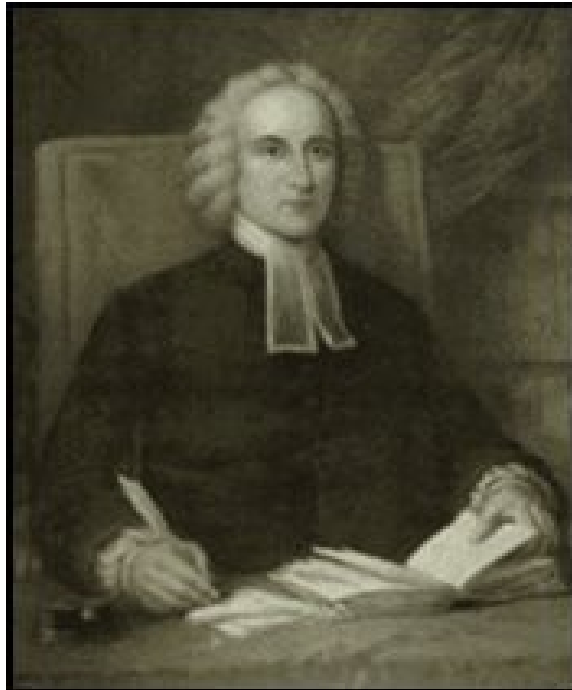


Reading Jonathan Edwards Handbook



“As Edwards saw it,
the discipline of work was part of his worship of God,
an offering of his time to God. Moreover,
huge amounts of work were directed toward knowing the ways of God.
In addition to carefully crafting lengthy sermons each week,
he was deeply engaged in biblical study,
a daily activity that produced several major notebooks
filled with his tiny writing.”

Jonathan Edwards: A Life, by George M. Marsden, p 133

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Introduction

This handbook is designed to aid one in reading Jonathan Edwards.

There are three collections of JE material.

1. *The Works of Jonathan Edwards from Yale* (TWJE).

This helps one both read the TWJE and/or buy the various volumes.

2. The electronic version of *The Works of Jonathan Edwards from Yale*.

This electronic version of TWJE is in PDF (Portable Document Format).

3. Miscellaneous Jonathan Edwards Material.

This material is a collection of JE material from various sources and over several decades.

The database/index in this handbook identifies and coordinates the JE material.

The appendices give very helpful material to the reader of JE.

Why Read Jonathan Edwards?

Because many lives have been changed by reading JE.

God's ownership and use of JE is unquestioned.

Because JE is not hard to read.

Readers of JE need no special education. His vocabulary is not as technical as one would expect. The challenge with JE is not his terms or jargon but his concepts. JE uses ordinary language to express profound and powerful concepts. It just takes practice.

Because of JE's place in history.

JE died in 1758 and the declaration of independence was signed 18 years later in 1776. His ministry was to the founding generation of our country. His place in history and how it contributed to the developing of the American thought, life and theology is more tangible than the average person knows. Many of those that have specialized in the segment of history have realized how influential he was on the American mind.

Because of JE's committed life.

JE's intimacy with God was his real secret. Perhaps more than any other theologian JE had the mind of God and the anointing of His Spirit. Life in the colonial American frontier in 1700s was conducive to a more secluded, contemplative and intimate life with God. JE seems to have made the most of this.

We get some understanding of the degree of commitment that the man had when we examine his resolutions and his personal narrative. Both of these are in the **Appendices**. As we read JE it might be good to re-read and mediate on his resolutions. We have included them in this handbook for that purpose.

Where to start

The most famous sermon church history is JE's sermon *Sinners in the Hands of an Angry God*. This gives a false representation of JE. He is not just a hellfire and brimstone preacher. He has a lot of sobering and strong things to say about sin and judgment. But—he also has many profound things to say about heaven, love, Holy Spirit, Trinity, and death of Christ.

JE is very often associated with the subject of “Revival”. There is good reason for this. One can learn a lot about “revival” from JE even though much of his material on the subject is more on the corrective and apologetic aspect of revival. One might be tempted to question the value of revival after reading JE on the subject.

Where should a pastor start reading? The **sermons** are probably the best place. They are shorter and easier to read and offer a large variety of topics. It is easy to get confused in a 300 page treatises from JE.

In the Yale Set the Sermons are in These Volumes		
Volume	For the Years	Number
10	1720 - 1723	21
14	1723 - 1729	20
17	1730 - 1733	18
19	1734 - 1738	32
22	1739 - 1742	35
25	1743 - 1758	39

This totals to 165 sermons. Other publications have sermons not in the Yale set. See “Index to The Works of Jonathan Edwards” at the end of this handbook. These 165 sermons may be viewed, read and download at <http://edwards.yale.edu/research/browse>. Click on one of the volume numbers in the table and you will see the sermons in that volume.

These six volumes of sermons could be a good way to learn JE. Volume 10 has “General Introduction to the Sermons: Jonathan Edward's Art of Prophesying” (v10 3-258) a 256 page analysis of JE's preaching style. In addition each of the six volumes have preface to that time period. This will help the reader understand the context in which JE was preaching. Also, each sermon has an introduction by the editor specifically for that sermon.

Where should a theologian start reading? The larger works that are of special interest i.e. “Original Sin”, “Justification”, “The Miscellanies”, “Writings on the Trinity, Grace, “The Nature of True Virture and Faith”.

Topically, a good place to start is with JE's treatment of the subjects of grace, love, Holy Spirit, Trinity and Christ's Sacrifice.

We suggest that one not start with one of his long treatises. But rather start with individual sermons that you have prayerfully selected.

The introductory and critical material in the Yale edition is very good preparation to read JE.

Specific Suggestions for Reading Jonathan Edwards

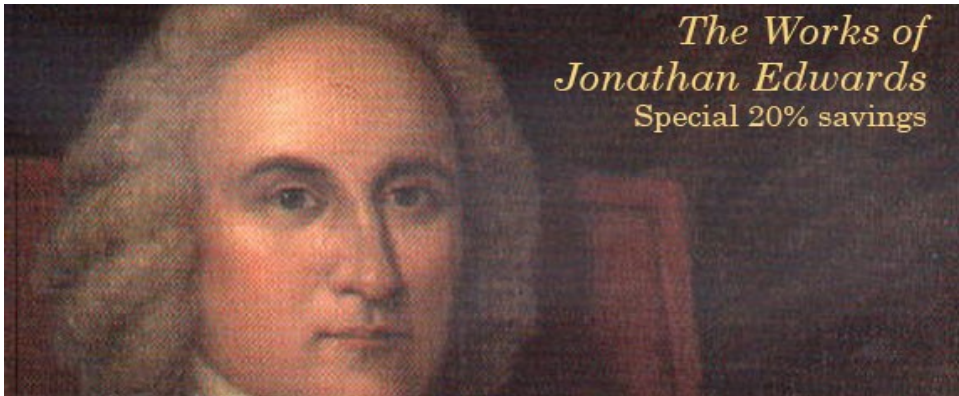
A Divine and Supernatural Light (TWJE,v14 67-96)
 A Dissertation Concerning The End For Which God Created The World (TWJE,v8 403-536)
 All True Grace in the Heart Tends to Holy Practice in the Life (In Miscellaneous Folder)
 Blessed Struggle (TWJE, v 19, 418)
 Christians a Chosen Generation (TWJE,v17 273-328)
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 Equality of the Persons of the Trinity (TWJE,v21 145-148)
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 Honey from the Rock (TWJE,v17 121-138)
 Justification by Faith Alone (TWJE,v19 143-242)
 Nothing Upon Earth Can Represent the Glories of Heaven (TWJE,v14 33-160)
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 Praying for the Spirit (TWJE,v22 211-223)
 Pressing Into The Kingdom Of God (TWJE,v19 272-304)
 Safety, Fullness, and Sweet Refreshment, to be Found in Christ (In Miscellaneous Folder)
 Seeking After Christ (TWJE,v22 289-297.)
 Striving After Perfection (TWJE,v19 680-703)
 The Everlasting Love of God (TWJE,v19 473-490)
 The Importance and Advantage of a Thorough Knowledge of Divine Truth (TWJE,v22 80-102)
 The Sole Consideration, That God Is God, Sufficient to Still All Objections to His Sovereignty (In Miscellaneous Folder)
 The Spirit of the True Saints Is a Spirit of Divine Love (In Miscellaneous Folder)
 The Threefold Work of the Holy Ghost (TWJE,v14 371-436)
 Treatise on Grace (TWJE,v21 149-197)
 True Grace Distinguished From The Experience Of Devils (TWJE,v25 605-640)

I. Three Different Collections

There are three different collections of Jonathan Edwards's material referenced in this handbook.

- 1.** *The Works of Jonathan Edwards from Yale* (TWJE)
Twenty six hardbound volumes published by Yale Publication. 26 vols 16,919 pages
- 2.** The electronic version of *The Works of Jonathan Edwards from Yale* in PDF format.
- 3.** Miscellaneous Jonathan Edwards Material.

1. The Works of Jonathan Edwards from Yale



Jonathan Edwards

<http://edwards.yale.edu/>

"The Jonathan Edwards Project is the first of its kind—a comprehensive, exhaustive effort to produce an online archive of all of Edwards' sermons, treatises, letters and musings to serve the needs of anyone who cares to know the man. To date, no other university or institute has attempted to transcribe, computerize and then post online the complete works of any one historical figure. . . . Though he may never attain the rock-star status of George Washington, with the Yale project, Edwards will live forever.—Adrian Brune, *Hartford Courant*

United States 1-800-405-1619 1-800-406-9145
TriLiteral 100 Maple Ridge Dr. Cumberland, RI 02864-1769 U.S.A.

"The *Works of Jonathan Edwards* was initially conceived by renowned literary historian Perry Miller in 1953. Its aim was to publish a modern critical edition of Edwards' published and unpublished works, issued in book form by [Yale University Press](#). Twenty-six volumes, along with *A Jonathan Edwards Reader* (1995) and *The Sermons of Jonathan Edwards: A Reader* (1999), have been released.

"But even with the Edwards *Works* amounting to a 26-volume letterpress series, less than half of Edwards's total writings was available. To provide the entirety of Edwards's corpus on a global basis, we have created the *Works of Jonathan Edwards Online (WJE Online)*, a digital environment that supports and assists the research, reading, and teaching of Edwards's writings, primarily through a comprehensive, searchable online database that contains the series published by Yale University Press but also tens of thousands of pages of unpublished computerized transcripts--sermons, notebooks, essays, letters, and personalia--that the Jonathan Edwards Center has on file. Complementing these primary texts are reference works, secondary works, chronologies, and audio, video, and visual sources. Simply put, no comparable digital resource for an American religious figure exists.

About the Jonathan Edwards Center The Jonathan Edwards Center at Yale University (JEC) came into being in October 2003, on the three-hundredth anniversary of Jonathan Edwards' birth.

The JEC grew out of the offices of the *Works of Jonathan Edwards*, the contemporary critical print edition of selections from the Edwards papers.”

“In 2003, in anticipation of the completion of the publication of *The Works of Jonathan Edwards* letterpress volumes, the birth of the Jonathan Edwards Center was announced. The JEC exists to support research and inquiry into the life and writings of the man often dubbed "America's Theologian." The primary vehicle by which we do this work is the publication of the *Works of Jonathan Edwards Online*, a comprehensive, fully-searchable, critical, annotated online edition of the papers of Jonathan Edwards, a corpus of some 100,000 pages of sermons, notebooks, letters, and treatises. The *WJE Online* edition, housed at the Jonathan Edwards Center and its international offices, is integrated with Scripture citations, primary sources--referenced by Edwards--and relevant scholarly books and articles.”

From: <http://edwards.yale.edu/about-us>

The following material, “*The Works of Jonathan Edwards*” can be found at:

<http://edwards.yale.edu/research/browse>

You can read and/or copy the material to your computer. To copy use the clipboard or copy and past function. (The footnotes are hyper-linked from the text to the note and back from the note to the text. Since this works only in the electronic form the footnotes will be very difficult to find in printed form. For the printed form the notes would need to be repositioned to their appropriate Yale pages. In the electronic version much of the material has already had this modification made.)

The Set is 26 volumes that delivers about half of what Jonathan Edwards (JE) wrote.

The Yale edition is the ultimate in readability, accuracy and critical treatment.

The 26 volume set described below (see table of contents of the individual volumes below) can be viewed and/or downloaded at <http://edwards.yale.edu/research/browse>. The use of the table of contents of the 26 volumes will help one find the material desired at this web site.

Dates, sizes, price of the 26 volumes

Examine the “table of contents” of the volumes below and when you find a sermon or article you want to read or bring it your computer. Identify the volume the material is in and then go to the above link and open that volume.

<i>The Works of Jonathan Edwards</i> Yale Edition				
Volume	Title	Date	Pages	Price
1	Freedom of the Will	1957	506	\$110
2	Religious Affections	1959	526	\$110
3	Original Sin	1970	464	\$110
4	The Great Awakening	1972	607	\$110
5	Apocalyptic Writings	1977	481	\$100
6	Scientific and Philosophical Writings	1980	443	\$110
7	The Life of David Brainerd	1984	620	\$110
8	Ethical Writings	1989	808	\$120
9	A History of the Work of Redemption	1989	602	\$110
10	Sermons and Discourses, 1720-1723	1992	688	\$110
11	Typological Writings	1993	432	\$100
12	Ecclesiastical Writings	1994	674	\$110
13	“The Miscellanies”, Entry Nos. a-z, 1-500	1994	596	\$110
14	Sermons and Discourses, 1723-1729	1997	590	\$110
15	Notes on Scripture	1998	674	\$110
16	Letters and Personal Writings	1998	878	\$100
17	Sermons and Discourses, 1730-1733	1999	496	\$110
18	The "Miscellanies," 501-832	2000	592	\$110
19	Sermons and Discourses, 1734-1738	2001	864	\$110
20	The "Miscellanies," 833-1152	2002	592	\$110
21	Writings on the Trinity, Grace, and Faith	2002	592	\$110
22	Sermons and Discourses, 1739-1742	2003	608	\$110
23	The "Miscellanies," 1153-1360	2004	784	\$110
24	The Blank Bible (2 books)	2006	1472	\$220
25	Sermons and Discourses, 1743-1758	2006	816	\$100
26	Catalogues of Books	2008	512	\$95
Total			16,919	\$2,925

These 26 volumes can be purchased from Yale Publication at a 20% discount. Some of the volumes can be purchased from **Amazon** new or used at less than the the Yale 20% discounted price. These volumes can be viewed and down loaded at: <http://edwards.yale.edu/research/browse>.

Comparative Cost of JE Material

Compare the cost of buying the *The Works of Jonathan Edwards* Yale edition (TWJE) in book form from Yale Press with the cost of printing the material from the electronic format.

Book Purchasing

The cost of the 26 volume set is \$2,925 (not counting the shipping or tax on the purchase) and the total number of pages are 16,919 or $\$2,925 / 16,919 = \0.17 per page. Each of books have an index which is about 5% of the pages so the readable pages would be 16,919 less 5% or 16,073. The cost per page of buying the material $\$2,925 / 16,073$ would be **\$0.18 per page**.

Computer Printing

With word processor formatting it takes 23 printing pages to produce 18 (18/23) pages of TWJE books, so it take 27.8% more computer pages to print the book pages, so the 16,073 TWJE pages would take 20,541 computer pages to print from e form.

The HP ink cartage that is suppose to print 700 pages is \$33, \$33 divided by 700 would be **\$0.047** per page ink cost.

The paper is cost is \$3 for 500 8.5x11 sheets from Wal-Mart, \$3 divided by 700 would be **\$0.006**.

Ink cost of \$0.047 plus paper cost of \$0.006 = **\$0.053 printing cost for each page**.
The computer printing cost of TWJE set is $\$0.053 \times 20,541$ or **\$1,088**.

The Difference

Cost per page difference is \$0.18 less \$0.053 or \$0.127. ($20,541 \text{ pages} \times \$0.053 = \$1,088$).
Book purchase cost of TWJE 26 volume set \$2,925 less \$1,088 would be \$1,917.

This is a 70% reduction in cost.

If one gets the 20% discount referenced on the Yale website then \$2.925 now becomes \$2,340. Now add \$3 shipping for each book ($\$3 \times 26$) or \$\$78 and you have \$\$2,418. With this discounted price of \$\$2,418 the e form printing of \$1,088 is a 55% savings.

These calculations assume that one would be printing the entire TWJE set which is not the case, one would be only printing what he read. (Some would not even print, they would read the material on the computer screen, this would be 100% reduction in cost of JE material) Also, the computer printed page is easier to read and allows for highlighting and annotating and can be archived in 3 ring binders.

Is the teaching of Jonathan Edwards worth it? **Yes. It is worth it** either way you get it.

Volume 1: Freedom of the Will

Edited by Paul Ramsay
1957 506 pp. Cloth ISBN: 9780300008487

This inaugural volume in *The Works of Jonathan Edwards* is his major contribution to theology and stands as a leading document on Calvinist thought. Mr. Ramsey's introduction provides a fresh analysis of Edwards' theological position, includes a study of his life and the intellectual issues in the America of his time, and examines the problem of free will in the philosophical context of today and in connection with Leibniz, Locke, and Hume.

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Volume 2: Religious Affections

Edited by John E. Smith
1959 526 pp. Cloth ISBN: 9780300009668

This volume contains Edwards' most mature and persistent attempt to judge the validity of the religious development in eighteenth-century America known as the Great Awakening. In developing criteria for such judgment he attacked at the same time one of the fundamental questions facing all religion: how to distinguish genuine from spurious piety? The Awakening created much bitter controversy; on the one side stood the emotionalists and enthusiasts, and on the other the rationalists, for whom religion was essentially a matter of morality or good conduct and the acceptance of properly formulated doctrine. Edwards, with great analytical skill and enormous biblical learning, showed that both sides were in the wrong. He attacked both a "lifeless morality" as too pale as to be the essence of religion, and he rejected the excesses of a purely emotional religion more concerned for sensational effects than for the inner transformation of the self, which was, for him, the center of genuine Christianity.

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Volume 3: Original Sin

Edited by Clyde A. Holbrook
1970 464 pp. Cloth ISBN: 9780300011982

The controversy over human deprivation which raged throughout the eighteenth century was no mere intramural squabble among theologians but an important phase of the evolution in Western man's estimate of his nature and potentialities. By the time Jonathan Edwards entered the lists to champion the hated doctrine of original sin, he saw himself as not only defending a particular dogma but also combating an increasingly dominant drift of opinion which had already engulfed much of Europe and was encroaching dangerously upon America.

John Taylor's treatise was perhaps the boldest and most impressive assault on the doctrine which more than any other contradicted the Enlightenment view of man, and it haunted Edwards throughout all the pressing duties and personal hardships of the years just before and during his sojourn at Stockbridge. Ultimately, he was able to develop a thorough rebuttal of Taylor which focused on three major issues: the fact and nature of original sin, its cause and transmission, and God's responsibility for man's sinfulness.

First published in 1758, *The Great Christian Doctrine of Original Sin Defended* went through at least 13 separate editions and was included in all collected editions of Edwards' works. The text of the first edition has now been brought into accord with the principles of the Yale Edition, making full use of all relevant manuscript materials. Mr. Holbrook's comprehensive Introduction and annotations provide detailed information about the sources, development, and reception of the work.

Clyde A. Holbrook is William H. Danforth Professor of Religion at Oberlin College.

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Volume 4: The Great Awakening

Edited by C. C. Goen

1972 607 pp. Cloth ISBN: 9780300014372

Interpreting the Great Awakening of the eighteenth century was in large part the work of Jonathan Edwards; whose writings on the subject defined the revival tradition in America. Moving from sensitive descriptions of "the Surprising work of God" in conversion to a consuming quest for the essence of true religion, and threading his way through mounting controversies over "errors in doctrine and disorders in practice," Edwards sought to locate an authentic core of evangelical experience, to define it in terms of biblical faith and psychological insight, and to defend it against both overheated zealous and rationalistic critics. The tracts that unfold his thoughts, presented here (with related correspondence) for the first time in accurate critical texts, document a movement so significant for the American character that it has been called "our national conversion."

In a carefully researched introduction, C.C. Goen identifies the "Arminian threat" to which the Northampton pastor responded at the onset of the Awakening, and traces Edwards' understanding of vital religion as it developed in the ambiguous context of revivalism. Mr. Goen's study also illuminates little-known aspects of *A Faithful Narrative* and describes the haphazard way in which that important work reached its eager audience.

C.C. Goen, author of *Revivalism and Separatism in New England, 1740-1800 (1962)*, is professor of church history at the Wesley Theological Seminary in Washington, D.C.

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Volume 5: Apocalyptic Writings

Edited by Stephen J. Stein
1977 481 pp. Cloth ISBN: 9780300019452

This edition presents the first text of Jonathan Edwards' private commentary on the book of Revelation. Written over a period of thirty-five years, Edwards' notebook reveals his lifelong fascination with apocalyptic speculation (including its bizarre aspects) and his persistent conviction concerning the usefulness of the visions in the life of the Christian church.

In this volume is also published the first complete edition (since the eighteenth century) of the *Humble Attempt* (1748)—the call for united prayer that was Edwards' response to the decline in religious fervor after the Great Awakening. In his Introduction and commentary, Stephen J. Stein examines the development of Edwards' apocalyptic interests in the light of the situation in the eighteenth century, showing also how Edwards' private judgments on the book of Revelation affected his personal and theological activity. Together the texts and the Introduction illuminate a hitherto inadequately explored facet of Edwards' religious thought.

With this volume, the Yale edition of the Works of Jonathan Edwards inaugurates the publication of Edwards' major manuscripts. Here, and in subsequent volumes, the massive body of Edwards' manuscripts materials (including letter, sermons, and Miscellanies) will be made available for the first time.

Stephen J. Stein is associate professor of religious studies at Indiana University.

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Volume 6: Scientific and Philosophical Writings

Edited by Wallace E. Anderson

1980 443 pp. Cloth ISBN: 9780300022827

This volume contains two major manuscript notebooks of Jonathan Edwards—"Natural Philosophy" and "The Mind"—as well as a number of shorter manuscript writings connected with his scientific interests and philosophical development. Several of the shorter papers have not previously been published, notably Edwards' letter on the "flying" spider (hitherto known only in a draft version), an essay on light rays, and a brief but important set of philosophical notes written near the end of his life. Wherever possible the works have been newly transcribed from manuscript originals. Wallace Anderson has collected, edited, and presented them here in a thoroughly authentic and readable text.

Each of the major works in this volume and each group of related writings are preceded by detailed discussion of manuscript sources and dates. In his introduction Anderson makes these the basis for a revised account of the chronology of Edwards' early writings and a deeper investigation of their biographical and historical context. Also included in the introduction are a new appraisal of Edwards' efforts and achievements in science and an analysis of the developmental of his philosophical views. Anderson concludes from his research that Edwards was an enthusiastic, though untrained, investigator in the Newtonian tradition and that he grappled with the major metaphysical problems raised by this tradition. The papers reveal with special clarity the fertile and inquiring mind of our leading eighteenth-century philosopher-theologian.

Contents Volume 6

Wallace E. Anderson is associate professor of philosophy at Ohio State University.

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Volume 7: The Life of David Brainerd

Edited by Norman Pettit
1984 620 pp. Cloth ISBN: 9780300030044

Edwards' *Life of David Brainerd* is a rare, almost forgotten document depicting life in pre-Revolutionary America during the period when religious enthusiasm swept the colonial frontier. From 1743 to 1747 Brainerd had been a missionary to the Indians. Riding alone, thousands of miles on horseback, he kept a journal of daily events that he continued until the week before he died, at the age of twenty-nine, in Edwards' house.

