literary critics and philosophers to explore the interaction between Enlightenment ideals and American religion The Enlightenment's effect on the major religious traditions including the Catholic Church Evangelical Protestantism and Judaism is examined Also highlighted is religion in the thinking of such representative figures as Edwards Franklin Emerson Lincoln Santayana and the Pragmatists Stevens and Eliot New Directions in American Religious History Harry S. Stout, D. G. Hart, 1998-01-01 The eighteen essays collected in this book had their origin in a conference of the same title held at the Wingspread Conference Center in October of 1993 Some of the most distinguished scholars in the field were invited to reflect on their specialities in American religious history in ways that summarized where the field is and where it ought to move in the decades to come Organized according to four general ways of looking at religious history places and regions universal themes transformative events and marginal groups and ethno cultural outsiders the essays address a wide range of topics including Puritanism religion and the Civil War Protestantism and economic behavior gender and sexuality in American Protestantism and the contemporary de Christianization of American culture Featuring contributions from David D Hall Donald G Matthews Allen C Guelzo Gordon S Wood Daniel Walker Howe Robert Wuthnow Jon Butler David A Hollinger and others this thought provoking and up to date collection will interest anyone involved in the study of American religion and history A Critical Realist's Theological Method Douglas W. Kennard, 2013-02-21 A Critical Realist's Theological Method explores a systematic theology method grounded in critical realism in the wake of Alister McGrath Imre Lakatos Nancey Murphy N T Wright and Dale Allison Kennard surveys philosophical and traditional theological approaches for contributions and limitations in order to set out a method for theology and science Kennard extends this method to a Thiselton Ricoeur hermeneutic that can fund insightful exegesis and Biblical theology in the wake of Ladd Dunn Vos and Goldingay This Biblical theology method is illustrated by wisdom literature the traditional reef of the discipline and then developed for the contributions toward systematic theology as Gabler had originally envisioned With contextualized Scripture sourcing most of the content for systematic theology the trajectory is shown in the subtitle Returning the Bible and Biblical Theology to be the Framer for Theology and Science The method is exampled in exegesis of creation texts which frame possibilities for science Likewise Biblical theology frames a bio ethics integration of psychology

and theology setting out a transactional model for psychological recovery with University of Chicago professor Paul Holmes A theology for peer review and work is also framed The Routledge Companion to the Practice of Christian Theology Mike Higton. Iim Fodor, 2015-03-24 This Companion introduces readers to the practice of Christian theology covering what theologians do why they do it and what steps readers can take in order to become theological practitioners themselves The volume aims to capture the variety of practices involved in doing theology highlighting the virtues that guide them and the responsibilities that shape them It also shows that the description of these practices virtues and responsibilities is itself theological what Christian theologians do is shaped by the wider practices and beliefs of Christianity Written by a team of leading theologians the Companion provides a unique resource for students and scholars of theology alike American Evangelicalism and the Problem of Affluence David A. Sims, 2009-06-01 This work presents an evangelical theology of the child nurtured in the context of American evangelicalism and affluence It employs an eclectic theological critical method to produce a theological anthropology of the affluent American evangelical child AAEC through interdisciplinary evangelical engagement of American history sociology and economics Sims articulates how affluence constitutes a significant impediment to evangelical nurture of the AAEC in the discipline and instruction of the Lord Thus the problem he addresses is nurture in evangelical affluence conceived as a theological anthropological problem Nurture in the cultural matrices of the evangelical affluence generated by technological consumer capitalism in the U S impedes spiritual and moral formation of the AAEC for discipleship in the way of the cross This impediment risks disciplinary formation of the AAEC for capitalist culture cultivates delusional belief that life consists in an abundance of possessions and hinders the practice of evangelical liberation of the poor on humanity s underside The result is the AAEC s spiritual moral lack in late modernity Chapter 1 introduces the problem of the AAEC Chapters 2 and 3 provide a diachronic lens for the theological anthropology of the AAEC through critical assessment of the theological anthropologies of the child in Jonathan Edwards Horace Bushnell and Lawrence Richards Chapters 4 and 5 constitute the synchronic perspective of the AAEC Chapter 4 presents an evangelical sociology of the AAEC drawing upon William Corsaro s theory of interpretive reproductions and chapter 5 constructs an evangelical theology of the AAEC through critical interaction with John Schneider's moral theology of affluence Chapter 6 Whither the AAEC concludes with a recapitulation of the work and a forecast of possible futures for the AAEC in the twenty first century The Old Religion in a New World Mark A. Noll, 2002 A foremost historian of religion chronicles the arrival of Christianity in the New World tracing the turning points in the development of the immigrant church which have led to today s distinctly American faith Edwards the Mentor Rhys S. Bezzant, 2019 Among his many accomplishments Jonathan Edwards was an effective mentor who trained many leaders for the church in colonial America but his pastoral work is often overlooked Rhys S Bezzant investigates the background method theological rationale and legacy of his mentoring ministry Edwards did what mentors normally do he met with individuals to discuss ideas and grow in skills But

