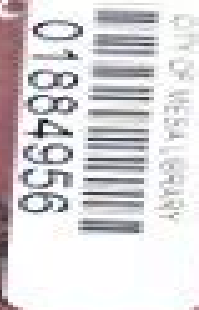
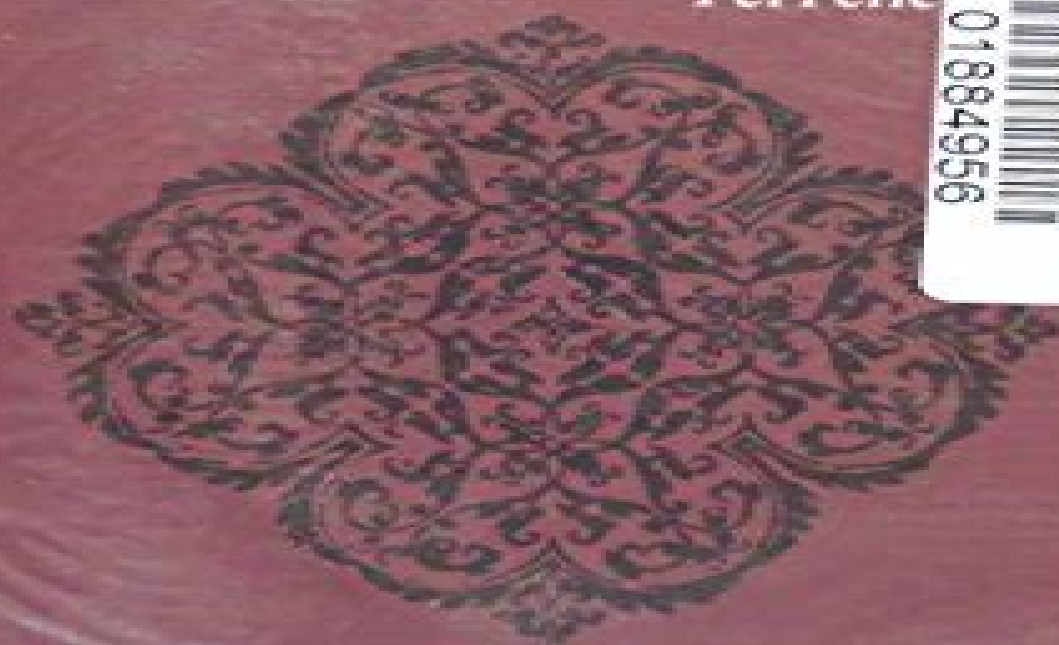


Jonathan Edwards  
*Art and the Sense of the Divine*  
Terrence



# Jonathan Edwards Art And The Sense Of The Heart

**John Cunningham**



## **Jonathan Edwards Art And The Sense Of The Heart:**

*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

**Jonathan Edwards on Art and the Sense of the Heart** Terrence Erdt, 1977 **Reading Jonathan Edwards** M.X. Lesser, 2008-02-13 This compilation of reader response to Jonathan Edwards spanning 276 years includes a reprint of two earlier works Jonathan Edwards A Reference Guide 1981 and Jonathan Edwards An Annotated Bibliography 1994 and the publication of a third a gathering of commentary from 1994 to 2005 Nearly 140 essays have been added to the first and second works while the last new gathering which includes a celebration of the tercentenary of Edwards s birth adds another 700 to the whole The text preserves the pattern of arranging items alphabetically within a given year and of recording cross references Essays in a collection are annotated serially rather than alphabetically Each of the three sections is self contained with an introduction and annotated bibliography of its own Adding to the immense value of this work to Edwards scholars are the chronology of Edwards s works listed by date and by short and long title which precedes the entire work and the three comprehensive indexes of authors and titles of subjects and additions to the previous volumes