Published in 1749, the *Life of Brainerd* became a spiritual classic in its own time. As the first popular biography to be published in America, it went through numerous editions and has been reprinted more frequently than has any other of Edwards' works. But what has not until now been known is that Edwards made drastic alterations in the original text. He shaped the narrative events to fit his own needs, presenting Brainerd as an example of a man who by example and deed opposed the rationalist, Arminian stance. Because the Yale edition is the first to print that portion of Brainerd's manuscript that survives, set in parallel columns with Edwards' text, these alterations can readily be discerned.

This edition of *The Life of David Brainerd*, the first complete, fully annotated edition ever to be compiled, includes related correspondence as well as an endpaper map of Brainerd's travels. The editor's introduction describes the place of Brainerd's diary in Edwards' life and thought, and provides ample historical background.

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Volume 8: Ethical Writings

Edited by Paul Ramsay
1989 808 pp. ISBN: 9780300040203

This volume contains two major works of Jonathan Edwards: an unpublished text of a series of sermons he preached in 1738, known as *Charity and Its Fruits*, and his *Two Dissertations: I. Concerning the End for Which God Created the World and II. On the Nature of True Virtue*, published posthumously in 1765. Together these writings set out the principles of Edwards' ethical reflections.

The text of the sermon series is drawn from three sources. The primary text is an early nineteenth-century transcription of Edwards' sermon booklets now in the Andover-Newton Theological School's collection. Passages published in Tyron Edwards' 1852 edition, and partial transcriptions by Joseph Bellamy found in three fragments among his papers, have been used where the Andover copy is incomplete. The Bellamy fragments are reproduced in their entirety in a critical appendix, along with examples showing the editor's use of the three sources in construing this definitive text for the Yale edition.

End of Creation and *True Virtue*, intended by Edwards to be read together, are shown here to be closely related to Edwards' other writings. Paul Ramsey's introduction points out that Edwards returned again and again to these topics in his *Miscellanies*, where he identifies penultimate versions of both treatises and traces the development of Edwards' ideas. Thus the reader is able to follow Edwards' most profound reflections about God and the moral dimensions of his creations.

This is one of the most wide-ranging theological and philosophical volumes projected in the Yale edition. The Editor's Introduction gives a systematic analysis of the theological ethics to be found in these writings and of Edwards' esteem for the splendor of common morality. Appendices exploring the "moral sense" school, "infused" virtue in Edwards and Calvin, and Edwards' belief in the never ending increase of holiness and happiness in heaven complete the volume.

Contents Volume 8

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"The Jonathan Edwards Project is the first of its kind—a comprehensive, exhaustive effort to produce an online archive of all of Edwards' sermons, treatises, letters and musings to serve the needs of anyone who cares to know the man. To date, no other university or institute has attempted to transcribe, computerize and then post online the complete works of any one historical figure. . . . Though he may never attain the rock-star status of George Washington, with the Yale project, Edwards will live forever.—Adrian Brune, *Hartford Courant*

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Volume 9: A History of the Work of Redemption

Edited by John F. Wilson
1989 602 pp. ISBN: 9780300041552

In 1739 Jonathan Edwards preached a series of thirty sermons in his church at Northampton, Massachusetts—sermons based on one scriptural passage, Isaiah 51:8. Apparently Edwards later intended to develop this discourse into a major treatise construing God’s redemption of the world as the most basic doctrine of theology. Unfortunately, he died before he could undertake this project. The sermon series, however, was later transcribed and then published in Edinburgh in 1774. There were numerous editions in Britain and the United States, and it was enormously influential in popular evangelical circles of the nineteenth century. This edition presents a modern, authoritative text that firmly establishes the place of *Work of Redemption* in the literary and historical tradition of puritan New England.

The text is based upon a new transcription of the original preaching booklets in which Edwards wrote out his sermons. In this sense, it restores an earlier and more authentic, if less polished, version of the work than the one that was edited and issued after Edwards’ death. As a critical edition it presents Edwards’ Redemption Discourse for the modern reader with appropriate annotations and references.

This volume includes a substantial introduction that places the composition of the sermons in the context of the period and discusses the reception and influence of the many editions of the published version. The introduction also interprets the place of this particular work in Edwards’ thought more generally, de-emphasizing the historical interests he has been alleged to have shown in it and emphasizing instead the ambitious theological program which it represented. Accordingly, this volume presents this major treatise in a fresh light and suggests new lines of inter-connection with other elements of his work.

John F. Wilson is Agate Brown and George L. Collord Professor of Religion at Princeton University.

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Volume 10: Sermons and Discourses, 1720-1723

Edited by Wilson H. Kinnach
1992 688 pp. ISBN: 9780300051360

This volume presents the complete texts of twenty-three sermons preached by Jonathan Edwards during the first years of his career. The sermons, which have never been printed before, document one of the least explored periods of this eminent theologian's life and thought. Fully annotated, they are accompanied by an editor's preface that combines new information with fresh readings of related texts, such as the "Diary" and "Personal Narrative."

The volume includes a general introduction that puts Edwards's thirty-five years of writing and preaching into a broad literary and historical context. Based on the study of his entire sermon corpus—including over seventy printed sermons and twelve hundred sermon manuscripts—as well as related notebooks, letters, and treatises, the introduction enables readers to understand the elaborate network of working papers through which Edwards evolved his thought, as well as the critical function of the sermon in testing and developing expression of that thought. The introduction also explores the literary context of Edwards's writing, especially relating to the theory and practice of homiletics.

Wilson H. Kinnach is Presidential Professor in the Humanities at the University of Bridgeport. He has been associated with the Editorial Committee of *The Works of Jonathan Edwards*, based at Yale University, for more than twenty years. Presidential Professor in the Humanities at the University of Bridgeport.

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Volume 11: Typological Writings

Edited by Wallace E. Anderson and David Watters
1993 432 pp. ISBN: 9780300053524

This volume presents for the first time a comprehensive, readable, and annotated text of the key typological notebooks of Jonathan Edwards: "Images of Divine Things," "Types Notebook," and *Miscellany 1069*, "Types of the Messiah." These three works illustrate the way the eminent eighteenth-century theologian developed his theory of typological exegesis, a theory that helped him to understand the relationship between the Old and New Testaments and to comprehend the correspondence between the natural and the spiritual worlds.

Edwards' theories of typology have long fascinated scholars from a variety of fields and have dominated literary studies of his work. These documents illuminate Edwards' epistemology and show clearly his involvement in contemporary philosophical and exegetical trends. Introductions to the documents place Edwards' typology within the context of his period, describe his typological practices, clarify some of the complex problems posed by his ambiguous use of the types throughout his career, and discuss his philosophical defenses of typologizing against the claims of materialists, deists, and rationalists.

The late **Wallace E. Anderson** was associate professor of philosophy at The Ohio State University and editor of Jonathan Edwards' *Scientific and Philosophical Writings*, the sixth volume in *The Works of Jonathan Edwards*. **Mason I. Lowance, Jr.**, is professor of English at the University of Massachusetts, Amherst. **David H. Watters** is professor of English at the University of New Hampshire.

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Volume 12: Ecclesiastical Writings

Edited by David D. Hall
1994 674 pp. ISBN: 9780300058970

This volume includes four documents by Jonathan Edwards on the nature of the church, documents that reveal his views on ecclesiology, congregational autonomy, ordination, and admission to church membership and to the sacraments. The first document, reprinted here for the first time since the eighteenth century, is Edwards' defense of his fellow Hampshire County ministers in the Robert Breck controversy of 1735-36. The other three documents relate to Edwards' efforts to restrict admission to the sacraments at Northampton in 1749-50, actions that ultimately led to his dismissal as pastor: *An Humble Inquiry* explicates his reasons for refuting his grandfather and predecessor Solomon Stoddard's open admission policy; *Misrepresentations Corrected* is Edwards' response to his cousin Solomon Williams' criticisms of the *Humble Inquiry*; and Edwards' untitled narrative, available before only in Sereno Dwight's 1829 edition and here newly re-edited, gives details of his final conflict with his Northampton congregation.

The general introduction by David D. Hall places these writings in their contemporary polemical contexts and locates Edwards in a historical framework that highlights his Puritan, Congregational heritage and the tensions between lay and clerical piety. It also provides an important reassessment of Edwards' relationship to Stoddard in the light of Edwards' experience during and after the Great Awakening.

David D. Hall is professor of American religious history and Bartlett Lecturer on New England Church History at Harvard University.

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Volume 13: "The Miscellanies", Entry Nos. a-z, 1-500

Edited by Thomas A. Schafer
1994 596 pp. ISBN: 9780300060591

This book begins the publication of Jonathan Edwards's personal theological notebooks, called collectively the "Miscellanies." The entries in Volume 13 span the early years of Edwards's ministry, (1722-1731) and range widely in subject matter. They record Edwards's initial thoughts on some of his most characteristic ideas, such as original sin, free will, the Trinity and God's end in creation. However, many entries relate to doctrinal and polemical subjects not included in the corpus of Edwards's published writings. The volume also contains Edwards's own alphabetical index to the entire "Miscellanies"; this "Table" is a theological document in its own right that reveals the interrelationship among the various components of Edwards's theological system.

The editor's introduction includes an interpretive essay that relates Edwards's growing body of entries in the "Miscellanies" to the main events in his life and progressing career. It also explores how even before the beginning of his tutorship at Yale in 1724 Edwards had developed both within and outside of the "Miscellanies" certain fundamental positions that constitute the truly distinctive elements in his theology. The introduction ends with an explanation of the methodology used to establish for the first time the chronology of the early miscellanies. The conclusions of this research are summarized in a comprehensive chronological chart that locates by date not only entry nos. a-500, but also the sermons, essays and other manuscripts Edwards composed prior to 1731.

Thomas A. Schafer is professor of church history emeritus, McCormick Theological Seminary, Chicago.

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Volume 14: Sermons and Discourses, 1723-1729

Edited by Kenneth P. Minkema
1997 590 pp. ISBN: 9780300068412

This book presents previously unpublished manuscript sermons from a crucial yet little-known period in Edwards's life: the years between the completion of his Master's degree at Yale College and the death of Solomon Stoddard, his famous grandfather and predecessor at Northampton, Massachusetts. These sermons, constituting the second in a projected series of six sermon volumes, highlight the intellectual and professional development of the young Edwards through his pastorate at Bolton, Connecticut, his Yale tutorship, and his collegueship at Northampton.

In his introduction, Kenneth P. Minkema weaves together the details of Edwards's emerging career with the concerns expressed in the sermons. He shows how Edwards addressed local and provincial concerns as well as the great theological debates of his day, and how he struggled to work out the implications of his innovative concept of "excellency" and to develop his definition of conversion as a "spiritual light."

From these sermons emerges an unparalleled portrait of a rapidly maturing Edwards seeking to give shape to his theological vision.

Kenneth P. Minkema is executive editor of *The Works of Jonathan Edwards*.

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Volume 15: Notes on Scripture

Edited by Stephen J. Stein
1998 674 pp. ISBN: 9780300071986

This is the first complete edition of the private biblical notebook that Jonathan Edwards compiled over a period of nearly thirty-five years. Edwards' "Notes on Scripture" confirms the centrality of the Bible in his thought and provides more balance to earlier depictions of his writings that emphasized the scientific and philosophical while overlooking the biblical dimension. In this critical edition the entries appear in the order in which Edwards wrote them, beginning with a short commentary on Genesis 2:10-14 that he penned in 1724, and ending with his last entry, Number 507 on the Book of Solomon's Song, written two years before his death.

This volume provides direct access to one of America's most influential religious thinkers. Edwards' entries range across the entire scriptural canon and reveal his creativity in the interpretation of particular biblical texts and his fascination with typology. The notebook also documents Edwards' engagement with the intellectual currents of his day, in particular his response to the challenge associated with the Enlightenment critique of biblical revelation. Stephen J. Stein's introduction situates Edwards as an exegete in the larger tradition of biblical commentary and in the intellectual world of eighteenth-century Western thought.

Stephen J. Stein is Chancellors' Professor of Religious Studies and chair of the Department of Religious Studies at Indiana University. He is the author of *The Shaker Experience in America* and editor of Edwards' *Apocalyptic Writings*, both published by Yale University Press.

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Volume 16: Letters and Personal Writings

Edited by George S. Claghorn
1998 878 pp. ISBN: 9780300072952

This volume gathers together for the first time all known extant letters of Jonathan Edwards, along with his major personal writings. For more than three decades George S. Claghorn has scoured America, Great Britain, and Scotland for letters and documents by and about Edwards. The result is an unparalleled compendium of 235 letters—including 116 never before published or never reprinted since Edwards's death—and four autobiographical texts—Edwards' meditation "On Sarah Pierpont," his future wife, and "Diary," "Resolutions," and "Personal Narrative."

These letters and personal writings reveal the private man behind the treatises and sermons. They trace his relations with parents, siblings, college classmates, friends, and family, as well as with political, religious, and educational leaders of his day. New documents include Edwards' only known statement on slavery and letters on the Indian mission at Stockbridge, Massachusetts, that display Edwards' interest in native Americans and his efforts on their behalf. These writings show the human face of Edwards as he applied theological and philosophical insights to the events of his daily life. They provide an unprecedented resource for understanding the man, his times, and his personal connections.

George S. Claghorn is professor of philosophy at West Chester University.

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Volume 17: Sermons and Discourses, 1730-1733

Edited by Mark Valeri

1999 496 pp. ISBN: 9780300078404

In his new role as pastor of the Northampton church, Jonathan Edwards turned his attention to the political, social, and economic activities of his congregation, shaping his preaching to the day-to-day occurrences in their lives. This volume contains eighteen sermons that Edwards composed in Northampton from the beginning of 1730 through mid-September 1733—such classics as *God Glorified in Man's Dependence* and *A Divine and Supernatural Light*, along with many previously unpublished works. The selections illuminate Edwards' development as a preacher and theologian. They also provide unique insights into the development of the themes that came to characterize his mature evangelical thinking: the viciousness of the unregenerate life, the importance of evangelical humiliation as a religious exercise, and the necessity of a radical conversion from worldliness to godliness.

The prolific period encompassed by this volume, though outwardly quiet, was crucial to Edwards' maturation. Taking on the responsibilities of his calling—working with his congregation, finding his voice as a town religious leader, exercising moral and spiritual guidance, consulting with other pastors, and most of all developing a mature preaching style—Edwards came to see revival as the only solution to the social and moral ills of his time.

Mark Valeri is Ernest Trice Thompson Professor of Church History at Union Theological Seminary in Virginia.

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Volume 18: The "Miscellanies," 501-832

Edited by Ava Chamberlain
2000 592 pp. ISBN: 9780300083309

Throughout his ministerial career, Jonathan Edwards filled a series of private notebooks with writings on a wide variety of theological topics, numbering his entries—some 1,400 of them—in sequence. This book, the second of four volumes devoted to these “Miscellanies,” contains entries written during the decade of the 1730s, from July 1731 to approximately January 1740, the eve of the Great Awakening. They record the development of Edwards’ thought as he first emerged as a public spokesperson for orthodox Calvinism, assumed a leadership role in colonial New England church politics, and acquired an international reputation as an evangelist for his role in the revivals in the Connecticut River Valley of 1734 and 1735.

Edwards used the “Miscellanies” as a repository for ideas that he intended to develop in future sermons and treatises, and these entries contain the seeds of such contemporaneous works as *Justification by Faith Alone* and *The History of the Work of Redemption*. These entries also record how the Connecticut Valley revivals influenced Edwards’ thoughts on such important theological topics as the significance of perseverance, the nature of spiritual knowledge, justification by faith alone, the rationality of the Christian religion, the history of the work of redemption, and conversion and the religious life.

Ava Chamberlain is assistant professor in the Department of Religion at Wright State University.

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<i>Frontispiece</i>	A sketch of the Edwards parsonage in Northampton, Massachusetts, 1902
	Interior of the Hingham, Massachusetts, "Old Ship" church (1661).
	A sketch of the first meetinghouse in West Springfield, Massachusetts (1704)
33	Page one from the <i>Boston Gazette</i> of April 12, 1731.
197	First page of the manuscript of <i>God Glorified in Man's Dependence</i>
198	Title page of <i>A Divine and Supernatural Light</i>

Volume 19: Sermons and Discourses, 1734-1738

Edited by M. X. Lesser

2001 864 pp. ISBN: 9780300087147

Jonathan Edwards achieved the greatest sustained mastery of the sermon form between January 1734 and December 1738, a time in which he also kindled his first revival. The Northampton revival spread to neighboring towns and villages, as did Edwards's renown. And the sermons of these years exhibit not only splendid rhetoric but also figural intricacies and tonal nuances that reveal his maturity as a writer.

During this period Edwards delivered probably four hundred sermons and lectures. Of the fewer than half that survive, some extend the reach of the previous dozen years of his ministry, others engage speculative theological issues, others touch on pastoral life, and still others deal with conversion and, in time, declension. Edwards also wrote a full account of the Northampton revival, *A Faithful Narrative of the Surprising Work of God*, which was published in 1737 in London and Edinburgh and within a year was reprinted there, issued in Boston in three printings, and translated into German. In addition, near the end of the period Edwards put together *Discourses on Various Important Subjects*, five sermons about the Awakening and the only gathering of sermons he saw through the press.

M. X. Lesser is professor emeritus of English at Northeastern University.

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Volume 20: The "Miscellanies," 833-1152

Edited by Amy Plantinga Pauw
2002 592 pp. ISBN: 9780300091748

Throughout his adult life Jonathan Edwards kept a series of personal theological notebooks on a wide variety of miscellaneous subjects. This volume includes the notebook entries written during the eventful and tumultuous years 1740–1751, when Edwards was plagued by a series of bitter controversies with his Northampton congregation that culminated in his dismissal. This was also the period during which he witnessed, documented, and pondered the surprising revivals of the Great Awakening, as well as their precipitous decline.

Amy Plantinga Pauw is Henry P. Mobley, Jr., Professor of Doctrinal Theology, Louisville Presbyterian Seminary.

"The Jonathan Edwards Project is the first of its kind—a comprehensive, exhaustive effort to produce an online archive of all of Edwards' sermons, treatises, letters and musings to serve the needs of anyone who cares to know the man. To date, no other university or institute has attempted to transcribe, computerize and then post online the complete works of any one historical figure. . . . Though he may never attain the rock-star status of George Washington, with the Yale project, Edwards will live forever.—Adrian Brune, *Hartford Courant*

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Volume 21: Writings on the Trinity, Grace, and Faith

Edited by Sang Hyun Lee
2002 592 pp. ISBN: 9780300095050

In this collection of writings drawn from Jonathan Edwards's essays and topical notebooks, the great American theologian deals with key Christian doctrines including the Trinity, grace, and faith. The volume includes long-established pieces in the Edwards canon, newly reedited from the original manuscripts, as well as documents that have never before been published and that in some cases reveal new aspects of his theology.

Sang Hyun Lee is Kyung-Chik Han Professor of Systematic Theology at Princeton Theological Seminary.

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Volume 22: Sermons and Discourses, 1739-1742

Edited by Harry S. Stout and Nathan O. Hatch; With Kyle P. Farley
2003 608 pp. ISBN: 9780300095722

The sermons and discourses in this volume chart the rise and decline of the Great Awakening in Jonathan Edwards's parish in Northampton, Massachusetts, and beyond. A leading figure of the revival period, Edwards delivered potent and wide-ranging sermons during the years 1739–42. In this volume the transcript of the original manuscript of *Sinners in the Hands of an Angry God* is reproduced for the first time, along with the text of its first printed edition.

Harry S. Stout is Jonathan Edwards Professor of American Christianity at Yale University and general editor of *The Works of Jonathan Edwards*. **Nathan O. Hatch** is Andrew V. Tackes Professor of History and provost at the University of Notre Dame. **Kyle P. Farley** is a doctoral candidate in the department of history at the University of Pennsylvania.

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Volume 23: The "Miscellanies," 1153–1360

Edited by Douglas A. Sweeney
2004 784 pp. ISBN: 9780300101027

This volume concludes the series of private theological notebooks that Jonathan Edwards kept from his late teens to the end of his life. It covers the years from 1751 to 1758, a period during which he faced a variety of difficult challenges while working at the Stockbridge Indian mission and served a short-lived presidency at Princeton, then known as the College of New Jersey. In these entries Edwards grapples with modern naturalism, critiques “generous doctrines,” and attempts to bolster Reformed thought in the face of the Enlightenment.

Douglas A. Sweeney is chair, Department of Church History and the History of Christian Thought, Trinity Evangelical Divinity School.

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Volume 24: The Blank Bible

Edited by Stephen Stein
2006 1472 pp. ISBN: 9780300109313

In 1730, Jonathan Edwards acquired a book-like, leather-bound manuscript containing an interleaved printed edition of the King James Version of the Bible. Over the next three decades, Edwards proceeded to write in the manuscript more than five thousand notes and entries relating to biblical texts (though paradoxically he called the manuscript his “Blank Bible”). Only a fraction of the entries has ever been published. This volume presents a complete edition of the “Blank Bible” accompanied by an informative introduction, multiple appendices, and an extensive index.

This volume, perhaps the most unusual in Edwards’ oeuvre, brings to light more clearly than ever before the full scope of his creative investment in biblical studies.

Stephen J. Stein is Chancellor’s Professor, Emeritus, in the Department of Religious Studies, Indiana University, Bloomington. He is the editor of two previous volumes in *The Works of Jonathan Edwards*, *Apocalyptic Writings* and *Notes on Scripture*. He lives in Bloomington, IN.

"The Jonathan Edwards Project is the first of its kind—a comprehensive, exhaustive effort to produce an online archive of all of Edwards' sermons, treatises, letters and musings to serve the needs of anyone who cares to know the man. To date, no other university or institute has attempted to transcribe, computerize and then post online the complete works of any one historical figure. . . . Though he may never attain the rock-star status of George Washington, with the Yale project, Edwards will live forever."—Adrian Brune, *Hartford Courant*

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Volume 25: Sermons and Discourses, 1743-1758

Edited by Wilson H. Kinnach
2006 816 pp. ISBN: 9780300115390

This wide-ranging volume covers the final fifteen of the thirty-three years that Jonathan Edwards preached and includes some of his greatest sermons—including his *Farewell Sermons* to his Northampton congregation. The period is defined by Edwards' inventive strategies to improvise during the delivery of his sermons. Considering dependence on the written text in the pulpit to be a serious failing, he devised a double-columned, outlined format for his sermon manuscripts and continued to use it for the rest of his life. Sermons from this period also include those preached to Mahican and Mohawk Indians at the mission post of Stockbridge, Massachusetts.

Edwards' various writings of 1743–58 map the complex terrain of his spiritual, intellectual, and professional life after the Great Awakening. He deals with topics ranging from the spiritual role of youth in the community to the struggles over communion in his Northampton congregation to the war with the French and their Indian allies.

Wilson H. Kinnach is general editor of the Jonathan Edwards sermon series in *The Works of Jonathan Edwards* and coeditor of *The Sermons of Jonathan Edwards: A Reader*. He is Presidential Professor in the Humanities at the University of Bridgeport and lives in Woodbridge, CT.