Bezzant shows that Edwards undertook these activities in a distinctly modern or affective key His correspondence is written in an informal style his understanding of friendship and conversation takes up the conventions of the great metropolitan cities of Europe His pedagogical commitments are surprisingly progressive and his aspirations for those he mentored are bold and subversive When he explains his mentoring practice theologically he expounds the theme of seeing God face to face summarized in the concept of the beatific vision which recognizes that human beings learn through the example of friends as well as through the exposition of propositions In this book the practice of mentoring is presented as an exchange between authority and agency in which the more experienced person empowers the other whose own character and competencies are thus nurtured More broadly the book is a case study in cultural engagement for Edwards deliberately takes up certain features of the modern world in his mentoring and yet resists other pressures that the Enlightenment generated If his world witnessed the philosophical evacuation of God from the created order then Edwards's mentoring is designed to draw God back into an intimate connection with human experience Heaven in the American Imagination Gary Scott Smith, 2011-06-01 Drawing on an astounding array of sources including works of art music sociology psychology folklore liturgy sermons poetry fiction and devotional books Smith paints a sweeping provocative portrait of what Americans from Jonathan Edwards to Mitch Albom have thought about heaven Concepts of heaven he shows are ever changing constantly adapting to the spirit of the age In the colonial era heaven focused primarily on the glory of God Today many see it as a celestial entertainment center or a paradise where everyone can reach their full potential Ezekiel (Brazos Theological Commentary on the Bible) Robert W. Jenson, 2009-05-01 Pastors and leaders of the classical church such as Augustine Calvin Luther and Wesley interpreted the Bible theologically believing Scripture as a whole witnessed to the gospel of Jesus Christ Modern interpreters of the Bible questioned this premise But in recent decades a critical mass of theologians and biblical scholars has begun to reassert the priority of a theological reading of Scripture The Brazos Theological Commentary on the Bible enlists leading theologians to read and interpret Scripture for the twenty first century just as the church fathers the Reformers and other orthodox Christians did for their times and places In this addition to the series esteemed theologian Robert W Jenson presents a theological exegesis of Ezekiel The Creation of the British Atlantic World Elizabeth Mancke, Carole Shammas, 2015-10-15 Was the British Atlantic shaped more by imperial rivalries or by the actions of subnational groups with a variety of economic social and religious agendas The Creation of the British Atlantic World analyzes the interrelationship between these competing explanations for the development of the British Atlantic by examining migration patterns on both the macro and micro level It also scrutinizes the roles played by trade religion ethnicity and class in linking Atlantic borders and the increasingly complicated legal intellectual and emotional relationship between the British sovereign and colonial charterholders Contributors include Joyce E Chaplin John E Crowley David Barry Gaspar April Lee Hatfield James Horn Ray A Kea Elizabeth Mancke Philip D Morgan William M Offutt Robert Olwell Carole

Shammas Wolfgang Splitter Mark L Thompson Karin Wulf Avihu Zakai

The American journal of theology , 1897

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