**Jonathan Edwards on the Experience of Beauty** Dr. Louis J. Mitchell, 2016-07-29 Jonathan Edwards on the Experience of Beauty relates Edwards idea of beauty to his understanding of the psychology of religious experience In his vocabulary of the language of beauty Edwards articulates a traditional understanding of beauty in the various relations that constitute primary and secondary beauty All beauty however is ultimately founded on the beauty of God s Trinitarian being Edwards concept of the sense of the heart related to his psychology of religious experience is articulated as an infusion of God s beauty This experience results in a new perception and manifestation of holiness and beauty in the lives of the saints both individually and corporately True believers are to be proportioned Christians showing forth beauty in their affections Edwards explicated this perspective in sermons treatises especially Religious Affections and in a number of cases he presented including the religious experiences of David Brainerd Sarah Edwards and his own awakening and conversion In these cases the language of beauty plays a prominent descriptive role In summary Jonathan Edwards on the Experience of Beauty shows the importance of Edwards idea of beauty for his understanding of genuine religious experience Edwards defines true or genuine religion as an experience of God s beauty

that becomes manifested in the beauty of the affections Further in articulating that understanding he utilized the vocabulary of his language of beauty For Jonathan Edwards beauty is the structure of genuine religious experience Jonathan Edwards on God and Creation Oliver Crisp,2012-12-06 In Jonathan Edwards on God and Creation Oliver Crisp considers two central themes in Edwards s thought namely his doctrine of God and his understanding of the created order and how God and creation interrelate Crisp argues that Edwards offers some truly original insights on these twin loci that have important implications for current theological discussion What emerges is a picture of Edwards s understanding of God s relationship to the created order that differs in important respects from those offered by several influential recent interpreters Crisp does not flinch from showing where Edwards made mistakes as well as where he offers fresh insights Edwards is shown to be at once relevant to current discussion of issues like perfect being theology panentheism divine freedom or union with Christ while remaining something of an idiosyncratic figure whose idealism and commitment to an uncompromising theological determinism can seem out of step with certain modern sensibilities But argues Crisp even if we disagree with the conclusions Edwards reaches which sometimes jar with our own intuitions about the divine nature or the created order the clarity rigor and sheer originality of his thinking offer an important set of themes and ideas with which contemporary theologians can fruitfully engage as they set about the task of constructive theology **"The Eyes of Your Heart"** Alison Searle,2009-04-01 This book develops a theory of imagining biblically that explores the contributions scripture can make to a new way of thinking about creativity reading interpretation and criticism The methodology employed in order to demonstrate this thesis consists of a theoretical exploration of current theological understandings of the imagination and their implications within the fields of literary studies The biblical texts locates the function generally defined as imagination in the heart the eyes of your heart Ephesians 1 18 This book assesses what the biblical text as a literary and religious document contributes to the concept of imagination Due to the eclectic nature of the individual books that comprise the scriptural canon the text is considered primarily in terms of its overarching metanarrative language genres and theological propositions Tracing the various trajectories the biblical text opens up and the ways in which they intersect with and modify post Romantic assumptions about the imagination reconfigures traditional definitions of this concept A Calvinistic evangelical hermeneutic is deployed to establish a theoretical concept of what it means to imagine biblically This is further substantiated by a comparative study of authors ranging from the seventeenth to the twentieth centuries John Bunyan Samuel Rutherford Jane Austen Charlotte Bronte and C S Lewis Each author s chapter incorporates a close reading of a key text which concretely examines various trajectories of imagining biblically including creativity faith morals narrative Romanticism and eschatology The conclusion returns to the biblical text and draws these elements together with a definition of the concept of imagining biblically and its implications for literary studies Jonathan Edwards's Moral 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     *Encounters with God* Michael James McClymond,1998 Among the topics considered are spiritual perception metaphysics spirituality ethics history and apologetics BOOK JACKET     Jonathan Edwards and the Trinitarian Shape of Beauty John Cunningham,2015-06-02 This dissertation is a theological analysis of the trinitarian shape of Jonathan Edwards aesthetics of beauty The contributions of this dissertation lie chiefly in three areas The primary aim of this study is to advance the burgeoning field of the study of Jonathan Edwards by elucidating his views of beauty In so doing I present him as a rich source for the theological engagement of beauty which could serve not only the field of Edwards studies but also that of theological aesthetics more broadly     **The Holy Spirit and Christian Formation** Diane J. Chandler,2016-12-05 This volume discusses the importance of a multidimensional and multidisciplinary approach to Christian formation based upon godly love and the imago Dei Latin image of God Grounded biblically and theologically this interdisciplinary collection offers perspectives drawn from spirituality ethics philosophy psychology counselling ecclesiology physical health sciences and leadership studies Contributors address spiritual emotional and psychological formation while highlighting how suffering has the potential to draw one closer to God and others The book also details vocational development appropriate stewardship of the physical body and the ways in which the Eucharist sacramentally contributes to the process of formation The book concludes with a call for further exploration of additional research trajectories not the least of which is how Christian formation contributes to the missio Dei the mission of God     **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     **The Renewal of the Heart Is the Mission of the Church** Gregory S Clapper,2011-10-27 John Wesley has arguably influenced more American Christians than any other Protestant interpreter One reason for this wide influence is that Wesley often spoke about the heart and its affections that realm of life where all humans experience their deepest satisfactions as well as some of their deepest conundrums However one of the problems of interpreting and appropriating Wesley is that we have been blinded to Wesley s actual views aboutJohn Wesley has arguably influenced more American Christians than any other Protestant interpreter One reason for this wide influence is that Wesley often spoke about the heart and its affections that realm of life where all humans experience their deepest satisfactions as well as some of their