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Volume 26: The Works of Jonathan Edwards

Volume 26: Catalogues of Books

Edited by Peter J. Thuesen

2008 512 pp. ISBN: 9780300133943

This final volume in *The Works of Jonathan Edwards* publishes for the first time Edwards' "Catalogue," a notebook he kept of books of interest, especially titles he hoped to acquire, and entries from his "Account Book," a ledger in which he noted books loaned to family, parishioners, and fellow clergy. These two records, along with several shorter documents presented in the volume, illuminate Edwards' own mental universe while also providing a remarkable window into the wider intellectual and print cultures of the eighteenth-century British Atlantic. An extensive critical introduction places Edwards' book lists in the contexts that shaped his reading agenda, and the result is the most comprehensive treatment yet of his reading and of the fascinating peculiarities of his time and place.

Peter J. Thuesen is associate professor of religious studies at Indiana University–Purdue University Indianapolis and co-editor, *Religion and American Culture*. He lives in Indianapolis.

"The Jonathan Edwards Project is the first of its kind—a comprehensive, exhaustive effort to produce an online archive of all of Edwards' sermons, treatises, letters and musings to serve the needs of anyone who cares to know the man. To date, no other university or institute has attempted to transcribe, computerize and then post online the complete works of any one historical figure. . . . Though he may never attain the rock-star status of George Washington, with the Yale project, Edwards will live forever.—Adrian Brune, *Hartford Courant*

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Examine the "table of contents" of the volumes above and when you find a sermon or article you want to read or bring it your computer identify the volume the material is in and then go to the above link and open that volume.

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3. Miscellaneous Jonathan Edwards Material.

This is a collection of JE material (193 PDF files) is from various sources collected over several decades. Some of this material is not in the TWJE set and some is in the TWJE set but an older transcription. There is also some material not written by JE but about him.

The database/index at the end of this handbook brings all this together in an alphabetical list by name of the individual files and gives other information like: text source, date, subject, etc. Maybe some day this will be complete and sortable by the different types of data.

Both **2.** The Works of Jonathan Edwards Yale Set Electronic Version and **3.** Miscellaneous Jonathan Edwards Material are free upon request.

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 Faith Renders Those Things That Are Most Terrible in Their Own Nature Harmless to Believers.pdf
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 God Stands Ready to Forgive Every Sinner upon His Heartily Confessing and Forsaking His Sin.pdf
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 Hope and Comfort Usually Follow Genuine Humiliation and Repentance.pdf
 Hypocrites Deficient in the Duty of Prayer.pdf
 In Hell Is Inflicted the Fierceness of the Wrath of a Being That Is Almighty.pdf
 In True Conversion Men's Bodies Are in Some Respect Changed.pdf
 It Is a Matter of Great Comfort and Rejoicing.pdf
 It Is What May Well Make Us Willing and Desirous to Go with God's People.pdf
 It Would Have Been Better for Some Persons If Christ Never Had Come.pdf
 It's a Very Decent and Comely Thing That Praise Should Be Given to God.pdf
 Jesus Christ Is the Great Mediator and Head of Union.pdf
 Jesus Christ Is the Shining Forth of the Father's Glory.pdf
 Jesus Christ The Same Yesterday Today And Forever.pdf
 Justification By Faith Alone.pdf
 Lectures on the Qualification for Full Communion in the Church of Christ.pdf
 Life of David Brainerd.pdf
 Man Is Naturally a Proud Creature.pdf
 Man's Natural Blindness In Things of Religion.pdf
 Many Mansions.pdf

Men Are Exceeding Prone to Bring Their Principles to Agree with Their Lusts.pdf
Men Naturally Are God's Enemies.pdf
Ministers Need The Power Of God.pdf
Ministers To Preach Not Their Own Wisdom But The Word Of God.pdf
Ministers Who Gratify Men's Lusts Better Received.pdf
Misrepresentations Corrected.pdf
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Nature of Man is so Corrupted that He is Become a Very Evil.pdf
Nothing Else Is Required of Us.pdf
Of Atoms and Perfectly Solid Bodies.pdf
One Great End in God's Appointing the Gospel Ministry.pdf
Pardon For The Greatest Sinners short lines.pdf
Pastor And People Must Look To God.pdf
Personal Narrative.pdf
Persons Ought Not to Rest Ignorant and Unresolved.pdf
Persons Ought to Do What They Can for Their Salvation.pdf
Persons Ought to Endeavor to be Convinced of Sin.pdf
Praise One Of The Chief Employments Of Heaven.pdf
Preaching The Gospel Brings Poor Sinners To Christ.pdf
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Procrastination or The Sin and Folly of Depending on Future Time.pdf
Ruth's Resolution.pdf
Sacramental Union in Christ.pdf
Safety Fulness and Sweet Refreshment in Christ.pdf
Sinners Delay Concerns Of The Soul Outline.pdf
Sinners In The Hands Of An Angry God.pdf
Sinners In Zion Tenderly Warned.pdf
Sinners Under Means of Grace Are Ordinarily More Hardened Than the Heathen.pdf
So None Ought to Come into the Christian Church But Good Men.pdf
Some Thoughts Concerning The Present Revival.pdf
Sons of Oil Heavenly Lights.pdf
Temptation and Deliverance.pdf
That a Christian Spirit Is of Great Price.pdf
That at a Time When a People Are Called for a General Humiliation Sermon 1.pdf
That at a Time When a People Are Called for a General Humiliation Sermon 2.pdf
That God Is Everywhere Present.pdf
That God Is the Father of Lights.pdf
That Hearing and Keeping the Word of God Renders a Person More Blessed.pdf
That It Is the Temper of the Truly Godly.pdf
That Particular Repentance is Necessary to Salvation.pdf
That Such Persons Are Very Imprudent and Foolish Who Don't Consider their Latter End.pdf
That the Punishment and Misery of Wicked Men.pdf
That the Son of God by Appearing in Our Nature.pdf
That the Torments of Hell Are Exceeding Great.pdf
That the Torments of Hell Will Be Eternal.pdf
That This Present World Shall One Day Come to an End.pdf
That We Ought to Make Religion Our Present and Immediate Business.pdf
That Wicked Men Are the Children of the Devil.pdf
That Wicked Men Be Not Apt.pdf
That Wicked Men's Sins Lie at Their Door.pdf
The Kind of Preaching People Want.pdf
The Character Of Paul An Example.pdf

The Christian Pilgrim.pdf
The Church's Marriage To Her Sons And To Her God.pdf
The Day of a Godly Man's Death Is Better Than the Day of His Birth.pdf
The Death of Faithful Ministers a Sign of God's Displeasure.pdf
The End of the Wicked Contemplated by The Righteous.pdf
The Eternity Of Hell Torments.pdf
The Excellency of Christ.pdf
The Final Judgment.pdf
The Folly Of Looking Back.pdf
The Future Punishment Of The Wicked Unavoidable And Intolerable.pdf
The Gadarenes Loved Their Swine Better Than Jesus Christ.pdf
The Glory and Honor of God Requires.pdf
The Great Christian Doctrine Of Original Sin Defended.pdf
The Great Concern of a Watchman for Souls.pdf
The Heart of Man is Exceeding Deceitful.pdf
The Importance and Advantage of a Thorough Knowledge of Divine Truth.pdf
The Justice Of God In The Damnation Of Sinners.pdf
The Life Of David Brainerd.pdf
The Manner in Which the Salvation of the Soul is to be Sought.pdf
The Minister Before The Judgment Seat Of Christ.pdf
The Miscellanies.pdf
The Most High A Prayer Hearing God.pdf
The Nakedness Of Job.pdf
The Nature And End Of Excommunication.pdf
The Perpetuity And Change Of The Sabbath.pdf
The Portion of the Righteous.pdf
The Portion Of The Wicked.pdf
The Preciousness Of Time.pdf
The Qualifications Requisite To A Complete Standing And Full Communion.pdf
The Resolutions.pdf
The Scripture Is The Word Of God incomplete.pdf
The Sole Consideration That God Is God.pdf
The Sorrows Of The Bereaved.pdf
The Spirit of the True Saints Is a Spirit of Divine Love.pdf
The True Excellency Of A Gospel Minister.pdf
The Unreasonableness Of Indetermination In Religion.pdf
The Vain Self-Flatteries of the Sinner.pdf
The Warnings of Scripture.pdf
The Way Of Holiness.pdf
The Way to Obtain the Blessing of God Is.pdf
The Wicked Hereafter Will Be Cast Into a Furnace of Fire.pdf
The Wicked in Hell Will Be Sensible What a Happy State the Saints Are in in Heaven.pdf
The Wisdom Of God Displayed In The Way Of Salvation.pdf
The Work Of The Ministry Is Saving Sinners.pdf
There Never Was Any Love That Could Be Paralled with the Dying Love of Christ.pdf
They That Are Gone to Hell Are All of Them in Despair.pdf
Those Sinners Who Are Saved It Is God Who Saves Them.pdf
Those Who Love Christ Shall Receive of Him a Crown of Life.pdf
Those Whom God Hates He Oftentimes Gives Plenty of Earthly Things To.pdf
Thy Name Is as Ointment Poured Forth.pdf
Tis a Blessed Thing to Some Persons That God Is to Be Their Judge.pdf
Tis Impossible That God Should Be Under Any Temptation.pdf

Treatise on Grace.pdf
True Grace Distinguished From The Experience Of Devils.pdf
True Saints When Absent From The Body.pdf
Unbelievers Contemn the Glory of Christ.pdf
Unpublished Essay on the Trinity.pdf
We Have Peace With God.pdf
What Is Meant by Believing in Christ.pdf
When a Company or Society of Christians Have Christ Present with Them.pdf
When the Spirit of God Has Been Remarkably Poured Out.pdf
When The Wicked Shall Have Filled Up The Measure Of Their Sin.pdf
Why Men No More Regard Warnings of Future Punishment.pdf
Wicked Men in Hell Will Remember How Things Were With Them Here in this World.pdf
Wicked Men Inconsistent With Themselves.pdf
Wicked Men Of The Past Are Still In Hell.pdf
Wicked Men Useful In Their Destruction Only.pdf
Wicked Men's Slavery To Sin.pdf

II. Database of Jonathan Edwards Material

This table of Jonathan Edwards' works can be resorted to arrange the material according to the contents of each of the columns by using "**Open Office**" program (this is a free program). This cannot be done in the pdf version, one would need to get the handbook in "**Open Office**" file format and use the "**Open Office**" program from bob@prayermeetings.org.

Title	Text	Source	Subject	Notes	Date
'Tis a Blessed Thing to Some Persons That God Is to Be Their Judge	Psa 7:8	The Glory and Honor of God, McMullen, p 53-65 ftp	Judgment	Spell checked JE TOC	
'Tis Impossible That God Should Be Under Any Temptation to Do Anything That Is Evil	Jam 1:13	The Blessing of God, McMullen, p 327-342 ftp	Attributes	Spell checked JE TOC	
A Careful And Strict Inquiry Into The Modern Prevailing Notions Of That Freedom Of Will Which is supposed to be Essential to Moral Agency, Virtue and Vice, Reward and Punishment, Praise and Blame	Rom 9:16	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 01, p 120 ftp	Free Will	TOC, Spell check, JE To Jon for Website2 v	nd
A City on a Hill		Yale v 19, 537	Church		
A Dissertation Concerning The End For Which God Created The World	nt	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 01, p 441 ftp	Glory of God	TOC, Spell check, JE To Jon for Website2	nd
A Dissertation Concerning The Nature Of True Virtue	nt	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 02, p 005 ftp	Virture	TOC, Spell check, JE To Jon for Website2	nd
A Divine and Supernatural Light	Matthew 16:17	Yale v 17, 405	Holy Spirit		
A Divine And Supernatural Light Immediately Imparted To The Soul, By The Spirit Of God, Shown To Be Both A Scriptural And Rational Doctrine	Matthew 16:17	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 08, p 003 ftp	Holy Spirit	TOC, Spell check, JE To Jon for Website2	1733 August
A Faithful Narrative		Yale v 04, 097	Revival		
A Faithful Narrative of the Surprising Work of God	nt	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 03, p 009 (contains Appendix) Seeking God, Nichols, p 483-547 ftp	Revival	TOC, Spell check, JE To Jon for Website2	1736 Nove mber
A Farewell Sermon Preached at the First Precinct in Northampton, After the People's Public Rejection of Their Minister on June 22,1750	2 Cor 1:14	Yale v 25, 457-493	Church		

Title	Text	Source	Subject	Notes	Date
A Farewell Sermon, Preached at the First Precinct in Northampton, After the People's public Rejection of Their Minister and renouncing their Relation to him as Pastor of the Church there.	2 Cor 1:14	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 323 The Works of Jonathan Edwards, vol 25, 462 ftp	Commun on Pastoral Theology	TOC, Spell check, JE To Jon for Website2	1750 June 22
A History of the Work of Redemption		Yale v 09, 111	Redempti on, History of		
A Humble Attempt to Promote the Agreement and Union of God's People Throughout the World in Extraordinary Prayer	Zech 8:20-22	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 02, 423 Slightly different title ftp	Prayer	TOC, Spell check, JE To Jon for Website2	
A Letter to the Author of the Pamphlet Called An Answer to the Hampshire Narrative		Yale v 12, 093	Letter		
A Man May Eternally Undo Himself in One Thought of His Heart	Act 8:20-22	Knowing the Heart, 304-326 ftp	Depravity	TOC spell checked JE	1736 June
A Natural Condition is a Dreadful Condition		Seeking God, Nichols, p 72-116 not on ftp	Depravity		
A Possibility of Being Saved Is Better Than a Certainty of Perishing	2 Kings 7:3-4	Seeking God, Nichols, p 243-257 never published before ftp	Salvation	spell checked, TOC JE	nd
A Pretence of Trusting in Christ is a Vain Pretense as Long as Men Live Wicked Lives	Mic 3:11	Knowing the Heart, 189-198 ftp	Depravity	TOC spell checked JE	
A Sinner Is Not Justified in the Sight of God Except Through the Righteousness of Christ Obtained by Faith (In Latin)		Yale v 14, 047	Righteous ness		
A Spiritual Understanding of Divine Things Denied to the Unregenerate		Yale v 14, 067	Depravity		
A Strong Rod Broken and Withered	Eze 19:12	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 08, p 081-95 The Works of Jonathan Edwards, vol 25, 315 ftp	Judgment	TOC, Spell check, JE To Jon for Website2	1748 June
A Strong Rod Broken and Withered	Eze 19:12	Yale v 25, 312	Pastoral Theology		
A Treatise Concerning Religious Affections		ftp	Emotions	TOC, Spell check, JE	
A Warning to Professors; or The Great Guilt of Those Who Attend on the Ordinances of Divine Worship and Yet Allow Themselves in any Known Wickedness	Eze 23:37-39	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 04, p 423 ftp	Warning Guilt Communi on Pastoral Theology	TOC, Spell check, JE	nd
Account Book		Yale v 26, 319			

Title	Text	Source	Subject	Notes	Date
Aged Men and Women Joyfully Receiving Christ	Luk 2:25-38	Yale v 22, 455	Conversion		
All God's Methods Are Most Reasonable		Yale v 14, 161	Methods		
All Mankind of All Nations, White and Black, Young and Old, Is Going in One or the Other of These Paths, Either in the Way That Leads to Life or the Way That Leads to Destruction	Mat 7:13-14	The Blessing of God, McMullen, p 225-230 ftp	Judgment Salvation	TOC, Spell check, JE	
All That Can Be Done in Vain without Charity	1 Cor 13:3		Love		
All That Natural Men Do Is Wrong		Yale v 19, 515	Depravity		
All the Christian Graces Connected and Mutually Dependent	1 Cor 13:7		Sanctification		
All True Grace in the Heart Tends to Holy Practice in the Life	1 Cor 13:6		Grace		
An Account of the Revival of Religion in Northampton in 1740-1742		ftp	Revival	TOC, Spell check, JE	1743 Dec
An Humble Attempt		Yale v 05, 307	Prayer		
An Humble Inquiry		Yale v 12, 165	Church		
An Humble Inquiry into the Rules of the Word of God, concerning The Qualifications Requisite To A Complete Standing And Full Communion in the Visible Christian Church		The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 001 ftp	Communion Pastoral Theology	TOC, Spell check, JE	
An Universal and Absolute Decree; and Absolute, Eternal, Personal Election		Yale v 01, 434	Election		
Angels		The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 001 not on ftp	Angels		
Apocalypse, Notes on the		Yale v 05, 095	Revelation		
Application on Love to Christ		Yale v 10, 605	Love		
Approaching the End of God's Grand Design	Rev 21:6	Yale v 25, 113	Prophecy		
Approaching the End of God's Grand Design		Yale v 25, 111	Glory		
Beauty Of The World		ftp	Creation	TOC, Spell check, JE	nd
Blessed Struggle		Yale v 19, 418	Prayer		
Books Recommended to Sir William Pepperrell		Yale v 26, 361	Books		
Born Again		Yale v 17, 184	Regeneration		
Bringing the Ark to Zion a Second Time	1 Chr 15:12-13	Yale v 22, 245	Revival		
Catalogue of Reading		Yale v 26, 117	Books		

Title	Text	Source	Subject	Notes	Date
Catalogues of Books		Yale v 26	Books		
Catalogues of Books: Appendix A: Timothy Edwards' Library and Reading		Yale v 26, 363	Books		
Catalogues of Books: Appendix B: Register of Persons to Whom Edwards Lent Books		Yale v 26, 416	Books		
Catalogues of Books: Appendix C: Books with Edwards' Autograph or Handwritten Notes		Yale v 26, 423	Books		
Catalogues of Books: Appendix D: Edwards' References to Printed Works in His Manuscripts and the Yale Edition		Yale v 26, 428	Books		
Charity and Its Fruits		Yale v 08, 123	Love		
Charity Cheerful and Free in Doing Good	1 Cor 13:4		Love		
Charity Meek in Bearing Evil and Injuries	1 Cor 13:4		Love		
Charity Willing to Undergo All Sufferings for Christ	1 Cor 13:7		Love		
Charity, More Excellent than the Extraordinary Gifts	1 Cor 13:1-2		Love		
Charity, or Love, the Sum of All Virtue	1 Cor 13:1-3	ftp	Love	TOC, Spell check, JE	nd
Charity, or True Grace, Not to Be Overthrown by Opposition	1 Cor 13:7		Love		
Children Ought to Love the Lord Jesus Christ Above All	Mat 10:37	Yale v 22, 167	Children		
Christ Exalted: or Jesus Christ Gloriously Exalted Above All Evil in the Work of Redemption	1 Cor 15:25-26	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 05, p 434-447 ftp	Redemption Christ	TOC, Spell check, JE To Jon for Website2	1738 August
Christ Is to the Heart Like a River to a Tree Planted by It	Psa 1:3	Yale v 25, 602-604	Communion		
Christ the Great Example of Gospel Ministers	Joh 13:15-16	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 512 The Works of Jonathan Edwards, vol 25, 333 ftp	Christ Ministry Pastoral Theology	TOC, Spell check, JE To Jon for Website2	1749 June
Christ the Great Example of Gospel Ministers	Joh 13:15-16	Yale v 25, 330	Pastoral Theology		
Christ the Spiritual Sun	Mal 4:1-2	Yale v 22, 048	Christ		
Christ Was Worthy of His Exaltation upon the Account of His Being Slain	Rev 5:12	The Glory and Honor of God, McMullen, p 345-364 ftp	Christ Death of Christ	TOC, Spell check, JE	
Christ, the Light of the World		Yale v 10, 533	Jesus		

Title	Text	Source	Subject	Notes	Date
Christ's Agony	Luk 22:44	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 248 ftp	Death of Christ	TOC, Spell check, JE To Jon for Website2 v	nd
Christ's Example		Yale v 21, 511	Ch		
Christ's Sacrifice		Yale v 10, 592	Sacrifice of Christ		
Christ's Sacrifice an Inducement to His Ministers	Acts 20:28	Yale v 25, 657-075	Pastoral Theology		
Christian Cautions; or The Necessity of Self-Examination	Psa 139:23, 24	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 04, p 379 ftp	Sanctification Self Examination	TOC, Spell check, JE To Jon for Website2	1733 September
Christian Charity; or The Duty of Charity to the Poor, Explained and Enforced	Deu 15:7-11	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 05, p 397-433 ftp	Love Pastoral Theology	TOC, Spell check, JE To Jon for Website2	1732 Jan
Christian Happiness		ftp	Happiness	JE, TOC, Spell Checked	
Christian Happiness		Yale v 10, 294	Happiness		
Christian Knowledge; or The Importance and Advantage of a Thorough Knowledge of Divine Truth	Heb 5:12	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 05, p 375-396 ftp	Knowledge Pastoral Theology	TOC, Spell check, JE To Jon for Website2	
Christian Liberty		Yale v 10, 618	Liberty		
Christian Safety		Yale v 10, 451	Safety		
Christians a Chosen Generation		Yale v 17, 273	Election		
Christians, A Chosen Generation, A Royal Priesthood, A Holy Nation, A Peculiar People	1 Pet 2:9	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, 445 N ftp	Election	TOC, spelled checked JE To Jon for Website2	nd
Concerning the End for which God Created the World		Yale v 08, 403	Glory of God		
Concerning the Treatment Which Calvinistic Writers and Divines Have Met with		Yale v 01, 437	Calvinism		
Confirmation of the Angels	scan	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 024 not on ftp	Angels		
Consequences Concerning Several Calvinistic Doctrines; such as an Universal, Decisive Providence		Yale v 01, 431	Calvinism		
Continuing God's Presence		Yale v 19, 390	Presence of God		
Conviction and the Uses of Order		Yale v 19, 261	Methods		

Title	Text	Source	Subject	Notes	Date
Deacons to Care for the Body, Ministers for the Soul	Rom 12:4-8	The Salvation of Souls: Nine Previously Unpublished Sermons on the Call of Ministry and the Gospel by Jonathan Edwards by Jonathan Edwards, Richard A. Bailey, Gregory A. Wills Crossway ftp	Pastoral Theology	TOC, spelled checked JE	1739 August
Death and Judgment	Heb 9:27	Yale v 25, 593	Judgment, Death		
Dedication to God		Yale v 10, 547	Sanctificat ion		
Degrees of Glory		Yale v 19, 609	Glory		
Diary		Yale v 16, 759	Personal		
Directions for Judging of Persons' Experiences		Yale v 21, 520	Conversio n		
Directions or Judging of Persons' Experiences		The Works of President Edwards, 1817 reprinted by Burt Franklin 1968 ? Seeking God, Nichols, p 422-424 ftp	Emotions Pastoral Theology	TOC, spelled checked JE To Jon for Website2	1730
Discourse on the Trinity		Yale v 21, 109	Trinity		
Dishonesty or the Sin of Theft and of Injustice	Exo 20:15	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 05, p 458-476 ftp	Dishonest Injustice	TOC, spelled checked JE To Jon for Website2	nd
Divine Retribution	Matt 25:46	ftp	Judgment	from web 050703 proof read TOC, spelled checked JE	
Divine Sovereignty	Psa 46:10		Sovereight y		
East of Eden		Yale v 17, 329	Grace		
Ecclesiastical Writings		Yale v 12	Church		
Edwards' first report of the revival in the Connecticut River Valley		ftp	Revival	TOC, Spell check, JE	
Effacious Grace Book I		Yale v 21, 198	Grace		
Effacious Grace Book II		Yale v 21, 223	Grace		
Effacious Grace Book III		Yale v 21, 239	Grace		
Efficacious Grace "Controversies" Notebook		Yale v 21, 291	Grace		
Envious Men		Yale v 17, 101	Depravity		
Ethical Writings		Yale v 08	Ethics		
Even As I Have Kept My Father's Commandments	John 15:10	The Glory and Honor of God, McMullen, p 207-223 ftp	Obedience	Spell checked JE TOC	
Evolution of Edwards' Early Handwriting		Yale v 05, 562	Hndwritin g		

Title	Text	Source	Subject	Notes	Date
Extraordinary Gifts of the Spirit Are Inferior to Graces of the Spirit	1 Corth 13:8-13	Yale v 25, 279	Holy Spirit		
Faith		Yale v 21, 414	Faith		
Faith Renders Those Things That Are Most Terrible in Their Own Nature Harmless to Believers	Dan 6:23	The Glory and Honor of God, McMullen, p 135-149 ftp	Faith	Spell checked JE TOC	
Fall of Angels	scan	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 011 not on ftp	Angels		
False Light and True		Yale v 19, 120	Truth		
Farewell Sermons to the Indians		Yale v 25, 711	Indians		
Fast Days in Dead Times		Yale v 19, 58	Church		
Few There Be That Find It	Matt 25:46	N ftp	Salvation	Just notes not TOC needed, JE	
Freedom of the Will		Yale v 01, 135	Will		
Future Punishment of the Wicked	Eze 22:14		Judgment Punishment		
Glorious Grace	Zech 4:7	ftp	Grace	TOC, Spell check, nd JE	
Glorious Grace (From an Application on Seeking God)		Yale v 10, 388	Grace		
Glorying in the Savior		Yale v 14, 458	Scripture		
God Amongst His People		Yale v 19, 451	Church		
God Glorified in Man's Dependence	1 Cor 1:29-30	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06 435-449 ftp	Glory of God	TOC, Spell check, JE To Jon for Website2	1731 July
God Glorified in Man's Dependence		Yale v 17, 196	Glory		
God is Infinitely Strong	Job 9:4	Yale v 25, 643-045	God, Nature of		
God Is Very Angry at the Sins of Children	2 Kings 2:23-24	Seeking God, Nichols, p 431-435 never published before ftp	Judgment	TOC spell checked JE	1749-41
God Makes Men Sensible of Their Misery Before He Reveals His Mercy and Love	Hosea 5:15	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 146 Seeking Him, p 265 as It is God's Manner to Make Men Sensible Of Their Misery and Unworthiness ftp	Salvation	TOC, Spell check, JE	
God Makes Men Sensible of Their Misery Before He Reveals His Mercy and Love		Yale v 17, 139	Conversion		
God Stands Ready to Forgive Every Sinner upon His Heartily Confessing and Forsaking His Sin	Pro 28:13	The Blessing of God, McMullen, p 123-148 ftp	Forgiveness Salvation	TOC, Spell check, JE	

Title	Text	Source	Subject	Notes	Date
God The Best Portion Of The Christian	Psa 73:25	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, 467-476 ftp	Sanctification	TOC, Spell check, JE To Jon for Website2	1736 April
God's All-Sufficiency for the Supply of Our Wants		Yale v 14, 471	Sufficiency		
God's Care for His Servants in Time of Public Commotion	Rev 7:1-3	Yale v 22, 339	Sufficiency		
God's Excellencies (From an Application on Seeking God) .		Yale v 10, 436	Glory of God		
God's Grace Carried On in Other Places	2 Cor 8:1	Yale v 22, 103	Grace		
God's Manner Is First to Prepare Men's Hearts and Then to Answer Their Prayers	Psa 10:17	The Glory and Honor of God, McMullen p 77-106 ftp	Salvation Prayer Pastoral Theology	TOC, Spell check, JE	
God's People Should Remember Them That Have Been Their Ministers	Heb 13:7-8	Yale v 25, 713	Pastoral Theology (Farewell Sermons to the Indians)		
God's People Should Remember Them That Have Been Their Ministers		Yale v 25, 713	Pastoral Theology		
God's People Tried by a Battle Lost	Psa 60:9-12	Yale v 25, 688-097	Faithfulness		
God's Use of Affliction	Job 5:17	Yale v 25, 648-052	Suffering		
God's Sovereignty in the Salvation of Men	Rom 9:18	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 201 ftp	Sovereignty Salvation	TOC, Spell check, JE To Jon for Website2	
Gospel Ministers a Savor of Life or of Death		Yale v 22, 203	Pastoral Theology		
Great Guilty No Obstacle to the Pardon of the Returning Sinner	Psa 25:11	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, p 488 N ftp	Guilt Salvation	TOC, spelled checked JE To Jon for Website2	
Having thus considered wherein the Eternal Happiness of the Saints Consists I Proceed Next to Consider Some Circumstances of It		ftp	Heaven		
Heaven		The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 038-107 ftp	Heaven	TOC, JE, spell checked To Jon for Website2	nd
Heaven, A World of Love	1 Cor 13:8		Heaven		
Heaven's Dragnet	Matt 13:47-50	Yale v 25, 577-581	Evangelism		
Heaven's Dragnet		Yale v 25, 575	Calling		
Heeding the Word, and Losing It		Yale v 19, 037	Scripture		

Title	Text	Source	Subject	Notes	Date
History Of The Work Of Redemption		The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 05, p 011 ftp	Salvation	TOC, Spell check, JE	1773 Feb ?
Honey from the Rock		Yale v 17, 121	Communion		
Hope and Comfort Usually Follow Genuine Humiliation and Repentance	Hosea 2:15	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 170 ftp	Repentance Hope	spell checked, TOC, JE To Jon for Website2	1737 September
Hypocrites Deficient in the Duty of Prayer	Job 27:10	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 429 (2 versions) Seeking God, Nichols, p 355-374 ftp	Hypocrites Prayer	TOC, spelled checked JE To Jon for Website2	1740 June
Images of Divine Things and Types		Yale v 11, 003	Typology		
Impending Judgments Averted Only by Reformation		Yale v 14, 213	Judgment		
Importunate Prayer for Millennial Glory	Isa 62:6-7	Yale v 22, 365	Prayer		
In Hell Is Inflicted the Fierceness of the Wrath of a Being That Is Almighty	Rev 19:15	The Glory and Honor of God, McMullen, p 365-387 Torments of Hell, Nichols, p 231-248 ftp	Judgment	TOC, Spell check, JE	
In the Name of the Lord of Hosts	1 Sam 17:45-47	Yale v 25, 682-084	God's Name		
In True Conversion Men's Bodies Are in Some Respect Changed as Well as Their Souls	1 The 5:23	The Blessing of God, McMullen, p 297-310 ftp	Salvation	TOC, Spell check, JE	
Indicting God		Yale v 19, 747			
It is a Matter of Great Comfort and Rejoicing to Anyone in Whatever Circumstances He Is In, When He Can Say That He Knows His Redeemer	Job 19:25	The Blessing of God, McMullen, p 45-70 ftp	Knowing God	TOC, Spell check, JE	
It Is God's Manner to Make Men Sensible of Their Misery and Unworthiness	Hosea 5:15	Seeking God, Nichols, p 265-293 God Makes Men Sensible Of Their Misery Before He Reveals His Mercy And Love ftp	Conviction	TOC, Spell check, JE	nd
It Is What May Well Make Us Willing and Desirous to Go with God's People, That God Is with Them	Zech 8:23	The Glory and Honor of God, McMullen, p 150-165 ftp	Pastoral Theology	TOC, Spell check, JE	
It Would Have Been Better for Some Persons If Christ Never Had Come into the World to Save Sinners	1 Pet. 2:8	The Glory and Honor of God, McMullen, p 259-284 ftp	Judgment	TOC, Spell check, JE	

Title	Text	Source	Subject	Notes	Date
It's a Very Decent and Comely Thing That Praise Should Be Given to God	Psa 147:1	The Glory and Honor of God, McMullen, p 120-134 ftp	Glory of God	TOC, Spell check, JE	
Jesus Christ Is the Great Mediator and Head of Union in Whom All Elect Creatures in Heaven and Earth Are United to God and to One Another	1 Tim 2:5	The Blessing of God, McMullen, p 311-326 ftp	Christ	TOC, Spell check, JE	
Jesus Christ Is the Shining Forth of the Father's Glory	Heb. 1:3	The Glory and Honor of God, McMullen, p 223-244 ftp	Christ Glory of God	JE, TOC, Spell checked	nd
Jesus Christ The Same Yesterday, Today, And Forever	Heb 13:8	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10,p 480 ftp	Christ	Spell checked JE TOC To Jon for Website2	
Jonathan Edwards Portrait of a Revival Preacher, Ravenhill			Revival		
Jonathan Edwards' Art of Preaching		Yale v 10, 001	Pastoral Theology		
Joseph's Great Temptation and Gracious Deliverance	Gen 39:12		Temptation		
Justification			Justification		
Justification by Faith Alone	Rom 4:5	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, p 213 ftp	Justification	Spell checked JE TOC To Jon for Website2	nd
Justification by Faith Alone		Yale v 19, 143	Justification		
Justification"Controversies" Notebook		Yale v 21, 328	Justification		
Keeping the Presence of God	2 Chr 15:1-2	Yale v 22, 519	Presence of God		
Knowledge of Divine Truth			Knowing God		
Lectures on the Qualification for Full Communion in the Church of Christ	Ezek 44:9	Yale v 25, 353-440	Communion		
Letters (236) and Personal Writings (5)		Yale v 16	Letters		
Life and Diary of the Rev. David Brainerd (Including Journal and Remains)		The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 03, p 81-573 ftp	Brainerd	Spell checked JE TOC Look incomplete, only Chapter 1	
Life through Christ Alone		Yale v 10, 519	Jesus		
Light in a Dark World, a Dark Heart		Yale v 19, 704	Revelation		
Like Rain upon Mown Grass	Psa 72:6	Yale v 22, 298			
Living Peaceably One With Another		Yale v 14, 116	Peace		
Living to Christ and Dying to Gain		Yale v 10, 563	Sanctification		

Title	Text	Source	Subject	Notes	Date
Living Unconverted Under an Eminent Means of Grace		Yale v 14, 357	Unconverted		
Man Is Naturally a Proud Creature	Job 11:12	Knowing the Heart, 058-85 ftp	Pride	TOC JE spell checked	
Man's Natural Blindness In Things of Religion	Psa 94:8-11	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 02, p 391 ftp	Depravity	Spell checked JE TOC To Jon for Website2	
Many Mansions	Joh 14:2	ftp	Heaven	no TOC,JE BT	
Mary's Remarkable Act	Mar 14:3	Yale v 22, 378			
Memoirs of the Life, Experience and Character of the Late Rev. Jonathan Edwards... by Samuel Hopkins	scan	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 01, p 009 not on ftp	Memoirs		
Men Are Exceeding Prone to Bring Their Principles to Agree With Their Lust	2 Tim 4:3	Knowing the Heart, 207-221 ftp	Depravity	TOC spell checked	nd
Men Naturally Are God's Enemies	Rom 5:10	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 05, p 287 In Seeking Him, Nichols as Natural Men are God's Enemies ftp	Depravity	Sometimes titled Natural Men Are God's Enemies, JE, TOC, Spell checked	
Men's Inhumanity to God	Mal 1:8	Yale v 25, 555-565			
Mercy and Not Sacrifice	Mat 12:7	Yale v 22, 111	Mercy		
Ministers Need the Power of God	2 Cor 4:7	The Salvation of Souls: Nine Previously Unpublished Sermons on the Call of Ministry and the Gospel by Jonathan Edwards by Jonathan Edwards, Richard A. Bailey, Gregory A. Wills Crossway ftp	Ministry Pastoral Theology	TOC spell checked JE	1729
Ministers to Preach Not Their Own Wisdom but the Word of God	1 Cor 2:11-13	The Salvation of Souls: Nine Previously Unpublished Sermons on the Call of Ministry and the Gospel by Jonathan Edwards by Jonathan Edwards, Richard A. Bailey, Gregory A. Wills Crossway ftp	Pastoral Theology	spell checked TOC JE	1740 February
Ministers Who Gratify Men's Lusts Better Received	Mic 2:11	Knowing the Heart, 169-177 ftp	Pastoral Theology	TOC JE spell checked	nd
Miscellaneous Observations on Important Theological Subjects	scan	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 08, p 126 not on ftp	Miscellaneous		

Title	Text	Source	Subject	Notes	Date
Miscellaneous Remarks on Important Doctrines	scan	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 08, p 303 not on ftp	Miscellaneous		
Miscellanies, Edwards' Table to the		Yale v 13, 113	Miscellanies		
Misrepresentations Corrected		Yale v 12, 349	Polemic		
Misrepresentations Corrected And Truth Vindicated in a Reply to the Rev. Mr Solomon Williams's Book Entitled, The True State of the Question Concerning the Qualifications Necessary to Lawful Communion in the Christian Sacraments	Prov 12:17	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 172 ftp	Communion	TOC, Spell check, JE	
Narrative of Communion Controversy		Yale v 12, 505	True Conversion		
Natural Men Are God's Enemies on ftp as Men are Naturally God's Enemies	Rom 5:10	Seeking God, Nichols, p 24-66	Depravity	TOC, Spell check, JE See Men Naturally Are God's Enemies	
Natural Men in a Dreadful Condition	Acts 16:29,30	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 111 Also in Seeking Him, p 72 ftp	Depravity	TOC, Spell check, JE To Jon for Website2	
Natural Philosophy and Related Papers		Yale v 06, 171	Nature		
Nature and End of Excommunication	scan 1 Cor 5:11	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, p 512 not on ftp	Communion Pastoral Theology		
None Are Saved by Their Own Righteousness		Yale v 14, 329	Salvation		
Notes on Scripture		Yale v 15, 047	Scripture		
Notes on the Apocalypse		Yale v 05, 095	Revelation		
Notes on the Apocalypse		Yale v 05, 095	Prophecy		
Notes on the Bible	scan	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 09, p 001-397 not on ftp	Scripture		
Nothing Else Is Required of Us in Order to Our Having and Interest in Christ, but That We Should Find It in Our Hearts to be Willing That Christ Should Be Ours and We His	Rev 3:20	The Blessing of God, McMullen, p 359-390 ftp	Interest in Christ	TOC, Spell check, JE	nd
Nothing Upon Earth Can Represent the Glories of Heaven		Yale v 14, 134	Heaven		

Title	Text	Source	Subject	Notes	Date
Of Atoms and Perfectly Solid Bodies		ftp	Nature	TOC, Spell check, JE	
Of God the Father	1 Corth 11:3	Yale v 25, 144	Trinity		
Of Those Who Walk in the Light of God's Countenance	Psa 89:15	Yale v 25, 701-712	Light of God		
On Sarah Pierpont		Yale v 16, 789	Sarah		
On the Equality of the Persons of the Trinity		Yale v 21, 198	Trinity		
One Great End in God's Appointing the Gospel Ministry	Isa 30:20-21	Yale v 25, 443	Pastoral Theology		
Original Sin		Yale v 03, 105	Depravity		
Our Weakness, Christ's Strength		Yale v 19, 377	Weakness		
Pardon For The Greatest Sinners	Psa 25:11	ftp	Salvation	TOC, Spell check, JE	
Particular Redemption		Yale v 01, 435	Redemption, Particular		
Pastor and People Must Look To God	Acts 14:23	The Salvation of Souls: Nine Previously Unpublished Sermons on the Call of Ministry and the Gospel by Jonathan Edwards by Jonathan Edwards, Richard A. Bailey, Gregory A. Wills Crossway ftp	Pastoral Theology	Spell checked TOC JE	1741 January
Peace with God	Rom 5:1		Sanctification		
Peaceable and Faithful amid Division and Strife		Yale v 19, 656	Peace		
Perseverance of Saints		Yale v 01, 435	Perseverance		
Persevering Faith		Yale v 19, 595	Perseverance		
Personal Narrative		Yale v 16, 790	Personal		
Personal Narrative		ftp	Personal	spell checked, no TOC needed, JE	
Personal Writings, Introduction to		Yale v 16, 741	Personal		
Persons Ought Not to Rest Ignorant and Unresolved About Their Own State Whether They Be Real Christians or No	2 Cor 13:5	Knowing the Heart, 235-277 ftp	Responsibility	TOC Spell checked JE	nd
Persons Ought to Do What They Can for Their Salvation	Ecc 9:10	Knowing the Heart, 370-395 ftp	Responsibility	TOC JE spell checked	nd
Persons Ought to Endeavor to Be Convinced of Sin	Jer 2:23	Seeking God, Nichols, p 299-308 not published before 2001 ftp	Responsibility	spell checked, TOC, JE	nd
Poverty of Spirit		Yale v 10, 493	Holy Spirit		

Title	Text	Source	Subject	Notes	Date
Practical Atheism		Yale v 17, 045	Atheism		
Praise, One of the Chief Employments of Heaven	Rev 14:2	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 379 ftp	Heaven	TOC, Spell check, JE BT To Jon for Website2	
Praying for the Spirit	Luk 11:13	Yale v 22, 211	Prayer		
Preaching the Gospel Brings Poor Sinners to Christ	Acts 20:28	The Salvation of Souls: Nine Previously Unpublished Sermons on the Call of Ministry and the Gospel by Jonathan Edwards by Jonathan Edwards, Richard A. Bailey, Gregory A. Wills Crossway ftp	Pastoral Theology	Spell checked TOC JE	1751 August
Pressing Into The Kingdom Of God	Luk 16:16	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06 p 316 Seeking God, Nichols, p 317-350 ftp	Conversion	TOC, Spell check, JE To Jon for Website2	
Pressing into the Kingdom of God	Luk 16:16	Yale v 19, 272	Conversion		
Procrastination; or The Sin and Folly of Depending on Future Time	Pro 27:1	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 05, p 511-529 ftp	Time	TOC, JE, Spell Checked, pages numbered To Jon for Website2	
Profitable Hearers of the Word		Yale v 14, 243	Word		
Rebellion in Israel	Isa 1:2	Yale v 25, 158	Rebellion		
Religious Affections		Yale v 02, 091	True Conversion		
Remarks on Important Theological Controversies		not on ftp	Controversy		
Renewing Our Covenant with God	Jos 24:15-27	Yale v 22, 509	Renewal		
Resolutions		Yale v 16, 753	Resolutions		
Ruth's Resolution		Yale v 19, 305	Resolutions		
Ruth's Resolution	Ruth 1:16	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, p 347 ftp	Resolution	TOC, JE Spell Checked To Jon for Website2	
Sacramental Union in Christ	1 Corth 10:17	Yale v 25, 584-589	Pastoral Theology		

Title	Text	Source	Subject	Notes	Date
Safety, Fullness, and Sweet Refreshment, to be Found in Christ	Isa 32:2	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, 424 Seeking God, p 443-469 ftp	Communion	TOC, JE, Spell Checked, pages numbered To Jon for Website2	
Saints Dwell Alone	Num 23:9	Yale v 25, 047	Sanctification		
Saving Faith and Christian Obedience Arise from Godly Love	1 John 5:1-4	Yale v 25, 497-535	Saving Faith, Obedience		
Saving Faith and Christian Obedience Arise from Godly Love		Yale v 25, 494	Saving Faith		
Scripture Warnings the Best Means of Awakening	Luk 16:31	No copy	Scripture		
Scripture, Notes on		Yale v 15, 047	Bible		
Seasons of Ingathering	Rev 14:14-20	Yale v 22, 476	Revival		
Seeking After Christ	Mat 2:10	Yale v 22, 285	Seeking		
Self-Examination and the Lord's Supper		Yale v 17, 262	Lord's Supper		
Self-Flatteries; or The Vain Self-Flatteries of the Sinner	Psa 36:2	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 05, p 448-457 Seeking God, Nichols, p 6-17 ftp	Self-Flatteries	spell checked, has TOC, JE To Jon for Website2	nd
Sermons and Discourses, 1720-1723: Preface to the New York Period		Yale v 10, 261	Sermons		
Sermons and Discourses, 1723-1729: Preface to the Period		Yale v 14, 003	Sermon		
Sermons and Discourses, 1730-1733: Preface to the Period		Yale v 17, 003	Sermon		
Sermons and Discourses, 1734-1738: Preface to the Period		Yale v 19, 003	Sermon		
Sermons and Discourses, 1739-1742: Preface to the Period		Yale v 22, 003	Sermon		
Sermons and Discourses, 1743-1758: Preface to the Period		Yale v 25, 003	Sermon		
Serving God in Heaven		Yale v 17, 251	Heaven		
Shadows and Images (Phyllis McCraw)			Typology		
Signs of Godliness		Yale v 21, 469	Godliness		
Sin and Wickedness Bring Calamity and Misery on a People		Yale v 14, 484	Judgment		
Sinners Delay Concerns of the Soul	Act 24:25	ftp	Salvation	Spell checked JE TOC	

Title	Text	Source	Subject	Notes	Date
Sinners In The Hands Of An Angry God	Deu 32:35	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, p 450 N Seeking God, Nichols, p 150-165 ftp	Judgment Evangelism	TOC, Spell check, JE To Jon for Website2	1741 July 8
Sinners in the Hands of an Angry God	Duet 32:35	Yale v 22, 400	Judgment		
Sinners in the Hands of an Angry God: Text of the First Printed Edition	Duet 32:35	Yale v 22, 404	Judgment		
Sinners in the Hands of an Angry God: Transcript of the Original Manuscript	Duet 32:35	Yale v 22, 418	Judgment		
Sinners in Zion	Isa 33:14	Yale v 22, 262	Judgment		
Sinners In Zion Tenderly Warned; or The Fearfulness Which Will Hereafter Surprise Sinners in Zion, Represented and Improved	Isa 33:14	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 04, p 481 N ftp	Judgment	TOC, Spell check, JE To Jon for Website2	
Sinners Under Means of Grace Are Ordinarily More Hardened Than the Heathen	Mat 11:21	Knowing the Heart, 285-295 ftp	Judgment	TOC spell checked JE	nd
So None Ought to Come into the Christian Church but Good Men	Mat 13:47-50	The Blessing of God, McMullen, p 231-236 ftp	Church	TOC, Spell check, JE	
Some Thoughts Concerning The Present Revival Of Religion In New England, and the Way in Which it Ought to be Acknowledged and Promoted	Isa 40:3	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, p 001 ftp	Revival	TOC, Spell check, JE To Jon for Website2	
Some Thoughts Concerning the Revival		Yale v 04, 289	Revival		
Sons of Oil, Heavenly Lights	Zech 4:12-14	Yale v 25, 260	Pastoral Theology		
Striving After Perfection		Yale v 19, 680	Sanctification		
Stupid as Stones		Yale v 17, 173			
Temptation and Deliverance; or Joseph's Great Temptation and Gracious Deliverance	Genesis 38:12	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 05, p 477-498 ftp	Temptation	TOC, Spell check, JE To Jon for Website2	1738
That a Christian Spirit Is of Great Price in the Sight of God	1 Pet. 3:4	The Glory and Honor of God, McMullen, p 285-296 ftp	Christian Spirit	TOC, Spell check, JE	
That at a Time When a People Are Called for a General Humiliation, It Becomes Each One to Mourn for His Own Iniquity (Sermon 1)	Eze 7:16	The Blessing of God, McMullen, p 181-196 ftp	Humiliation	TOC, Spell check, JE	
That at a Time When a People Are Called for a General Humiliation, It Becomes Each One to Mourn for His Own Iniquity (Sermon 2)	Eze 7:16	The Blessing of God, McMullen, p 197-210 ftp	Humiliation	TOC, Spell check, JE	