deepest conundrums However one of the problems of interpreting and appropriating Wesley is that we have been blinded to Wesley's actual views about

**Character** Christian B. Miller, R. Michael Furr, Angela Knobel, William Fleeson, 2015 This collection contains some of the best new work being done on the subject of character in philosophy, theology, and psychology From a virtual reality simulation of the Milgram shock experiments to an understanding of the virtue of modesty in Muslim societies these 31 chapters significantly advance our understanding of character

**The Bloomsbury Encyclopedia of the American Enlightenment** Mark G. Spencer, 2015-02-26 The first reference work on one of the key subjects in American history filling an important gap in the literature with over 500 original essays

Jonathan Edwards's Apologetic for the Great Awakening Robert Davis Smart, 2011-06-06 In the 1740s Jonathan Edwards emerged as the New Light proponent of the claim that the Great Awakening was in the main a true work of the Spirit of God Conversely Charles Chauncy led the Old Lights in opposition by offering criticisms of the Awakening In this book Robert Davis Smart examines Edwards's defense of the revival with particular attention to Chauncy's criticisms which have often been acknowledged but not previously subjected to thorough analysis He sets forth historical and contextual factors that shaped Edwards and his generation shows how Edwards emerged as a leader of the revival from its early days and offers an updated survey of the modern attempts to interpret the Awakening theologically, sociologically, and historically Here is a detailed treatment of the contrasting perspectives of Edwards and Chauncy an extensive analysis of their major works regarding the revival an able assessment of the essential issues raised by the debate and an evaluation of the significant contributions of these men Table of Contents Introduction to Edwards's Historical Context Chapter One Jonathan Edwards and the Great Awakening Chapter Two Interpretations of the Awakening Chapter Three The Distinguishing Marks and Some Thoughts Chapter Four Chauncy's Seasonable Thoughts Chapter Five Edwards's Final Response to Chauncy Conclusion The Debate and Its Legacy

*Gender and Morality in Anglo-American Culture, 1650-1800* Ruth H. Bloch, 2003-02-10 NEW ESSAYS TRACE DEVELOPMENT OF INTERCONNECTED IDEAS ABOUT GENDER MORALITY