Title	Text	Source	Subject	Notes	Date
That God Is Everywhere Present	Psa 139:7-10	The Blessing of God, McMullen, p 107-122 ftp	Omniscience	TOC, Spell check, JE	
That God is the Father of Lights	Jam 1:17	The Blessing of God, McMullen, p 343-358 ftp	God the Father	TOC, Spell check, JE	
That Hearing and Keeping the Word of God Renders a Person More Blessed Than Any Other Privilege That Ever God Bestowed on Any of the Children of Men	Luke 11:27-28	The Glory and Honor of God, McMullen, p 190-207 ftp	Obedience	TOC, Spell check, JE	
That It Is the Temper of the Truly Godly to Delight to Exalt God and to Lay Themselves Low	Psa 115:1	The Blessing of God, McMullen, p 71-88 ftp	Exaltation of God	TOC, Spell check, JE	
That Particular Repentance is Necessary to Salvation	Act 8:22	Knowing the Heart, 346-355 ftp	Repentance Salvation	TOC JE spell checked	nd
That Such Persons Are Very Imprudent and Foolish Who Don't Consider Their Latter End	Due 32:29	The Blessing of God, McMullen, p 29-44 ftp	Judgment	TOC, Spell check, JE	
That the Bodies of Wicked Men as Well as Their Souls Will Be Punished in Hell Forever	Matt 10:28	The Torments of Hell, Nichols, p 45-56 ftp	Judgment		
That the Punishment and Misery of Wicked Men in Another World Will Be in Proportion to the Sin that They Are Guilty Of	Matt 5:22	The Torments of Hell, Nichols, p 66-78 ftp	Judgment		
That the Son of God by Appearing in Our Nature Laid a Glorious Foundation for Peace to the Inhabitants of This World	Luke 2:14	The Glory and Honor of God, McMullen, p 173-189 ftp	Incarnation	TOC, Spell check, JE	
That the Torments of Hell Are Exceeding Great	Luke 13:24	The Torments of Hell, Nichols, p 147-175 ftp	Judgment		
That the Torments of Hell Will Be Eternal	Mark 9:44	The Torments of Hell, Nichols, p 93-110 ftp	Judgment		
That This Present World Shall One Day Come to an End	PS. 102:25-26	The Glory and Honor of God, McMullen, p 107-119 ftp	Time	TOC, Spell check, JE	
That We Ought to Make Religion Our Present and Immediate Business	Psa 119:60	The Blessing of God, McMullen, p 89-106 ftp	Pastoral Theology	TOC, Spell check, JE	
That Wicked Men Are Children of the Devil	John 8:44	The Torments of Hell, Nichols, p 7-15 ftp	Wickedness		
That Wicked Men Be Not Apt to Be Sensible but That It Will Always Be with Them as It Is Now	Psa 10:6	The Glory and Honor of God, McMullen, p 66-76 ftp	Depravity	TOC, Spell check, JE	nd
That Wicked Men's Sins Lie at Their Door	Gen. 4:7	The Glory and Honor of God, McMullen, p 21-33 ftp	Sin	TOC, Spell check, JE	
The Beauty of Piety in Youth	Psa 144:12	Yale v 25, 105	Youth		
The Beauty of Piety in Youth		Yale v 25, 103	Youth		

Title	Text	Source	Subject	Notes	Date
The Blank Bible Part 1 The Old Testament		Yale v 24, 121	Bible		
The Blank Bible Part 2 The New Testament		Yale v 24, 823	Bible		
The Blowing of the Great Trumpet	Isa 27:13	Yale v 22, 436	End Time		
The Boldness of Some Writers		Yale v 01, 438	Polemic		
The Character of Paul an Example to Christians	Phi 3:17	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 216 ftp	Paul	TOC, Spell check, JE To Jon for Website2	
The Christian Pilgrim; or The True Christian's Life a Journey Towards Heaven	Heb 11:13-14	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 05, p 530 ftp	Pilgrim Heaven	Spell checked JE TOC BT To Jon for Website2	
The Church's Marriage to Her Sons, and to Her God	Isa 62:4-5	Yale v 25, 164	Church		
The Church's Marriage to Her Sons and to Her God	Isa 62:4-5	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 08, p 021 ftp	Church	TOC, Spell check, JE To Jon for Website2	1746 Sept
The Curse of Meroz	Jud 5:23	Yale v 22, 490	Judgment		
The Dangers of Decline		Yale v 17, 087	Apostasy		
The Day of a Godly Man's Death is Better Than the Day of His Birth	Ecc 7:1	The Blessing of God, McMullen, p 149-162 ftp	Death	TOC, Spell check, JE	
The Day of Judgment		Yale v 14, 506	Judgment		
The Death of Faithful Ministers a Sign of God's Displeasure	Isa 3:12	The Salvation of Souls: Nine Previously Unpublished Sermons on the Call of Ministry and the Gospel by Jonathan Edwards by Jonathan Edwards, Richard A. Bailey, Gregory A. Wills Crossway ftp	Pastoral Theology	Spell checked TOC JE Preached at Solomon Stoddard's death	1729 Feb
The Devil	scan	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 023 not on ftp	Devil		
The Distinguishing Marks		Yale v 04, 213	True Conversion		
The Distinguishing Marks of a Work of The Spirit of God, Applied to that Uncommon Operation that has Lately Appeared on the Minds of Many of the People of New England: With A Particular Consideration of the Extraordinary Circumstances with Which This Work	1 Joh 4:1	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 08, p 431 ftp	Revival	TOC, JE, Spell Checked, pages numbered To Jon for Website2	

Title	Text	Source	Subject	Notes	Date
The Dreadful Silence of the Lord		Yale v 19, 106	Judgment		
The Duties of Christians in a Time of War	1 Kings 8:44-45	Yale v 25, 130	War		
The Duty of Charity to the Poor		Yale v 17, 369	Poor		
The Duty of Harkening to God's Voice		Yale v 10, 436	Responsibility		
The End of the Wicked Contemplated by The Righteous; or The Torments of the Wicked in Hell, No Occasion of Grief to the Saints in Heaven	Rev 18:20	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 04, 501-522 The Torments of Hell, Nichols, p 273-292 ftp	Heaven	BT TOC, JE To Jon for Website2	1773 March
The Eternity Of Hell Torments	Mat 25:46	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 466 The Torments of Hell, Nichols, p 111-132 ftp	Judgment	TOC, Spell check, JE To Jon for Website2	1739 April
The Everlasting Love of God		Yale v 19, 473	Love of God		
The Excellency of Christ	Rev 5:5-6	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, p 399 ftp	Christ, Excellency of	TOC, JE, Spell Checked, pages numbered To Jon for Website2	
The Excellency of Christ		Yale v 19, 560	Christ, Excellency of		
The Excellent Wisdom Appearing in the Holy Scriptures		Yale v 01, 439	Scriptures		
The Final Judgment; or The World Judged Righteously by Jesus Christ	Acts 17:31	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 04, p 443 ftp	Judgment	TOC, Spell check, JE To Jon for Website2	
The Folly of Looking Back in Fleeing Out of Sodom	Luke 17:32	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 404 (2 versions) ftp	Separation	TOC, Spell check, JE To Jon for Website2	1735 May
The Folly of Looking Back in Fleeing out of Sodom		Yale v 19, 321	Separation		
The Free and Voluntary Suffering and Death of Christ		Yale v 19, 491	Christ, Death of		
The Future Punishment Of The Wicked Unavoidable And Intolerable	Eze 22:14	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 449 (2 versions) Seeking God, Nichols, p 124-141 N ftp	Judgment	TOC, spelled checked JE To Jon for Website2	1741 April
The Gadarenes Loved Their Swine Better Than Jesus Christ	Mar 5:16-17	Knowing the Heart, 145-160 ftp	Rejection	TOC JE spell checked	1737 April

Title	Text	Source	Subject	Notes	Date
The Glory and Honor of God Requires That His Displeasure Be Manifested Against Sin	Num 14:21	The Glory and Honor of God, McMullen, p 34-52 ftp	Glory of God	TOC, Spell check, JE	
The Great Awakening		Yale v 04	Revival		
The Great Christian Doctrine Of Original Sin Defended	Mar 9:12	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 02 ftp	Sin	TOC, Spell check, JE To Jon for Website2	
The Great Concern of a Watchman for Souls	Heb 13:17	Yale v 25, 062	Pastoral Theology		
The Great Concern of a Watchman for Souls		Yale v 25, 059	Pastoral Theology		
The Hampshire Association of Ministers' Library		Yale v 26, 357			
The Heart of Man is Exceeding Deceitful	Jer 17:9	Knowing the Heart, 013-40 ftp	Depraved	spell check, TOC, JE	nd
The Holy Spirit Forever to Be Communicated to the Saints	1 Cor 13:8		Holy Spirit		
The Importance and Advantage of a Thorough Knowledge of Divine Truth	Heb 5:12	ftp	Sanctification	TOC, Spell check, JE	
The Importance and Advantage of a Thorough Knowledge of Divine Truth	Heb 5:12	Yale v 22, 80-102	Knowledge		
The Importance of a Future State		Yale v 10, 351	Depravity		
The Importance of Revival Among Heads of Families	Luk 1:17	Yale v 22, 448	Revival		
The Justice of God in the Damnation of Sinners	Rom 3:19	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, 361 Seeking God, Nichols, p 172-212 ftp	Judgment	TOC, Spell check, JE To Jon for Website2	
The Justice of God in the Damnation of Sinners		Yale v 19, 336	Justice		
The Kind of Preaching People Want	Micah 2:11	The Salvation of Souls: Nine Previously Unpublished Sermons on the Call of Ministry and the Gospel by Jonathan Edwards by Jonathan Edwards, Richard A. Bailey, Gregory A. Wills Crossway ftp	Pastoral Theology	Spell checked JE TOC	1733 November
The Life of David Brainerd			Brainerd	TOC, Spell check, JE	nd
The Life of David Brainerd: Editor's Introduction		Yale v 07, 005	Brainerd		
The Life of David Brainerd: Text of an Account of the Life of the Reverend Mr. David Brainerd		Yale v 07, 087	Brainerd		

Title	Text	Source	Subject	Notes	Date
The Manner in Which the Salvation of the Soul Is to Be Sought	Gen 6:22	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 365 Seeking God, Nichols, p 218-237 ftp	Salvation	TOC, Spell check, JE To Jon for Website2	1740 Sept
The Many Mansions		Yale v 19, 734	Heaven		
The Means and Ends of Excommunication	1 Cor 5:11	Yale v 22, 064	Excommunication		
The Mind and Related Papers		Yale v 06, 311	Mind		
The Minister Before the Judgment Seat of Christ	Luke 10:17-18	The Salvation of Souls: Nine Previously Unpublished Sermons on the Call of Ministry and the Gospel by Jonathan Edwards by Jonathan Edwards, Richard A. Bailey, Gregory A. Wills Crossway ftp	Pastoral Theology	Spell checked JE TOC	1736 November
The Miscellanies		ftp	Miscellanies	Spell check useless, JE, TOC	
The Miscellanies Entry Nos. a-z, aa-zz, 1-500		Yale v 05, 153	Miscellanies		
The Miscellanies: Entry Nos. a-z, 1-500 The Table		Yale v 13, 125	Miscellanies		
The Miscellanies: Entry Nos. a-z, 1-500 Note on the Text of the "Miscellanies"		Yale v 13, 153	Miscellanies		
The Miscellanies: Entry Nos. a-z, aa-zz, 1-500		Yale v 13, 163	Miscellanies		
The Miscellanies: Entry Nos. 501-832		Yale v 18	Miscellanies		
The Miscellanies: Entry Nos. 833-1152		Yale v 20, 041	Miscellanies		
The Miscellanies: Entry Nos. 1153-1360		Yale v 23, 037	Miscellanies		
The Most High a Prayer-Hearing God	Psa 65:2	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, p 498 ftp	Prayer	TOC, Spell check, JE To Jon for Website2	1735 Jan 8
The Nakedness Of Job		ftp	Depravity	TOC, JE Spell Checked	
The Nakedness of Job (From an Application on Seeking God)		Yale v 10, 413	Depravity		
The Nature and End of Excommunication	1 Cor 5:11	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06 512-524 ftp	Excommunication	TOC, Spell check, JE To Jon for Website2	
The Nature of Man is so Corrupted that He is Become a Very Evil and Hateful Creature	Mat 10:17	Knowing the Heart, 095-113 ftp	Man, Nature of	TOC JE spell checked	nd

Title	Text	Source	Subject	Notes	Date
The Nature of True Virtue		Yale v 08, 537	True Conversion		
The Nature of True Virtue "Controversies" Notebook		Yale v 21, 312	Virtue		
The Peace Which Christ Gives His True Followers	scan John 14:27	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 486 The Works of Jonathan Edwards, vol 25, 538 not on ftp	Peace		1750 Aug
The Peace Which Christ Gives His True Followers	John 14:27	Yale v 25, 536-553	Peace		
The Perpetuity and Change of the Sabbath	1 Cor 16:1-2	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 499 (2 versions) ftp	Sabbath	TOC, Spell check, JE To Jon for Website2	
The Perpetuity and Change of the Sabbath		Yale v 17, 217	Sabbath		
The Pleasantness of Religion		Yale v 14, 097	Religion		
The Portion of the Righteous	Rom 2:10	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 309-357 ftp	Righteous	spell checked, TOC JE To Jon for Website2	1740 December
The Portion of the Wicked	Rom 2:8-9	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 281 ftp	Judgment	TOC, Spell check, JE To Jon for Website2	
The Preciousness of Time		Yale v 19, 243	Time		
The Preciousness of Time, and The Importance of Redeeming It	Eph 5:16	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 05, p 499-510 ftp	Time	TOC, Spell check, JE To Jon for Website2	
The Pure in Heart Blessed	Mat 5:8	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 357-379 ftp	Pure in Heart	spell checked, TOC, JE To Jon for Website2	nd
The Pure in Heart Blessed		Yale v 17, 057	Pure in Heart		
The Reason Why Men No More Regard Warnings of Future Punishment Is Because It Don't Seem Real to Them	Gen 19:14	The Torments of Hell, Nichols, p 303-315 ftp	Judgment		
The Resolutions of Jonathan Edwards	Yale v 16,	ftp	Resolutions	Spell checked JE no TOC needed	
The Sacrifice of Christ Acceptable		Yale v 14, 437	Death of Christ		
The Saints Dwell Alone	Num 23:96	Yale v 25, 049	Sanctification		

Title	Text	Source	Subject	Notes	Date
The Scripture is the Word of God (Incomplete)	2 Tim 3:16	ftp	Scripture	TOC, Spell check, JE incomplete	
The Sole Consideration, That God Is God, Sufficient to Still All Objections to His Sovereignty	Psa 46:10	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, p 477 ftp	Sovereignty	Spell checked JE TOC To Jon for Website2	1735 June
The Sorrows of the Bereaved Spread before Jesus	Mat 14:12	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 526 ftp	Prayer	TOC, Spell check, JE To Jon for Website2	
The Sorrows of the Bereaved Spread Before Jesus	Mat 14:12	Yale v 22, 461	Prayer		
The Spider Papers		Yale v 06, 145	Nature		
The Spirit of Charity an Humble Spirit	1 Cor 13:4-5		Humility		
The Spirit of Charity the Opposite of a Censorious Spirit	1 Cor 13:5		Love		
The Spirit of Charity the Opposite of a Selfish Spirit	1 Cor 13:5		Love		
The Spirit of Charity the Opposite of an Angry Spirit	1 Cor 13:5		Love		
The Spirit of Charity the Opposite of an Envious Spirit	1 Cor 13:4		Love		
The Spirit of the True Saints Is a Spirit of Divine Love	1 John 4:16	The Glory and Honor of God, McMullen, p 297-344 ftp	Love	Spell checked JE TOC	
The Spiritual Blessings of the Gospel Represented by a Feast		Yale v 14, 278	Gospel		
The State of Public Affairs		Yale v 17, 349	Public Affairs		
The Subjects of a First Work of Grace May Need a New Conversion	Luke 22:32	Yale v 22, 181	Conversion		
The Suitableness of Union in Extraordinary Prayer for the Advancement of God's Church	Zech 8:20-22	Yale v 25, 200	Prayer		
The Suitableness of Union in Extraordinary Prayer for the Advancement of God's Church		Yale v 25, 197	Prayer		
The Sweet Harmony of Christ		Yale v 19, 435	Jesus		
The Terms of Prayer		Yale v 19, 768	Prayer		
The Things That Belong to True Religion	Acts 11:12-13	Yale v 25, 570-576	Religion		
The Threefold Work of the Holy Ghost		Yale v 14, 371	Holy Spirit		
The Torments of Hell Are Exceeding Great		Yale v 14, 297	Judgment		
The Total Depravity and Corruption of Man's Nature, Efficacious Grace		Yale v 01, 432	Grace , Efficacious		

Title	Text	Source	Subject	Notes	Date
The True Christian's Life a Journey Towards Heaven		Yale v 17, 427	Heaven		
The True Excellency of a Minister of the Gospel	Joh 5:35	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 496 The Works of Jonathan Edwards, vol 25, p 84 ftp	Pastoral Theology	Spell checked JE TOC	
The True Excellency of a Minister of the Gospel		Yale v 25, 082	Pastoral Theology		
The Unhappiness of the Change Lately in Many Protestant Countries		Yale v 01, 438	Religion		
The Unreasonableness Of Indetermination In Religion	1 Kin 18:21	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 083 ftp	Evangelism	Spell checked JE TOC To Jon for Website2	1734 June
The Unreasonableness of Indetermination in Religion		Yale v 19, 091	Commitment		
The Value of Salvation		Yale v 10, 308	Salvation		
The Warnings Of Scripture Are In The Best Manner Adapted To The Awakening And Conversion Of Sinners	Luk 16:31	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 418 N ftp	Evangelism	TOC, Spell check, JE To Jon for Website2	
The Way Of Holiness	Isa 35:8	www.biblebb.com ftp	Sanctification	spell checked, TOC, JE	
The Way of Holiness		Yale v 10, 480	Holiness		
The Way to Obtain the Blessing Is Not to Let Him Go Except He Bless Us	Gen 32:26-29	The Blessing of God, McMullen, p 13-28 ftp	Perseverance	TOC, Spell check, JE	
The Wicked Hereafter Will Be Cast into a Furnace of Fire	Matt 13:41-42	The Torments of Hell, Nichols, p 24-34 ftp	Judgment		
The Wicked in Hell Will Be Sensible What a Happy State the Saints Are in in Heaven	Luke 16:25	The Torments of Hell, Nichols, p 263-272 ftp	Judgment		
The Wisdom Of God Displayed In The Way Of Salvation	Eph 3:10	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 05, p 323-374 ftp	Salvation	Spell checked JE TOC To Jon for Website2	
The Work of the Ministry is Saving Sinners	Acts 20.28	The Salvation of Souls: Nine Previously Unpublished Sermons on the Call of Ministry and the Gospel by Jonathan Edwards by Jonathan Edwards, Richard A. Bailey, Gregory A. Wills Crossway ftp	Salvation Pastoral Theology	Spell checked JE TOC	1754 March
There Never Was Any Love That Could Be Paralleled with the Dying Love of Christ	Rom 5:7-8	The Blessing of God, McMullen, p 273-296 ftp	Death of Christ	Spell checked JE TOC	

Title	Text	Source	Subject	Notes	Date
They Sing a New Song	Rev 14:3	Yale v 22, 224	Heaven		
They That Are Gone to Hell Are All of Them in Despair	Isa 38:18	The Torments of Hell, Nichols, p 204-222 ftp	Judgment		
Those Sinners Who Are Saved, It Is God Who Saves Them	Hos 13:9	The Blessing of God, McMullen, p 211-224 ftp	Salvation	Spell checked JE TOC	
Those Who Love Christ Shall Receive of Him a Crown of Life	James 1:12	The Glory and Honor of God, McMullen, p 145-258 ftp	Love Christ	Spell checked JE TOC	
Those Whom God Hates, He Oftentimes Gives Plenty of Earthly Things To	Gen 27:39	Knowing the Heart, 125-134 ftp	Grace, Common	TOC JE spell checked	1741 April
Thy Name Is as Ointment Poured Forth	Song 1:3	The Blessing of God, McMullen, p 163-180 ftp	Christ	Spell checked JE TOC	
Treatise on Grace		ftp	Grace	TOC, Spell check, JE	
Treatise on Grace		Yale v 21, 149	Grace		
True Grace Distinguished From The Experience Of Devils	Jam 2:19	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 08, p 096 Seeking God, Nichols, p 384-418 The Works of Jonathan Edwards, vol 25, 608 ftp	Grace Salvation	Spell checked JE TOC To Jon for Website2	1752 Sept
True Grace, Distinguished from the Experience of Devils	Jam 2:19	Yale v 25, 605-040	Grace		
True Love to God		Yale v 10, 632	Love		
True Nobleness of Mind		Yale v 14, 228	Knowledge		
True Repentance Required		Yale v 10, 506	Repentance		
True Saints, When Absent From The Body, are Present With the Lord	2 Cor 5:8	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 08, p 050 The Works of Jonathan Edwards, vol 25, 225 ftp	Heaven, Death	BT TOC, spell checked, JE To Jon for Website2	1747
True Saints, When Absent from the Body, Are Present with the Lord	2 Cor 5:8	Yale v 25, 222	Heaven		
Two Dissertations		Yale v 08, 399			
Types of the Messiah		Yale v 11, 157	Messiah		
Types of the Messiah	scan	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 09, p 401-494 not on ftp	Christ		

Title	Text	Source	Subject	Notes	Date
Unbelievers Contemn the Glory and Excellency of Christ	Act 4:11	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 07, p 395 ftp	Christ Glory of God	Spell checked JE TOC To Jon for Website2	1736 May
Undeserved Mercy		Yale v 19, 628	Mercy		
Unpublished Essay on the Trinity		ftp	Trinity	Spell checked JE no TOC needed	
Varieties of Ink Textures in Edwards' Early Manuscripts		Yale v 5, 566	Handwriting		
Waring With the Devil	Luke 11:21-22	Yale v 25, 678-079	Perseverance		
Warnings of Future Punishment Don't Seem Real to the Wicked		Yale v 14, 198	Judgment		
Warring with the Devil		Yale v 25, 676	Perseverance		
Watch and Pray Always		Yale v 25, 716	Prayer		
Watermarks in Edwards' Early Manuscripts		Yale v 05, 558	Handwriting		
We Have Peace With God	Rom 5:1	ftp	Salvation	Spell checked JE no TOC needed	1742 June
What Is Meant by Believing in Christ?	Mar 16:15-16	The Blessing of God, McMullen, p 237-246 ftp	Faith	Spell checked JE TOC	
When a Company or Society of Christians Have Christ Present with Them, 'Tis the Greatest Cause of Joy to Them	Matt. 9:15	The Glory and Honor of God, McMullen, p 166-172 ftp	Christ Joy Pastoral Theology	Spell checked JE TOC	
When the Spirit of God Has Been Remarkably Poured Out on a People, a Thorough Reformation of Those Things That Before Were Amisss Amongst Them Ought to Be the Effect of It	Act 19:19	The Blessing of God, McMullen, p 247-272 ftp	Revival Pastoral Theology	Spell checked JE TOC	
When The Wicked Shall Have Filled Up The Measure Of Their Sin, Wrath Will Come Upon Them to The Uttermost	1 The 2:16	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, p 525 N ftp	Judgment	Spell checked JE TOC To Jon for Website2	1735 May
Wicked Men in Hell Will Remember How Things Were With Them in this World	Luke 16:25	The Torments of Hell, Nichols, p 183-192 ftp	Judgment		
Wicked Men Inconsistent with Themselves	Mat 11:16-19	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 10, p 393 ftp	Sin	Spell checked JE TOC To Jon for Website2	
Wicked Men of the Past Are Still in Hell	1 Pet 3:19-20	ftp	Judgment	Spell checked JE TOC	
Wicked Men Useful In Their Destruction Only	Eze 15:2-4	The Works of President Edwards, 1817 reprinted by Burt Franklin 1968, vol 06, p 535 N ftp	Judgment	spell checked, TOC, JE To Jon for Website2	1744 July
Wicked Men's Slavery To Sin	John 8:34	ftp	Sin	Spell checked JE TOC	

Title	Text	Source	Subject	Notes	Date
Wicked Men's Slavery to Sin		Yale v 10, 337	Sin		
Wrath upon the Wicked to the Uttermost	1 The 2:16		Judgment Holiness		
Writings on the Trinity, Grace, and Faith		Yale v 21	Trinity, Grace & Faith		
Yield to God's Word, or Be Broken by His Hand	Exod 9:12-16	Yale v 25, 210	Discipleship		
Yield to God's Word, or Be Broken by His Hand		Yale v 25, 207	Sanctification		
Youth and the Pleasures of Piety		Yale v 19, 078	Piety		
Youth Is Like a Flower That Is Cut Down	Job 14:2	Yale v 22, 319	Youth		
z Edwards and New England Theology Warfield		ftp	Biographical		
z Jonathan Edwards s Defense of Slavery		ftp	Slavery		
z Life and Character of Jonathan Edwards		N	Biographical		
Zeal an Essential Virtue of a Christian	Tit 2:14	Yale v 22, 136	Virtue		

Appendices

Appendix 1 Time line of Jonathan Edwards

We include the time line because it will help us understand JE if we know his biographical and historical context.

Compiled by Kenneth P. Minkema
Executive Editor, *The Works of Jonathan Edwards*

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This chronology of Edwards's undated writings is based on that established by Thomas A. Schafer, Wallace E. Anderson, and Wilson H. Kinnach, supplemented by volume introductions in *The Works of Jonathan Edwards*, by primary sources dating from Edwards' lifetime, and by secondary materials such as biographies. Attributed dates for literary productions indicate the earliest or approximate points at which Edwards probably started them. "Miscellanies" entries are listed approximately in numerical groupings by year rather than chronologically; for more exact dating and order, readers should consult relevant volumes in the *Edwards Works*. Entries not preceded by a month indicates that the event in question occurred sometime during the calendar year under which it listed. Lack of a pronoun in a chronology entry indicates that it regards Edwards.

1703

October 5: born at East Windsor, Connecticut

1710

January 9: Sarah Pierpont born at New Haven, Connecticut

1711

Father Timothy serves as chaplain in Queen Anne's War

1712

Awakening at East Windsor; builds prayer booth in swamp

1714

August: Queen Anne dies; King George I crowned

1716

September: begins undergraduate studies at Connecticut Collegiate School, Wethersfield

1718

October: moves to New Haven to continue studies in newly built Yale College, but shortly returns to Wethersfield upon dissatisfaction with tutor Samuel Johnson

1719

June: returns to New Haven after Johnson's removal
Writes "Of Insects"
Suffers bout of pleurisy during last year of college

1720

May: completes baccalaureate degree
September: delivers Valedictory Oration; begins graduate studies at New Haven

1721

Summer: conversion experience at East Windsor
Writes "Of the Rainbow," "Of Light Rays"
Begins "Natural Philosophy," "Of Atoms," "Of Being," "Prejudices of the Imagination"

1722

May: completes graduate studies
June: Father Rale's War begins
August: begins preaching to English Presbyterian congregation in New York City
September: Yale College Rector Timothy Cutler and tutors convert to Church of England
Begins "Resolutions," "Diary," "Catalogue of Books," and "Miscellanies"

1723

April: New York City pastorate ends
May 1: returns to East Windsor
May 18: returns to East Windsor after a week's journey to Norwich, Connecticut, and "towns thereabouts"
June 8-9: at Boston
June 15: back in East Windsor
June 23: at Boston
June 25: back in East Windsor
July-August: prepares Master's Quaestio
September: delivers Quaestio at New Haven, receives M.A., begins "The Mind"
October: writes "Spider Letter," begins "Notes on the Apocalypse"
November 11: agrees to settle as pastor of Bolton, Connecticut
Writes "Apostrophe to Sarah Pierpont"
"Miscellanies" aa-94

1724

January: begins "Notes on Scripture"

May 21: elected tutor at Yale College, leaves Bolton thereafter

First week of June: journeys to New Haven to begin tutorship

"Miscellanies" 94-146

1725

May: begins "Beauty of the World"

Summer: at East Windsor

September-December: illness, convalesces at North Haven and East Windsor

December 15: Father Rale's War ends

December: begins "Table to the Miscellanies," "Christ's Example"

"Miscellanies" 152-195

1726

April-July: preaches intermittently at Glastonbury, Connecticut

mid-summer: returns to New Haven

August 29: asked to assist Solomon Stoddard by Northampton church

September: resigns tutorship

October 26: begins preaching as probationer at Northampton

November 21: Northampton votes to give £100 salary, £300 to build house, and 50 acres of land

"Miscellanies" 196-237, 261-262, 267-274, 313-314

1727

February 15: ordained at Northampton as assistant pastor

July 28: marries Sarah Pierpont in New Haven

August: King George I dies; King George II crowned

October 29: earthquake in evening

"Miscellanies" 238-55, 279-305, 315-317

1728

January: begins "Faith"

August: begins "Images of Divine Things," "Signs of Godliness"

August 25: daughter Sarah born

"Miscellanies" 256-260, 265-266, 275-278, 306-310, 318-384

1729

February 11: Solomon Stoddard dies; Edwards becomes senior pastor

April-May: illness, travels to New Haven

June: suffers physical collapse

July: resumes preaching

August-early September: people of Northampton build Edwards a "Good Large Barn"

December: sister Jerusha dies of "malignant fever"
 "Miscellanies" 385-454

1730

January: begins "Discourse on the Trinity"
 April 26: daughter Jerusha born
 October: first entries in "Blank Bible"
 "Miscellanies" 455-487

1731

January: "Miscellanies" beginning at no. 488
 March: Hannah Graves names Northampton church member Eleazar King as the father of her child; King is fined; they marry in October
 May 7: purchases "Negro girl named Venus" for £80 in Newport, R.I.
 July 8: preaches Boston lecture, later published as God Glorified in the Work of Redemption
 First Wednesday in October: attends Hampshire Association meeting at Westfield
 Salary increased to £140

1732

February 13: daughter Esther born
 April 11: attends Hampshire Association meeting at Hatfield
 September 5: earthquake at noon
 October 3: attends Hampshire Association meeting at Springfield
 Salary increased to £200

1733

January: "Miscellanies" 612
 April 11: attends Hampshire Association meeting at Hadley
 June: preaches in Boston
 October 9: attends Hampshire Association meeting at Springfield
 December: preaches at East Windsor
 "Miscellanies" beginning at no. 625

1734

January 19: Ebenezer Hunt's hatshop burns
 January: journeys to Boston, accompanied by Deacon Allen's son
 April 7: daughter Mary born
 April 16: attends Hampshire Association meeting at Sunderland
 August: preaches A Divine and Supernatural Light, thereafter published
 October 8: attends Hampshire Association meeting at Suffield
 November: "Miscellanies" 668
 December: Connecticut Valley revivals begin

1735

March 25: Thomas Stebbins unsuccessfully attempts suicide by cutting his throat
 April 8: attends Hampshire Association meeting at Springfield
 June 1: Joseph Hawley, Sr., commits suicide by slitting his throat
 August: joins opposition to Robert Breck's ordination at Springfield
 September-October: goes to New York City to improve health
 November: vote passed to build new meetinghouse

1736

January: Bernard Bartlett is whipped and fined for slandering Edwards; Robert Breck is ordained at Springfield
 February: preaches at Springfield
 February 10: Grandmother Esther Warham Mather Stoddard dies
 March 16: attends Hampshire Association meeting at Deerfield
 January 26: salary £200 plus improvement of half of sequestered lands
 August: "Miscellanies" 698
 August 21: sister Lucy dies of "throat distemper"
 August 31: daughter Lucy born
 September 16-27: new meetinghouse raised
 October 12: attends Hampshire Association meeting at Enfield
 November 6: completes short account of late revivals, published as appendix to William Williams' *Duty and Interest of a People*
 November 16: preaches ordination at Lambstown
 Fall-winter: Joseph Bellamy comes to study with Edwards

1737

February 11: salary £300 plus use of half of sequestered land
 February: preaches at Springfield
 March 13: Northampton meetinghouse gallery falls
 March 21: visits Rev. Stephen Williams at Longmeadow to confer about printing reply regarding Breck controversy
 April 26: attends Hampshire Association meeting at Northampton
 June: preaches at Portsmouth, N.H.
 July 11: visits Longmeadow
 July 21: spire raised on new meetinghouse
 October 8: attends Hampshire Association meeting at Hatfield
 December 7: earthquake at 11 p.m.
 December 25: new meetinghouse dedicated
 Publishes *A Letter to the Author of the Pamphlet Called An Answer to the Hampshire Narrative* (co-authored with brother-in-law Samuel Hopkins of West Springfield)
A Faithful Narrative of the Surprising Work of God published in London

1738

January 26: voted salary of £250 plus improvement of half of sequestered land
 March: Northampton votes to build a town house for precinct and court sessions (completed

1739)

April 18: attends Hampshire Association meeting at Longmeadow

April-October: preaches *Charity and Its Fruits* (published 1852)

May 5: old meetinghouse pulled down

May: Sarah Pierpont Edwards goes to Boston, stays at Benjamin Colman's

July: Mrs. Bridgman admonished for drunkenness

July 25: son Timothy born

September 15-16: in New Haven to attend Yale commencement; dines at Rev. Joseph Noyes' on 15th, visits college library on 16th

September 19: Ebenezer Hunt's hatshop burglarized by Samuel West, who is caught and branded

October 10: attends Hampshire Association meeting at Westfield

October: "Miscellanies" 756

December 4: £50 added to salary

Publishes *Discourses on Various Important Subjects*

Corrected edition of *Faithful Narrative* published in Boston

1739

February: "Miscellanies" 788

March-August: preaches *History of the Work of Redemption* (published 1774)

May 2: attends Hampshire Association meeting at Northfield

May 24: preaches lecture in Boston

May 25: dines at Joshua Gee's in Boston

May 28: lodges at Rev. Ebenezer Parkman's of Westborough

June 12: Noah Cook, Stephen Wright, and Ebenezer Pomeroy chosen deacons

July: delivers lecture at New Haven

July 22: Mrs. Bridgman excommunicated for drunkenness

August 19: three new deacons ordained

August: "Miscellanies" 807

October 9: attends Hampshire Association meeting at Northampton

November 26: voted salary of £220 plus improvement of half of sequestered land

Winter: "Miscellanies" 832

1740

January: "Miscellanies" 841

March: measles epidemic; several Edwards children ill

April 1-2: Sarah Pierpont Edwards lodges at Parkman's of Westborough on way to Boston

April 8: attends Hampshire Association meeting at West Springfield

April 14: preaches funeral sermon of Rev. Nehemiah Bull at Westfield

May 7: preaches ordination sermon of Edward Billing at Cold Spring

June 15: Fifteen-man Northampton church committee appointed to assist in "matters of difficulty"

June 20: daughter Susannah born

July 20: Hannah Pomeroy admonished for breach of Ninth Commandment

August: "Miscellanies" 847

September 3: travels to Longmeadow to see cousin Eunice Williams, the "unredeemed

captive"

September: attends Yale commencement

October 17-19: George Whitefield preaches in Northampton; Edwards accompanies him as far as East Windsor

October-November: controversy over public access to "inner commons"

November: "Miscellanies" 859-860

November 25: in New Haven to execute will of Mrs. Mary Pierpont, Sarah Pierpont Edwards' step-mother

December: writes "Personal Narrative" in reply to request from Rev. Aaron Burr

1741

January 20: voted salary of £280 for previous year

January 21: preaches ordination sermon of Chester Williams at Hadley

April 7: attends Hampshire Association meeting at Deerfield

April 14: preaches at Suffield

April 15: preaches at Second Church, Hartford

May: "Miscellanies" 862

July 1: preaches at Longmeadow

July 8: preaches Sinners in the Hands of an Angry God at Enfield, published shortly thereafter

August 1: preaches at Hadley in morning

August-September: awakening peaks in Northampton

August 24: Hannah Pomeroy excommunicated

August-September: "Miscellanies" 874; Great Awakening peaks at Northampton

September 2: preaches funeral sermon of William Williams of Hatfield, published as *The Resort and Remedy of Those That Are Bereaved by the Death of an Eminent Minister*

September 10: delivers *Distinguishing Marks of the Work of the Spirit of God* at Yale commencement, published shortly thereafter

October 14: preaches at Enfield

December-late March: Samuel Hopkins comes to study, Edwards preaching elsewhere when he arrives; "Miscellanies" 903

1742

January 19-February 4: Sarah Pierpont Edwards experiences series of religious ecstasies, afterwards undergoes treatment for "hysterical original"

January 25: leaves for eastern Massachusetts as visiting preacher

January 27: supply preacher Samuel Buel arrives at Northampton and renews awakening until after Edwards returns home

January 28-29: preaches at Leicester

February 1: preaches in Sutton

February 2: preaches at Westborough

February 3: starts return to Northampton; preaches at Worcester

February 10: voted salary of £350 in "bills of credit" plus wood and improvement of half of sequestered land

March 16: covenant renewal at Northampton

Late March: Hopkins leaves to be licensed

April: preaches in Boston on unspecified day (recorded by diarist Sarah Gill)
 May-end of summer: Hopkins comes back to study
 May 18-19: Sarah Pierpont Edwards and Yale freshman John Searle lodge at Parkman's of Westborough en route to Boston
 May 26: Sarah Pierpont Edwards in Boston
 May 29-31: Sarah Pierpont Edwards and Searle lodge at Parkman's of Westborough on return to Northampton
 June: "Miscellanies" 991
 Fall-Winter: writes Some Thoughts Concerning the Present Revival of Religion in New England
 October 12: attends Hampshire Association meeting at Longmeadow
 October 20-21: lodges at Parkman's of Westborough en route to Boston
 December 8: John Lyman's house burns, two children killed
 Begins sermon series (apparently ending in 1743) eventually published as Treatise Concerning Religious Affections

1743

January 11: salary £300 plus wood and improvement of half of sequestered land;
 February 15-17: at Westfield to hear disciplinary case of exhorter Bathsheba Kingsley
 March: Some Thoughts published; Edwards leads council of ministers in New London to "reclaim" people incited by James Davenport
 May 9: daughter Eunice born
 May: journeys to Boston with daughter Sarah to attend ministerial convention
 June 8: preaches ordination sermon for Jonathan Judd in Southampton, published as The Great Concern of a Watchman for Souls
 June 12: Samuel Danks excommunicated for fornication
 September 6: returning from Yale commencement, lodges with Jonathan Judd at Mr. Leavenworth's of Waterbury
 October 18: attends Hampshire Association meeting at Somers
 November 2: Northampton precinct votes to give public access to inner commons for ten more years, after which land is to revert to proprietors
 November 22: voted salary of £350 plus improvement of half of sequestered land

1744

February 1-2: travels to Suffield
 March: "Bad Book" hearings begin
 April 17: attends Hampshire Association meeting at West Springfield
 May 25: Sarah Pierpont Edwards, Jerusha Edwards, and Samuel Hopkins lodge at Parkman's of Westborough
 June 3: "Bad Book" culprits Oliver Warner and Timothy and Simeon Root make public confession before church
 March: King George's War begins
 August 30: preaches ordination sermon for Robert Abercrombie at Pelham, published as The True Excellency of a Minister of the Gospel
 October 9: attends Hampshire Association meeting at Westfield

November 8: salary £350 plus wood and improvement of half of sequestered land
"Miscellanies" 1067-1069

1745

March: Cape Breton expedition; Edwards proposes town fix a permanent salary

May 26: son Jonathan born

June 17: Louisburg taken after 47-day siege

October 2: Esther Edwards and Elihu Lyman lodge at Parkman's of Westborough en route to Boston

October 9: attends Hampshire Association meeting at Hatfield

December 6: salary £350 plus wood and improvement of half of sequestered land

Publishes Copies of Two Letters Cited by The Reverend Mr. Clap and An Expostulatory Letter from the Reverend Mr. Edwards

1746

May 14-15: Sarah Pierpont Edwards and Maj. Pomeroy's grandson lodge at Parkman's of Westborough en route to Boston

May: watchtowers built in Northampton against attacks

August 19: French and Indians take Ft. Massachusetts; Edwards parsonage "forted in" and quartered with soldiers

August 25: Indians raiding party attacks near Southampton

September 19: preaches ordination sermon of Samuel Buel at East Hampton, Long Island, published as The Church's Marriage to Her Sons, and to Her God

October 28: attends Hampshire Association meeting at South Hadley

December 10: salary £500 plus wood and improvement of half of sequestered land

Publishes A Treatise Concerning Religious Affections

1747

April: hearing of fornication case against Thomas Wait

May 6: daughter Elizabeth born

May 28: David Brainerd arrives in Northampton

June 9: Brainerd and Jerusha Edwards leave for Boston

June 11: Brainerd and Jerusha Edwards dine at Parkman's of Westborough en route to Boston

July 21: Brainerd and Jerusha Edwards lodge at Parkman's of Westborough on return to Northampton

July 25: Brainerd and Jerusha Edwards return to Northampton

August: Indian raid near Southampton

October 9: Brainerd dies at Edwards parsonage

October 12: preaches Brainerd's funeral sermon, published as True Saints, When Absent From the Body, Are Present With the Lord

October: An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer published

Autumn: begins work on Life of David Brainerd

December 25: voted permanent salary of £600 plus wood and improvement of half of sequestered land

1748

February 14: daughter Jerusha dies

March: voted permanent salary of £700 plus wood and improvement of half of sequestered land

May: civil settlement given to Martha Root for maintenance of Elisha Hawley's illegitimate child; Indian raid at Southampton causes inhabitants to abandon town till winter

May-August: numerous Indian raids on frontier

Mid-June: Sarah Pierpont Edwards goes to Boston to care for ailing John Stoddard, stays at Edward Bromfield's

June 19: John Stoddard dies at Boston

June 26: preaches funeral sermon of John Stoddard at Northampton, published as *A Strong Rod Broken and Withered*

July 26: Fifteen-man Northampton church committee appointed to take care of "order and purity" of church and "trial and judgment" of cases

Summer: "Miscellanies" 1101

September 17-19: dines at Hartford and visits and preaches at East Windsor with Joseph Emerson

September 19-20: travels to Charles Pynchon's at Longmeadow and lodges at Samuel Hopkins' of West Springfield

October 18: Treaty of Aix la Chapelle signed, ending war in Europe

December: completes *An Account of the Life of the Late Reverend Mr. David Brainerd*; young man from Northampton asks to be admitted to church, but declines after seeing profession Edwards writes for him

1749

February or March: Mary Hulbert asks to be admitt

May: £170 added to salary

June: council of ministers meets to hear grievances between Northampton church and Elisha Hawley

Mid-June-September: daughter Mary goes to Portsmouth, N.H.

Mid-June: leaves for Portsmouth, N.H., via Worcester and Concord

June 28: preaches ordination sermon of Job Strong at Portsmouth, published as *Christ the Great Example of Gospel Ministers*

Early July: leaves Portsmouth, stops at Boston, returns to Northampton via Worcester

July: Elisha Hawley excommunicated

August: *An Humble Inquiry into the Rules of the Word of God* published

October 17: treaty signed with eastern tribes, ending French and Indian War

December 26: preliminary council meets to consider controversy between Edwards and Northampton church

Winter: "Miscellanies" 1118

1750

February 7-8: second council meets to consider controversy between Edwards and Northampton church

April 8: son Pierpont born

June 11: daughter Sarah marries Elihu Parsons of Northampton

June 19: final council meets to consider controversy between Edwards and Northampton church

June 22: dismissed as pastor of Northampton

July 2: preaches Farewell Sermon (published 1751)

July-November: preaches on supply basis at Northampton

August 21-22: Edwards, sister Martha, and Rev. Moses Tuttle lodge at Parkman's of Westborough en route to Boston

August 30-31: Edwards, sister Martha, and Moses Tuttle lodge at Parkman's of Westborough on return from Boston

September: Joseph Bellamy's True Religion Delineated published, with preface by Edwards

October: preaches in Stockbridge

November 8: daughter Mary marries Timothy Dwight of Northampton

1751

January-March: preaches in Stockbridge

February 22: called to settle as minister of Stockbridge

March: "Miscellanies" 1180

May 6-7: lodges at Parkman's of Westborough on return from Boston

May 16: council convened in Northampton to advise on forming a second church in Northampton, with Edwards as pastor

June 12: visits Parkman's of Westborough, journeying from Boston to Stockbridge

June 17: returns to Stockbridge

August 8: formally installed as pastor to English and Indian congregations at Stockbridge

August 16: preaches at meeting of members of Massachusetts General Assembly with Mohawks at Albany, New York

October 10: daughter Esther lodges at Parkman's of Westborough

October 13: preaches at Northampton

October 18: family moves to Stockbridge

1752

June 15: Thomas Stebbins of Northampton commits suicide by throwing himself down a well

June 29: daughter Esther marries Rev. Aaron Burr of Newark, N.J.

August: "Miscellanies" 1200

September: travels to Newark to attend Presbyterian Synod of New York

September 28: at Newark, preaches True Grace, Distinguished From the Experience of Devils (published 1753)

November 22: Col. Joseph Dwight of Stockbridge submits report to Mass. General Assembly aiming to turn Edwards out of post

1753

Winter: daughter Esther Burr ill

February: Indian boys' schoolhouse burns

March 14: writes last will and testament

April: completes first draft of Freedom of the Will

Spring: son Timothy journeys to Newark, N.J. to prepare to matriculate at College of New

Jersey; contracts smallpox in April
 October: preaches at Boston
 November: preaches at Sheffield
 "Miscellanies" beginning with no. 1227
 December: contingent of Mohawks leave Stockbridge

1754

February: Seven Years' War begins; Edwards given sole charge (by chief donor Isaac Hollis) of Indian schools at Stockbridge
 March: nearly all the remaining Indians leave Stockbridge; "Miscellanies" 1277b
 March 19: visits John Ballentine at Westfield
 Late March-mid-April: travels to Westfield, Greenfield (to preach Edward Billing's installation sermon), and East Windsor
 Spring: Waumpauncorse, a Schaghticoke Indian, is murdered at Stockbridge by two English horse thieves
 July: long period of ill health, lasting about a year, including "fits," "agues," and "scorbutic maladies"
 Summer: Edwards parsonage fortified and quartered with soldiers against fears of Indian attacks
 September 1: Schaghticoke kill four in a raid on Stockbridge
 December: Freedom of the Will published; two Englishmen whipped at Stockbridge for desecrating Indian grave

1755

February 11-13: reads recently completed End for Which God Created the World to Bellamy and Hopkins; The Nature of True Virtue probably completed shortly thereafter (published 1765)
 Mid-April: son Jonathan leaves on mission to Onohquaga, N.Y., with Gideon Hawley (returns January 1756); daughter Lucy visits Mary Edwards Dwight at Northampton
 April 22: lodges at Ballentine's of Westfield en route to East Windsor to visit sisters; suffers fall from horse
 April 30: lodges at Ballentine's of Westfield on return to Stockbridge
 May 1: lodges at John Ballentine's of Westfield with one son
 May 8: lodges at John Ballentine's of Westfield with two sons
 May: preaches at Northampton
 June: Crown Point expedition; Elisha Hawley among those killed
 July 9: Gen. Edward Braddock's forces defeated at Monongahela River in western Pennsylvania, with Braddock among the dead
 August 11: lodges at John Ballentine's of Westfield
 August 14: French take British forts at Oswego
 September 8: English victory at battle of Lake St. Sacrament
 September 9: Battle of Lake George
 September 23: arrives at Burr's home in Newark, N.J., to attend College of New Jersey commencement and Presbyterian synod
 October 5: preaches at Newark
 October 7: sails for New York

October 12: sails from New York bound for Stockbridge
 November 18: earthquake between 4 and 5 a.m.