Of Liberty and Necessity James A. Harris, 2005-05-19 In *Of Liberty and Necessity* James A. Harris presents the first comprehensive account of the free will problem in eighteenth century British philosophy Harris proposes new interpretations of the positions of familiar figures such as Locke, Hume, Edwards, and Reid He also gives careful attention to writers such as William King, Samuel Clarke, Anthony Collins, Lord Kames, James Beattie, David Hartley, Joseph Priestley, and Dugald Stewart who while well known in the eighteenth century have since been largely ignored by historians of philosophy Through detailed textual analysis and by making precise use of a variety of different contexts Harris elucidates the contribution that each of these writers makes to the eighteenth century discussion of the will and its freedom In this period the question of the nature of human freedom is posed principally in terms of the influence of motives upon the will On one side of the debate are those who believe that we are free in our choices A motive these philosophers believe constitutes a reason to act in a particular way but it is up to us which motive we act upon On the

other side of the debate are those who believe that on the contrary there is no such thing as freedom of choice According to these philosophers one motive is always intrinsically stronger than the rest and so is the one that must determine choice Several important issues are raised as this disagreement is explored and developed including the nature of motives the value of indifference to the will s freedom the distinction between moral and physical necessity the relation between the will and the understanding and the internal coherence of the concept of freedom of will One of Harris s primary objectives is to place this debate in the context of the eighteenth century concern with replicating in the mental sphere what Newton had achieved in the philosophy of nature All of the philosophers discussed in *Of Liberty and Necessity* conceive of themselves as experimental reasoners and when examining the will focus primarily upon what experience reveals about the influence of motives upon choice The nature and significance of introspection is therefore at the very centre of the free will problem in this period as is the question of what can legitimately be inferred from observable regularities in human behaviour

**Salvaging Wesley's Agenda** Kevin Twain Lowery, 2008-03-15 Kevin Twain Lowery believes that two of John Wesley s most distinctive doctrines his doctrines of assurance and Christian perfection have not been sufficiently developed Rather these doctrines have either been distorted or neglected Lowery suggests that since Wesleyan ethics is centered on these two doctrines they need to be recast in a schema that emphasizes the cognitive aspects of religious knowledge and moral development *Salvaging Wesley s Agenda* constructs such a new framework in three stages First Lowery explores Wesley s reliance upon Lockean empiricism He contends that Wesleyan epistemology should remain more closely tied to empirical knowledge and should distance itself from mystical and intuitionist models like Wesley s own spiritual sense analogy Second examining the way that Wesley appropriates Jonathan Edwards s view of the religious affections Lowery shows that Wesleyan ethics should not regard emotions as something to be passively experienced Rather emotions have cognitive content that allows them to be shaped Third Lowery completes the new framework by suggesting ways to revise and expand Wesley s own conceptual scheme These suggestions allow more of Wesley s concerns to be incorporated into the new schema without sacrificing his core commitments The final chapter sketches the doctrines of assurance and perfection in the new framework Assurance is based on religious faith and on self knowledge both empirical and psychological and perfection is understood in a more teleological context The result is a version of Wesleyan ethics more faithful to Wesley s own thought and able to withstand the scrutiny of higher intellectual standards [Moral Discernment in the Christian Life](#) James M.

Gustafson, Theodoor Adriaan Boer, Paul E. Capetz, 2007-01-01 James M Gustafson has been a leading and formative figure in the field of Christian ethics over the past fifty years His many contributions to theological ethics have helped to define and shape ethical thinking by Christians who reflect on great moral issues Gustafson s work must be dealt with by all students in this discipline and his perceptive insights have given clarity and guidance to the process of moral discernment The essays collected here are ones that have had a significant impact on discussions and debates over recent decades The Library of

Theological Ethics series focuses on what it means to think theologically and ethically It presents a selection of important and otherwise unavailable texts in easily accessible form Volumes in this series will enable sustained dialogue with predecessors though reflection on classic works in the field     **Andrew Fuller and the Evangelical Renewal of Pastoral Theology**

Keith Grant, 2014-07-08 An exploration of the pastoral theology of Andrew Fuller 1754 1815 suggests that evangelical renewal did not only take place alongside the local church missions itinerancy voluntary societies but also within the congregation as the central tasks of dissenting pastoral ministry became in the words of one diarist very affecting and evangelical How did evangelicalism transform dissenting and Baptist churches in the eighteenth century Is there a distinctively congregational expression of evangelicalism And what contribution has evangelicalism made to pastoral theology renewal did not only take place alongside the local church missions itinerancy voluntary societies but also within the congregation as dissenting pastoral ministry became in the words of one diarist very affecting and evangelical



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