1756

April 22: lodges at John Ballentine's of Westfield with wife and Capt. Sheldon
 August 30: daughter Esther Edwards Burr arrives in Stockbridge
 September 7: Sarah Pierpont Edwards leaves to stay in Northampton for about a month to help daughter Mary Dwight with new baby, Erastus
 September 22: daughter Esther Burr leaves for home
 Early October: visits East Windsor and Northampton
 "Miscellanies" beginning with no. 1281

1757

May: completes Original Sin
 June: visits East Windsor and Boston
 June 15-16: lodges at Parkman's of Westborough with Gideon Hawley
 September 24: Rev. Aaron Burr dies
 September 29: trustees of College of New Jersey write to offer presidency
 October 6: visits John Ballentine in Westfield
 Autumn: unspecified illness
 "Miscellanies" beginning with no. 1358

1758

January 4: council convened at Stockbridge releases Edwards from Stockbridge post
 January 27: father dies
 February 16: assumes office as president of College of New Jersey
 February 23: inoculated for smallpox
 March 22: dies of complications from inoculation
 April 7: daughter Esther Burr dies
 July 31: Sarah Pierpont Edwards and son Jonathan visit Stephen Williams at Longmeadow
 October 2: Sarah Pierpont Edwards dies of dysentery in Philadelphia
 Original Sin published

1759

July 25: estate inventoried and probated
 August 4: slaves Joseph and Sue, "lately the proper goods of . . . Jonathan Edwards, deceased," sold to John Owen of Simsbury, Conn., for £23, by executors Timothy Edwards and Timothy Dwight

Appendix 2 The Resolutions of Jonathan Edwards

From The Works of Jonathan Edwards from Yale, vol 16, p 754

Being sensible that I am unable to do anything 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. Resolved, that I will do whatsoever I think to be most to God's glory, 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 to do this, whatever difficulties I meet with, how many and how great soever.
2. Resolved, to be continually endeavoring to find out some new invention and contrivance to promote the forementioned things.
- [[3. 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 avoid it.
5. Resolved, never to lose one moment of time; but improve it the most profitable way I possibly can.
6. Resolved, to live with all my might, while I do live.
7. Resolved, never to do anything, which I should be afraid to do, if it were the last hour of my life.
- [[8. Resolved, to act, in all respects, both speaking and doing, as if nobody had been so vile as I, and as if I had committed the same sins, or had the same infirmities or failings as others; and that I will let the knowledge of their failings promote nothing but shame in myself, and prove only an occasion of my confessing my own sins and misery to God. Vid. July 30, [1723].]]

9. Resolved, to think much on all occasions of my own dying, and of the common circumstances which attend death.

[[10. Resolved, when I feel pain, to think of the pains of martyrdom, and of hell.]]

11. Resolved, when I think of any¹ theorem in divinity to be solved, immediately to do what I can towards solving it, if circumstances don't hinder.

[[12. Resolved, if I take delight in it as a gratification of pride, or vanity, or on any such account, immediately to throw it by.]]

13. Resolved, to be endeavoring to find out fit objects of charity and liberality.

14. Resolved, never to do anything out of revenge.

15. Resolved, never to suffer the least motions of anger to irrational beings.

[[16. Resolved, never to speak evil of anyone, so that it shall tend to his dishonor, more or less, upon no account except for some real good.]]

17. Resolved, that I will live so as I shall wish I had done when I come to die.

18. Resolved, to live so at all times, as I think is best in my devout frames, and when I have clearest notions of things of the gospel, and another world.

[[19. Resolved, never to do anything, which I should be afraid to do, if I expected it would not be above an hour, before I should hear the last trump.]]

20. Resolved, to maintain the strictest temperance in eating and drinking.

21. Resolved, never to do anything, which if I should see in another, I should count a just occasion to despise him for, or to think any way the more meanly of him.

[[22. Resolved, to endeavor to obtain for myself (as much happiness, in the other world,) as I possibly can, with all the power, might, vigor, and vehemence, yea violence, I am capable of, or can bring myself to exert, in any way that can be thought of.

23. Resolved, frequently to take some deliberate action, which seems most unlikely to be done, for the glory of God, and trace it back to the original intention, designs and ends of it; and if I find it not to be for God's glory, to repute it as a breach of the 4th Resolution.]]

24. Resolved, whenever I do any conspicuously evil action, to trace it back, till I come to the original cause; and then both carefully endeavor to do so no more, and to fight and pray with all my might against the original of it.

[[25. Resolved, to examine carefully, and constantly, what that one thing in me is, which causes me in the least to doubt of the love of God; and to direct all my forces against it.

26. Resolved, to cast away such things, as I find do abate my assurance.

27. Resolved, never willfully to omit anything, except the omission be for the glory of God; and frequently to examine my omissions.]]

28. Resolved, to study the Scriptures so steadily, constantly and frequently, as that I may find, and plainly perceive myself to grow in the knowledge of the same.

[[29. Resolved, never to count that a prayer, nor to let that pass as a prayer, nor that as a petition of a prayer, which is so made, that I cannot hope that God will answer it; nor that as a confession, which I cannot hope God will accept.]]

30. Resolved, to strive to my utmost every week to be brought higher in religion, and to a higher exercise of grace, than I was the week before.

[[31. Resolved, never to say anything at all against anybody, but when it is perfectly agreeable to the highest degree of Christian honor, and of love to mankind, agreeable to the lowest humility, and sense of my own faults and failings, and agreeable to the Golden Rule; often, when I have said anything against anyone, to bring it to, and try it strictly by the test of this Resolution.]]

32. Resolved, to be strictly and firmly faithful to my trust, that that in Proverbs 20:6, "A faithful man who can find?" may not be partly fulfilled in me.

33. Resolved, always to do what I can towards making, maintaining and establishing² peace, when it can be without over-balancing detriment in other respects. [[Dec. 26, 1722.]]

34. Resolved, in narrations never to speak anything but the pure and simple verity.

[[35. Resolved, whenever I so much question whether I have done my duty, as that my quiet and calm is thereby disturbed, to set it down, and also how the question was resolved. Dec. 18, 1722.]]

36. Resolved, never to speak evil of any, except I have some particular good call for it. [[Dec. 19, 1722.]]

37. Resolved, to inquire every night, as I am going to bed, wherein I have been negligent, what sin I have committed, and wherein I have denied myself: also at the end of every week, month and year. [[Dec. 22 and 26, 1722.]]

38. Resolved, never to speak anything that is ridiculous,³ or matter of laughter on the Lord's day. [[Sabbath evening, Dec. 23, 1722.]]

39. Resolved, never to do anything that I so much question the lawfulness of, as that I intend, at the same time, to consider and examine afterwards, whether it be lawful or no: except I as much question the lawfulness of the omission.

[[40. Resolved, to inquire every night, before I go to bed, whether I have acted in the best way I possibly could, with respect to eating and drinking. Jan. 7, 1723.]]

41. Resolved, to ask myself at the end of every day, week, month and year, wherein I could possibly in any respect have done better. [[Jan. 11, 1723.]]
42. Resolved, frequently to renew the dedication of myself to God, which was made at my baptism; which I solemnly renewed, when I was received into the communion of the church; and which I have solemnly re-made this 12th day of January, 1722—23.
43. Resolved, never henceforward, till I die, to act as if I were anyway my own, but entirely and altogether God's, agreeable to what is to be found in Saturday, Jan. 12. [[Jan. 12th, 1723.
44. Resolved, that no other end but religion, shall have any influence at all on any of my actions; and that no action shall be, in the least circumstance, any otherwise than the religious end will carry it. Jan. 12, 1723.
45. Resolved, never to allow any pleasure or grief, joy or sorrow, nor any affection at all, nor any degree of affection, nor any circumstance relating to it, but what helps religion. Jan. 12 and 13, 1723.]]
46. Resolved, never to allow the least measure of any fretting uneasiness at my father or mother. Resolved to suffer no effects of it, so much as in the least alteration of speech, or motion of my eye: and to be especially careful of it, with respect to any of our family.
47. Resolved, to endeavor to my utmost to deny whatever is not most agreeable to a good, and universally sweet and benevolent, quiet, peaceable, contented, easy, compassionate, generous, humble, meek, modest, submissive, obliging, diligent and industrious, charitable, even, patient, moderate, forgiving, sincere temper; and to do at all times what such a temper would lead me to. Examine strictly every week, whether I have done so. [[Sabbath morning, May 5, 1723.]]
48. Resolved, constantly, with the utmost niceness and diligence, and the strictest scrutiny, to be looking into the state of my soul, that I may know whether I have truly an interest in Christ or no; that when I come to die, I may not have any negligence respecting this to repent of. [[May 26, 1723.
49. Resolved, that this never shall be, if I can help it.]]
50. Resolved, I will act so as I think I shall judge would have been best, and most prudent, when I come into the future world. [[July 5, 1723.
51. Resolved, that I will act so, in every respect, as I think I shall wish I had done, if I should at last be damned. July 8, 1723.]]
52. I frequently hear persons in old age say how they would live, if they were to live their lives over again: resolved, that I will live just so as I can think I shall wish I had done, supposing I live to old age. [[July 8, 1723.

53. Resolved, to improve every opportunity, when I am in the best and happiest frame of mind, to cast and venture my soul on the Lord Jesus Christ, to trust and confide in him, and consecrate myself wholly to him; that from this I may have assurance of my safety, knowing that I confide in my Redeemer. July 8, 1723.]]
54. Whenever I hear anything spoken in commendation⁴ of any person, if I think it would be praiseworthy in me, resolved to endeavor to imitate it. [[July 8, 1723.]]
55. Resolved, to endeavor to my utmost to act as I can think I should do, if I had already seen the happiness of heaven, and hell torments. [[July 8, 1723.]]
56. Resolved, never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be.
57. Resolved, when I fear misfortunes and adversities, to examine whether I have done my duty, and resolve to do it; and let it be just as providence orders it, I will as far as I can, be concerned about nothing but my duty and my sin. [[June 9 and July 13, 1723.
58. Resolved, not only to refrain from an air of dislike, fretfulness, and anger in conversation, but to exhibit an air of love, cheerfulness and benignity. May 27 and July 13, 1723.
59. Resolved, when I am most conscious of provocations to ill-nature and anger, that I will strive most to feel and act good-naturedly; yea, at such times, to manifest good nature, though I think that in other respects it would be disadvantageous, and so as would be imprudent at other times. May 12, July 11, and July 13.
60. Resolved, whenever my feelings begin to appear in the least out of order, when I am conscious of the least uneasiness within, or the least irregularity without, I will then subject myself to the strictest examination. July 4 and 13, 1723.
61. Resolved, that I will not give way to that listlessness which I find unbends and relaxes my mind from being fully and fixedly set on religion, whatever excuse I may have for it—that what my listlessness inclines me to do, is best to be done, etc. May 21 and July 13, 1723.]]
62. Resolved, never to do anything but duty; and then according to Ephesians 6:6-8, do it willingly and cheerfully "as unto the Lord, and not to man; knowing that whatever good thing any man doth, the same shall he receive of the Lord." [[June 25 and July 13, 1723.
63. On the supposition, that there never was to be but one individual in the world, at any one time, who was properly a complete Christian, in all respects of a right stamp, having Christianity always shining in its true luster, and appearing excellent and lovely, from whatever part and under whatever character viewed: resolved, to act just as I would do, if I strove with all my might to be that one, who should live in my time. Jan. 14 and July 13, 1723.
64. Resolved, when I find those "groanings which cannot be uttered," of which the Apostle speaks [Romans 8:26], and those "breakings of soul for the longing it hath," of which the Psalmist speaks, Psalms 119:20, that I will promote them to the utmost of my power, and that

I will not be weary of earnestly endeavoring to vent my desires, nor of the repetitions of such earnestness. July 23 and Aug. 10, 1723.]]

65. Resolved, very much to exercise myself in this all my life long, viz. with the greatest openness I am capable of, to declare my ways to God, and lay open my soul to him: all my sins, temptations, difficulties, sorrows, fears, hopes, desires, and everything, and every circumstance; according to Dr. Manton's 27th sermon on the 119th Psalm.⁵ [[July 26 and Aug. 10, 1723.

66. Resolved, that I will endeavor always to keep a benign aspect, and air of acting and speaking in all places, and in all companies, except it should so happen that duty requires otherwise.]]

67. Resolved, after afflictions, to inquire, what I am the better for them, what good I have got by them, and what I might have got by them.

[[68. Resolved, to confess frankly to myself all that which I find in myself, either infirmity or sin; and, if it be what concerns religion, also to confess the whole case to God, and implore needed help. July 23 and Aug. 10, 1723.

69. Resolved, always to do that, which I shall wish I had done when I see others do it. Aug. 11, 1723.

70. Let there be something of benevolence, in all that I speak. Aug. 17, 1723.]]

1. "Any" is from Dwight (1, 69); Hopkins (p. 6) reads "my."

2. Dwight (1, 70): "preserving."

3. Ibid., "sportive."

4. "Commendation" is from Dwight (1, 72); Hopkins (p. g) reads "conversation."

5. Thomas Manton, *One Hundred and Ninety Sermons on the Hundred and Nineteenth Psalm* (London, 1681). The doctrine of Sermon XXVII, on Psalms 119:26 (pp. 162–70), reads: "They that would speed with God, should learn this point of Christian ingenuity, unfeignedly to lay open their whole case to him." See also the "Diary" for July 26, 1723, below.

Appendix 3 Personal Narrative

Jonathan Edwards' Personal Narrative

Taken from TWJE *Letters and Personal Writings Vol. 16 790-804*

In the "Personal Narrative" Edwards gives an extended historical account of his own spiritual journey.

I had a variety of concerns and exercises about my soul from my childhood; but had two more remarkable seasons of awakening, before I met with that change, by which I was brought to those new dispositions, and that new sense of things, that I have since had. The first time was when I was a boy, some years before I went to college, at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion, and my soul's salvation; and was abundant in duties. I used to pray five times a day in secret, and to spend much time in religious talk with other boys; and used to meet with them to pray together. I experienced I know not what kind of delight in religion. My mind was

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much engaged in it, and had much self-righteous pleasure; and it was my delight to abound in religious duties. I, with some of my schoolmates joined together, and built a booth in a swamp, in a very secret and retired place, for a place of prayer. And besides, I had particular secret places of my own in the woods, where I used to retire by myself; and used to be from time to time much affected. My affections seemed to be lively and easily moved, and I seemed to be in my element, when engaged in religious duties. And I am ready to think, many are deceived with such affections, and such a kind of delight, as I then had in religion, and mistake it for grace.

But in process of time, my convictions and affections wore off; and I entirely lost all those affections and delights, and left off secret prayer, at least as to any constant performance of it; and returned like a dog to his vomit, and went on in ways of sin.

Indeed, I was at some times very uneasy, especially towards the latter part of the time of my being at college. Till it pleased God, in my last year at college, at a time when I was in the midst of many uneasy thoughts about the state of my soul, to seize me with a pleurisy; in which he brought me nigh to the grave, and shook me over the pit of hell.

But yet, it was not long after my recovery, before I fell again into my old ways of sin. But God would not suffer me to go on with any quietness; but I had great and violent inward struggles: till after many conflicts with wicked inclinations, and repeated resolutions, and bonds that I laid myself under by a kind of vows to God, I was brought wholly to break off all former wicked ways, and all ways of known outward sin; and to apply myself to seek my salvation, and practice the duties of religion: but without that kind of affection and delight, that I had formerly experienced. My concern now wrought more by inward struggles and conflicts, and

self-reflections. I made seeking my salvation the main business of my life. But yet it seems to me, I sought after a miserable manner: which has made me sometimes since to question, whether ever it issued in that which was saving; being ready to doubt, whether such miserable seeking was ever succeeded. But yet I was brought to seek salvation, in a manner that I never was before. I felt a spirit to part with all things in the world, for an interest in Christ. My concern continued and prevailed, with many exercising things and inward struggles; but yet it never seemed to be proper to express my concern that I had, by the name of terror.

From my childhood up, my mind had been wont to be full of objections

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against the doctrine of God's sovereignty, in choosing whom he would to eternal life, and rejecting whom he please. d; leaving them eternally to perish, and be everlastingly tormented in hell. It used to appear like a horrible doctrine to me. But I remember the time very well, when I seemed to be convinced, and fully satisfied, as to this sovereignty of God, and his justice in thus eternally disposing of men, according to his sovereign pleasure. But never could give an account, how, or by what means, I was thus convinced; not in the least imagining, in the time of it, nor a long time after, that there was any extraordinary influence of God's Spirit in it: but only that now I saw further, and my reason apprehended the justice and reasonableness of it. However, my mind rested in it; and it put an end to all those cavils and objections, that had till then abode with me, all the preceding part of my life. And there has been a wonderful alteration in my mind, with respect to the doctrine of God's sovereignty, from that day to this; so that I scarce ever have found so much as the rising of an objection against God's sovereignty, in the most absolute sense, in showing mercy on whom he will show mercy, and hardening and eternally damning whom he will. God's absolute sovereignty, and justice, with respect to salvation and damnation, is what my mind seems to rest assured of, as much as of anything that I see with my eyes; at least it is so at times. But I have oftentimes since that first conviction, had quite another kind of sense of God's sovereignty, than I had then. I have often since, not only had a conviction, but a *delightful* conviction. The doctrine of God's sovereignty has very often appeared, an exceeding pleasant, bright and sweet doctrine to me: and absolute sovereignty is what I love to ascribe to God. But my first conviction was not with this.

The first that I remember that ever I found anything of that sort of inward, sweet delight in God and divine things, that I have lived much in since, was on reading those words, 1 Timothy 1:17, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen." As I read the words, there came into my soul, and was as it were diffused through it, a sense of the glory of the divine being; a new sense, quite different from anything I ever experienced before. Never any words of Scripture seemed to me as these words did. I thought with myself, how excellent a Being that was; and how happy I should be, if I might enjoy that God, and be wrapt up to God in heaven, and be as it were swallowed up in him. I kept saying, and as it were singing over these words of Scripture to myself; and went to prayer, to pray to God that I might enjoy him; and prayed in a

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manner quite different from what I used to do; with a new sort of affection. But it never came into my thought, that there was anything spiritual, or of a saving nature in this.

From about that time, I began to have a new kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by him. I had an inward, sweet sense of these things, that at times came into my heart; and my soul was led away in pleasant views and contemplations of them. And my mind was greatly engaged, to spend my time in reading and meditating on Christ; and the beauty and excellency of his person, and the lovely way of salvation, by free grace in him. I found no books so delightful to me, as those that treated of these subjects. Those words (Song of Solomon 2:1) used to be abundantly with me: "I am the rose of Sharon, the lily of the valleys." The words seemed to me, sweetly to represent, the loveliness and beauty of Jesus Christ. And the whole book of Canticles used to be pleasant to me; and I used to be much in reading it, about that time. And found, from time to time, an inward sweetness, that used, as it were, to carry me away in my contemplations; in what I know not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns off] this world; and a kind of vision, or fixed ideas and imaginations, of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and wrapt and swallowed up in God. The sense I had of divine things, would often of a sudden as it were, kindle up a sweet burning in my heart; an ardor of my soul, that I know not how to express.

Not long after I first began to experience these things, I gave an account to my father, of some things that had passed in my mind. I was pretty much affected by the discourse we had together. And when the discourse was ended, I walked abroad alone, in a solitary place in my father's pasture, for contemplation. And as I was walking there, and looked up on the sky and clouds; there came into my mind, a sweet sense of the glorious majesty and grace of God, that I know not how to express. I seemed to see them both in a sweet conjunction: majesty and meekness joined together: it was a sweet and gentle, and holy majesty; and also a majestic meekness; an awful sweetness; a high, and great, and holy gentleness.

After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of everything was altered: there seemed to be, as it were, a calm, sweet cast, or appearance of divine glory, in almost everything.

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God's excellency, his wisdom, his purity and love, seemed to appear in everything; in the sun, moon and stars; in the clouds, and blue sky; in the grass, flowers, trees; in the water, and all nature; which used greatly to fix my mind. I often used to sit and view the moon, for a long time; and so in the daytime, spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things: in the meantime, singing forth with a low voice, my contemplations of the Creator and Redeemer. And scarce anything, among all the works of nature, was so sweet to me as thunder and lightning. Formerly, nothing had been so terrible to me. I used to be a person uncommonly terrified with thunder: and it used to strike me with terror, when I saw a thunderstorm rising. But now, on the contrary, it rejoiced me. I felt God at the first appearance of a thunderstorm. And used to take the opportunity at such times, to

fix myself to view the clouds, and see the lightnings play, and hear the majestic and awful voice of God's thunder: which often times was exceeding entertaining, leading me to sweet contemplations of my great and glorious God. And while I viewed, used to spend my time, as it always seemed natural to me, to sing or chant forth my meditations; to speak my thoughts in soliloquies, and speak with a singing voice.

I felt then a great satisfaction as to my good estate. But that did not content me. I had vehement longings of soul after God and Christ, and after more holiness; wherewith my heart seemed to be full, and ready to break: which often brought to my mind, the words of the Psalmist, Psalms 119:28, "My soul breaketh for the longing it hath." I often felt a mourning and lamenting in my heart, that I had not turned to God sooner, that I might have had more time to grow in grace. My mind was greatly fixed on divine things; I was almost perpetually in the contemplation of them. Spent most of my time in thinking of divine things, year after year. And used to spend abundance of my time, in walking alone in the woods, and solitary places, for meditation, soliloquy and prayer, and converse with God. And it was always my manner, at such times, to sing forth my contemplations. And was almost constantly in ejaculatory prayer, wherever I was. Prayer seemed to be natural to me; as the breath, by which the inward burnings of my heart had vent.

The delights which I now felt in things of religion, were of an exceeding different kind, from those forementioned, that I had when I was a boy. They were totally of another kind; and what I then had no more notion or idea of, than one born blind has of pleasant and beautiful colors. They were of a more inward, pure, soul-animating

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and refreshing nature. Those former delights, never reached the heart; and did not arise from any sight of the divine excellency of the things of God; or any taste of the soul-satisfying, and life-giving good, there is in them.

My sense of divine things seemed gradually to increase, till I went to preach at New York; which was about a year and a half after they began. While I was there, I felt them, very sensibly, in a much higher degree, than I had done before. My longings after God and holiness, were much increased. Pure and humble, holy and heavenly Christianity, appeared exceeding amiable to me. I felt in me a burning desire to be in everything a complete Christian; and conformed to the blessed image of Christ: and that I might live in all things, according to the pure, sweet and blessed rules of the gospel. I had an eager thirsting after progress in these things. My longings after it, put me upon pursuing and pressing after them. It was my continual strife day and night, and constant inquiry, how I should be more holy, and live more holily, and more becoming a child of God, and disciple of Christ. I sought an increase of grace and holiness, and that I might live an holy life, with vastly more earnestness, than ever I sought grace, before I had it. I used to be continually examining myself, and studying and contriving for likely ways and means, how I should live holily, with far greater diligence and earnestness, than ever I pursued anything in my life: but with too great a dependence on my own strength; which afterwards proved a great damage to me. My experience had not then taught me, as it has done since, my extreme feebleness and impotence, every manner of way; and the innumerable and bottomless depths of secret

corruption and deceit, that there was in my heart. However, I went on with my eager pursuit after more holiness; and sweet conformity to Christ.

The heaven I desired was a heaven of holiness; to be with God, and to spend my eternity in divine love, and holy communion with Christ. My mind was very much taken up with contemplations on heaven, and the enjoyments of those there; and living there in perfect holiness, humility and love. And it used at that time to appear a great part of the happiness of heaven, that there the saints could express their love to Christ. It appeared to me a great clog and hindrance and burden to me, that what I felt within, I could not express to God, and give vent to, as I desired. The inward ardor of my soul, seemed to be hindered and pent up, and could not freely flame out as it would. I used often to think, how in heaven, this sweet principle should freely and fully vent

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and express itself. Heaven appeared to me exceeding delightful as a world of love. It appeared to me, that all happiness consisted in living in pure, humble, heavenly, divine love.

I remember the thoughts I used then to have of holiness. I remember I then said sometimes to myself, I do certainly know that I love holiness, such as the gospel prescribes. It appeared to me, there was nothing in it but what was ravishingly lovely. It appeared to me, to be the highest beauty and amiableness, above all other beauties: that it was a divine beauty; far purer than anything here upon earth; and that everything else, was like mire, filth and defilement, in comparison of it.

Holiness, as I then wrote down some of my contemplations on it appeared to me to be of a sweet, pleasant, charming, serene, calm nature. It seemed to me, it brought an inexpressible purity, brightness, peacefulness and rapture to the soul: and that it made the soul like a field or garden of God, with all manner of pleasant flowers; that is all pleasant, delightful and undisturbed; enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower, as we see in the spring of the year; low and humble on the ground, opening its bosom, to receive the pleasant beams of the sun's glory; rejoicing as it were, in a calm rapture; diffusing around a sweet fragrant; standing peacefully and lovingly, in the midst of other flowers round about; all in like manner opening their bosoms, to drink in the light of the sun.

There was no part of creature-holiness, that I then, and at other times, had so great a sense of the loveliness of, as humility, brokenness of heart and poverty of spirit: and there was nothing that I had such a spirit to long for. My heart as it were panted after this, to lie low before GOD, and in the dust; that I might be nothing, and that God might be all; that I might become as a little child.

While I was there at New York, I sometimes was much affected with reflections on my past life, considering how late it was, before I began to be truly religious; and how wickedly I had lived till then: and once so as to weep abundantly, and for a considerable time together.

On January 12, 1722/3, I made a solemn dedication of myself to God, and wrote it down; giving up myself, and all that I had to God; to be for the future in no respect my own; to act as one that had no right to himself, in any respect. And solemnly vowed to take God for my whole portion and felicity; looking on nothing else as any part of my happiness, nor acting as if it were: and his law for the constant rule of

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my obedience; engaging to fight with all my might, against the world, the flesh and the devil, to the end of my life. But have reason to be infinitely humbled, when I consider, how much I have failed of answering my obligation.

I had then abundance of sweet religious conversation in the family where I lived, with Mr. John Smith, and his pious mother. My heart was knit in affection to those, in whom were appearances of true piety; and I could bear the thoughts of no other companions, but such as were holy, and the disciples of the blessed Jesus.

I had great longings for the advancement of Christ's kingdom in the world. My secret prayer used to be in great part taken up in praying for it. If I heard the least hint of anything that happened in any part of the world, that appeared to me, in some respect or other, to have a favorable aspect on the interest of Christ's kingdom, my soul eagerly caught at it; and it would much animate and refresh me. I used to be earnest to read public news-letters, mainly for that end; to see if I could not find some news favorable to the interest of religion in the world.

I very frequently used to retire into a solitary place, on the banks of Hudson's River, at some distance from the city, for contemplation on divine things, and secret converse with God; and had many sweet hours there. Sometimes Mr. Smith and I walked there together, to converse of the things of God; and our conversation used much to turn on the advancement of Christ's kingdom in the world, and the glorious things that God would accomplish for his church in the latter days.

I had then, and at other times, the greatest delight in the holy Scriptures, of any book whatsoever. Oftentimes in reading it, every word seemed to touch my heart. I felt an harmony between something in my heart, and those sweet and powerful words. I seemed often to see so much light, exhibited by every sentence, and such a refreshing ravishing food communicated, that I could not get along in reading. Used oftentimes to dwell long on one sentence, to see the wonders contained in it; and yet almost every sentence seemed to be full of wonders.

I came away from New York in the month of April 1723, and had a most bitter parting with Madam Smith and her son. My heart seemed to sink within me, at leaving the family and city, where I had enjoyed so many sweet and pleasant days. I went from New York to Wethersfield by water. As I sailed away, I kept sight of the city as long as I could; and

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when I was out of sight of it, it would affect me much to look that way, with a kind of melancholy mixed with sweetness. However, that night after this sorrowful parting, I was greatly comforted in God at Westchester, where we went ashore to lodge: and had a pleasant time of it all the voyage to Saybrook. It was sweet to me to think of meeting dear Christians in heaven, where we should never part more. At Saybrook we went ashore to lodge on Saturday, and there kept sabbath; where I had a sweet and refreshing season, walking alone in the fields.

After I came home to Windsor, remained much in a like frame of my mind, as I had been in at New York; but only sometimes felt my heart ready to sink, with the thoughts of my friends at New York. And my refuge and support was in contemplations on the heavenly state; as I find in my diary of May 1, 1723. It was my comfort to think of that state, where there is fullness of joy; where reigns heavenly, sweet, calm and delightful love, without alloy; where there are continually the dearest expressions of this love; where is the enjoyment of the persons loved, without ever parting; where these persons that appear so lovely in this world, will really be inexpressibly more lovely, and full of love to us. And how sweetly will the mutual lovers join together to sing the praises of God and the Lamb! How full will it fill us with joy, to think, that this enjoyment, these sweet exercises will never cease or come to an end; but will last to all eternity!

Continued much in the same frame in the general, that I had been in at New York, till I went to New Haven, to live there as Tutor of the College; having one special season of uncommon sweetness: particularly once at Bolton, in a journey from Boston, walking out alone in the fields. After I went to New Haven, I sunk in religion; my mind being diverted from my eager and violent pursuits after holiness, by some affairs that greatly perplexed and distracted my mind.

In September 1725, was taken ill at New Haven; and endeavoring to go home to Windsor, was so ill at the North Village, that I could go no further: where I lay sick for about a quarter of a year. And in this sickness, God was pleased to visit me again with the sweet influences of his spirit. My mind was greatly engaged there on divine, pleasant contemplations, and longings of soul. I observed that those who watched with me, would often be looking out for the morning, and seemed to wish for it. Which brought to my mind those words of the Psalmist, which my soul with sweetness made its own language, "My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning" [Psalms 130:6]. And when

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the light of the morning came, and the beams of the sun came in at the windows, it refreshed my soul from one morning to another. It seemed to me to be some image of the sweet light of God's glory.

I remember, about that time, I used greatly to long for the conversion of some that I was concerned with. It seemed to me, I could gladly honor them, and with delight be a servant to them, and lie at their feet, if they were but truly holy.

But sometime after this, I was again greatly diverted in my mind, with some temporal concerns,¹ that exceedingly took up my thoughts, greatly to the wounding of my soul: and went on through various exercises, that it would be tedious to relate, that gave me much more experience of my own heart, than ever I had before.

Since I came to this town,² I have often had sweet complacency in God in views of his glorious perfections, and the excellency of Jesus Christ. God has appeared to me, a glorious and lovely being, chiefly on the account of his holiness. The holiness of God has always appeared to me the most lovely of all his attributes. The doctrines of God's absolute sovereignty, and free grace, in showing mercy to whom he would show mercy; and man's absolute dependence on the operations of God's Holy Spirit, have very often appeared to me as sweet and glorious doctrines. These doctrines have been much my delight. God's sovereignty has ever appeared to me, as great part of his glory. It has often been sweet to me to go to God, and adore him as a sovereign God, and ask sovereign mercy of him.

I have loved the doctrines of the gospel: they have been to my soul like green pastures. The gospel has seemed to me to be the richest treasure; the treasure that I have most desired, and longed that it might dwell richly in me. The way of salvation by Christ, has appeared in a general way, glorious and excellent, and most pleasant and beautiful. It has often seemed to me, that it would in a great measure spoil heaven, to receive it in any other way. That text has often been affecting and delightful to me, Isaiah 32:2, "A man shall be an hiding place from the wind, and a covert from the tempest," etc.

It has often appeared sweet to me, to be united to Christ; to have him for my head, and to be a member of his body: and also to have Christ for my teacher and prophet. I very often think with sweetness and longings and pantings of soul, of being a little child, taking hold of

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Christ, to be led by him through the wilderness of this world. That text, Matthew 18 at the beginning, has often been sweet to me, "Except ye be converted, and become as little children" etc. I love to think of coming to Christ, to receive salvation of him, poor in spirit, and quite empty of self; humbly exalting him alone; cut entirely off from my own root, and to grow into, and out of Christ: to have God in Christ to be all in all; and to live by faith on the Son of God, a life of humble, unfeigned confidence in him. That Scripture has often been sweet to me, Psalms 115:1, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." And those words of Christ, Luke 10:21, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight." That sovereignty of God that Christ rejoiced in, seemed to me to be worthy to be rejoiced in; and that rejoicing of Christ, seemed to me to show the excellency of Christ, and the spirit that he was of.

Sometimes only mentioning a single word, causes my heart to burn within me: or only seeing the name of Christ, or the name of some attribute of God. And God has appeared glorious to me, on account of the Trinity. It has made me have exalting thoughts of God, that he subsists in three persons; Father, Son, and Holy Ghost.

The sweetest joys and delights I have experienced, have not been those that have arisen from a hope of my own good estate; but in a direct view of the glorious things of the gospel. When I enjoy this sweetness, it seems to carry me above the thoughts of my own safe estate. It seems at such times a loss that I cannot bear, to take off my eye from the glorious, pleasant object I behold without me, to turn my eye in upon myself, and my own good estate.

My heart has been much on the advancement of Christ's kingdom in the world. The histories of the past advancement of Christ's kingdom, have been sweet to me. When I have read histories of past ages, the pleasantest thing in all my reading has been, to read of the kingdom of Christ being promoted. And when I have expected in my reading, to come to any such thing, I have lotted upon it³ all the way as I read. And my mind has been much entertained and delighted, with the Scripture promises and prophecies, of the future glorious advancement of Christ's kingdom on earth.

1. After a long convalescence at East Windsor, JE returned in the early summer, 1726, to the tutorship at New Haven, and remained until the end of the session in September.
2. "Northampton" (Hopkins, p. 33*n*; Dwight ed., 1, 131).
3. I.e. "relied on it" or "looked for it."

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I have sometimes had a sense of the excellent fullness of Christ, and his meetness and suitableness as a savior; whereby he has appeared to me, far above all, the chief of ten thousands. And his blood and atonement has appeared sweet, and his righteousness sweet; which is always accompanied with an ardency of spirit, and inward strugglings and breathings and groanings, that cannot be uttered, to be emptied of myself, and swallowed up in Christ.

Once, as I rid out into the woods for my health, *anno* 1737; and having lit from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer; I had a view, that for me was extraordinary, of the glory of the Son of God; as mediator between God and man; and his wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension. This grace, that appeared to me so calm and sweet, appeared great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception. Which continued, as near as I can judge, about an hour; which kept me, the bigger part of the time, in a flood of tears, and weeping aloud. I felt withal, an ardency of soul to be, what I know not otherwise how to express, than to be emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him, and to be totally wrapt up in the fullness of Christ; and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times, had views very much of the same nature, and that have had the same effects.

I have many times had a sense of the glory of the third person in the Trinity, in his office of Sanctifier; in his holy operations communicating divine light and life to the soul. God in the

communications of his Holy Spirit, has appeared as an infinite fountain of divine glory and sweetness; being full and sufficient to fill and satisfy the soul: pouring forth itself in sweet communications, like the sun in its glory, sweetly and pleasantly diffusing light and life.

I have sometimes had an affecting sense of the excellency of the word of God, as a word of life; as the light of life; a sweet, excellent, life-giving word: accompanied with a thirsting after that word, that it might dwell richly in my heart.

I have often since I lived in this town,⁴ had very affecting views of my

4. Northampton.

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own sinfulness and vileness; very frequently so as to hold me in a kind of loud weeping, sometimes for a considerable time together: so that I have often been forced to shut myself up. I have had a vastly greater sense of my own wickedness, and the badness of my heart, since my conversion, than ever I had before. It has often appeared to me, that if God should mark iniquity against me, I should appear the very worst of all mankind; of all that have been since the beginning of the world to this time: and that I should have by far the lowest place in hell. When others that have come to talk with me about their soul concerns, have expressed the sense they have had of their own wickedness, by saying that it seemed to them, that they were as bad as the devil himself; I thought their expressions seemed exceeding faint and feeble, to represent my wickedness. I thought I should wonder, that they should content themselves with such expressions as these, if I had any reason to imagine, that their sin bore any proportion to mine. It seemed to me, I should wonder at myself, if I should express my wickedness in such feeble terms as they did.

My wickedness, as I am in myself, has long appeared to me perfectly ineffable, and infinitely swallowing up all thought and imagination; like an infinite deluge, or infinite mountains over my head. I know not how to express better, what my sins appear to me to be, than by heaping infinite upon infinite, and multiplying infinite by infinite. I go about very often, for this many years, with these expressions in my mind, and in my mouth, "Infinite upon infinite. Infinite upon infinite!" When I look into my heart, and take a view of my wickedness, it looks like an abyss infinitely deeper than hell. And it appears to me, that were it not for free grace, exalted and raised up to the infinite height of all the fullness and glory of the great Jehovah, and the arm of his power and grace stretched forth, in all the majesty of his power, and in all the glory of his sovereignty; I should appear sunk down in my sins infinitely below hell itself, far beyond sight of everything, but the piercing eye of God's grace, that can pierce even down to such a depth, and to the bottom of such an abyss.

And yet, I ben't in the least inclined to think, that I have a greater conviction of sin than ordinary. It seems to me, my conviction of sin is exceeding small, and faint. It appears to me enough to amaze me, that I have no more sense of my sin. I know certainly, that I have very little sense of my sinfulness. That my sins appear to me so great, don't seem to me to be,

because I have so much more conviction of sin than other Christians, but because I am so much worse, and have so much more

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wickedness to be convinced of. When I have had these turns of weeping and crying for my sins, I thought I knew in the time of it, that my repentance was nothing to my sin.

I have greatly longed of late, for a broken heart, and to lie low before God. And when I ask for humility of God, I can't bear the thoughts of being no more humble, than other Christians. It seems to me, that though their degrees of humility may be suitable for them; yet it would be a vile self-exaltation in me, not to be the lowest in humility of all mankind. Others speak of their longing to be humbled to the dust. Though that may be a proper expression for them, I always think for myself, that I ought to be humbled down below hell. 'Tis an expression that it has long been natural for me to use in prayer to God. I ought to lie infinitely low before God.

It is affecting to me to think, how ignorant I was, when I was a young Christian, of the bottomless, infinite depths of wickedness, pride, hypocrisy and deceit left in my heart.

I have vastly a greater sense, of my universal, exceeding dependence on God's grace and strength, and mere good pleasure, of late, than I used formerly to have; and have experienced more of an abhorrence of my own righteousness. The thought of any comfort or joy, arising in me, on any consideration, or reflection on my own amiableness, or any of my performances or experiences, or any goodness of heart or life, is nauseous and detestable to me. And yet I am greatly afflicted with a proud and self-righteous spirit; much more sensibly, than I used to be formerly. I see that serpent rising and putting forth its head, continually, everywhere, all around me.

Though it seems to me, that in some respects I was a far better Christian, for two or three years after my first conversion, than I am now; and lived in a more constant delight and pleasure: yet of late years, I have had a more full and constant sense of the absolute sovereignty of God, and a delight in that sovereignty; and have had more of a sense of the glory of Christ, as a mediator, as revealed in the gospel. On one Saturday night in particular, had a particular discovery of the excellency of the gospel of Christ, above all other doctrines; so that I could not but say to myself; "This is my chosen light, my chosen doctrine": and of Christ, "This is my chosen prophet." It appeared to me to be sweet beyond all expression, to follow Christ, and to be taught and enlightened and instructed by him; to learn of him, and live to him.

Another Saturday night, January 1738/9, had such a sense, how sweet and blessed a thing it was, to walk in the way of duty, to do that

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which was right and meet to be done, and agreeable to the holy mind of God; that it caused me to break forth into a kind of a loud weeping, which held me some time; so that I was forced to shut myself up, and fasten the doors. I could not but as it were cry out, "How happy

are they which do that which is right in the sight of God! They are blessed indeed, they are the happy ones!" I had at the same time, a very affecting sense, how meet and suitable it was that God should govern the world, and order all things according to his own pleasure; and I rejoiced in it, that God reigned, and that his will was done.

Appendix 5 How to Have a Jonathan Edwards Reading Group

The **fundamental** objective is to get people reading JE, the Holy Spirit will do the rest.

The first important thing is to have some one that appreciates JE and can be a leader. The meeting must be lead and not degenerate into a jam session of ideas about any and everything. There needs to be direction and focus. The leader must understand the reading to a reasonable degree or be at least a step ahead of most of the readers.

A norm would be one session per sermon. To spend multiple session on one sermon would result in board-em and disinterest. Don't try to answer all the questions raise in one sermon. Some of JE's articles were delivered as several sermons and are longer and would need more than one session of discussion. The readers need to deal with some issues on their own with the Holy Spirit.

Saturday may be best time since a lot of men work jobs that would make them unable to attend a meeting on a week day. JE is not just for the professional preacher or teacher. His preaching was to the lay or non professionals of his day and so should be today. JE has a maturing influence on believers.

A neutral place that people from different church types and theological persuasions will feel comfortable might be preferred. This meeting could evangelically reach out to religious enthusiast and it could be used by the Holy Spirit to get some of God's elect out of apostate Christianity. A place near a college or seminary could offer opportunity for ministry in young people's lives, especially young men that will be preachers and teachers.

The **leader could choose the articles** to read from the electronic collection referenced in this handbook and e-mail them to the fellow readers. This way the readers would not have any financial commitment.

It is **desirable for a larger number** of readers on the list than the number that come at any particular time. A weekly Saturday meeting may be best, especially if you have two leaders for when one can't be there. To have 35 people receiving the weekly material and five attend the meeting would be fine if the five were different individuals. A reader could miss half of the meetings and still benefit from the process. The email list could include extended friends around the world (like missionaries) that want to receive the material and respond with their comment. This could be encouraging to a missionary family that is isolated from Christian fellowship. Those that can't come can email their comments to the leader (by Friday night) to be read in the meeting.

After each meetings announce and email the next reading.

God is still speaking through Jonathan Edwards today. Technology is our friend.

Appendix 6 Bibliography

An Amazon search on JE produced the following bibliography. **Notice:** All but 10 of the 34 books listed here are less than 10 years old. This indicates the increased interest in JE.

A Sweet Flame Piety in the Letters of Jonathan Edwards

by Michael A. G. Haykin (2007)

Benjamin Franklin, Jonathan Edwards, and the Representation of American Culture

by Barbara B. Oberg and Harry S. Stout (May 20, 1993)

Encounters with God: An Approach to the Theology of Jonathan Edwards

by Michael James McClymond (Aug 20, 1998)

God's Passion for His Glory: Living the Vision of Jonathan Edwards (With the Complete Text of The End for Which God Created the World)

by John Piper and Jonathan Edwards (Jan 6, 2006)

Jonathan Edwards

by Perry Miller and John F. Wilson (Jun 1, 2005)

Jonathan Edwards: A Life

by George M. Marsden (July 11, 2004)

Jonathan Edwards: A New Biography

by Iain H. Murray (1987)

Jonathan Edwards: A New Biography

by Jonathan & Darlene Edwards (1987)

Jonathan Edwards and the American Experience

by Nathan O. Hatch and Harry S. Stout (Oct 5, 1989)

Jonathan Edwards and the Ministry of the Word: A Model of Faith and Thought

by Douglas A. Sweeney (May 22, 2009)

Jonathan Edwards at Home and Abroad: Historical Memories, Cultural Movements, Global Horizons

by David William Kling and Douglas A. Sweeney (Dec 2003)

Jonathan Edwards, Pastor: Religion and Society in Eighteenth-Century Northampton

by Patricia J. Tracy (Aug 2006)

Jonathan Edwards's Philosophy of Nature: The Re-enchantment of the World in the Age of Scientific Reasoning

by Elihu Zanut (Jul 20, 2010)

Jonathan Edwards' Resolutions: And Advice to Young Converts

by Jonathan Edwards and Stephen J. Nichols (July 1, 2001)

Jonathan Edwards' Social Augustinian Trinitarianism in Historical and Contemporary Perspectives

by Steven M. Studebaker (Dec 1, 2008)

Jonathan Edwards, the Preacher

by Ralph G Turnbull (1958)

Let the Nations Be Glad!: The Supremacy of God in Missions

by John Piper (Mar. 15, 2010)

Making the American Self: Jonathan Edwards to Abraham Lincoln

by Daniel Walker Howe (Sep 22, 2009)

Nathaniel Taylor, New Haven Theology, and the Legacy of Jonathan Edwards

by Douglas A. Sweeney (Dec 5, 2002)

Samuel Hopkins and the New Divinity movement: Calvinism, the Congregational Ministry, and reform in New England between the Great Awakenings

by Joseph A Conforti (1981)

Signs of the Spirit: An Interpretation of Jonathan Edwards's "Religious Affections"

by Sam Storms (June 27, 2007)

Sinners in the Hands of a Good God

by David Clotfelter (Oct. 1, 2004)

The God-Centered Life: Insights from Jonathan Edwards for Today

by Josh Moody (Feb. 21, 2007)

One Holy and Happy Society: The Public Theology of Jonathan Edwards

by Gerald R. McDermott (Nov 1, 1992)

The Legacy of Jonathan Edwards: American Religion and the Evangelical Tradition

by D. G. Hart, Sean Michael Lucas and Stephen J. Nichols (Aug. 1, 2003)

The New England Theology: From Jonathan Edwards to Edwards Amasa Park

by Douglas A. Sweeney and Allen C. Guelzo (Nov. 1, 2006)

The Philosophical Theology of Jonathan Edwards

by Sang Hyun Lee (Feb 7, 2000)

The Preaching of Jonathan Edwards

by John Carrick (Aug. 1, 2008)

The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys (A History of Evangelicalism)

by Mark A. Noll (May 26, 2010)

The Sermons of Jonathan Edwards: A Reader

by Jonathan Edwards, Professor Wilson H. Kimnach, Kenneth P. Minkema and Professor Douglas A. Sweeney (July 11, 1999)

The Supremacy of God in Preaching

by John Piper (February 1, 2004)

The Unwavering Resolve of Jonathan Edwards

by Steven J. Lawson (Dec. 10, 2008)

Understanding Jonathan Edwards: An Introduction to America's Theologian

by Gerald R McDermott (Dec. 2, 2008)

Virtue as Consent to Being: A Pastoral-Theological Perspective on Jonathan Edwards's Construct of Virtue

by Phil C. Zylla (Dec. 2010)

Conclusion

It is our goal and hope that this handbook will be used by the Holy Spirit to yet again speak through Jonathan Edwards.

In addition to the JE collections we have a electronic collection of material on “**The Atonement.**” Which is 196 files (1.04 GB) including excerpts from various theologies and full length books. It is free to those asking. “You have not because you ask not.”

If we can be of any help please contact us.

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