

COURSE SYLLABUS

CH504: The Theology of Jonathan Edwards

Course Lecturer: John H. Gerstner, PhD, DD
Former Professor of Church History at Pittsburgh Theological Seminary

About This Course



This course was originally created through the Institute of Theological Studies in association with the Evangelical Seminary Deans' Council. There are nearly 100 evangelical seminaries of various denominations represented within the council and many continue to use the ITS courses to supplement their curriculum. The lecturers were selected primarily by the Deans' Council as highly recognized scholars in their particular fields of study.

Course Description

He has been called one the most brilliant men ever born on American soil. In this course, learners will examine the theological insights of Jonathan Edwards. Taking a topical approach, the course covers Edwards' teachings on all the major points of systematic theology, giving particular emphasis to his unique theological contributions. Topics such as the place of reason, the decrees of God, the nature of justification, and the extent of sanctification are presented and analyzed with the goal that students apply new insights to their own lives and ministry.

Course Objectives

Upon completion of the course, you should be able to do the following:

- Understand the life and ministry of Jonathan Edwards.
- Gain insight into the primary debates among historians over the teachings of Edwards.
- Explore the details of Edwards' teaching on the major points of systematic theology.
- Appreciate Edwards' unique contribution to the Church.
- Embrace the beauty and glory of the God whom Edwards loved.

Course Lecturer



John H. Gerstner, PhD, DD (1914-1996)

Education:

- Postgraduate work at Temple University, Oxford University, and at universities in Barcelona, Spain and Zurich, Switzerland
- Westminster College, LHD
- Tarkio College, DD
- Harvard University, PhD
- Westminster Theological Seminary, MDiv and ThM
- Westminster College, BA

Teaching Career:

- Distinguished Professor Emeritus, Pittsburgh Theological Seminary
- Professor of Church History, Pittsburgh Theological Seminary (1950-1980)
- Visiting and adjunct professor, Knox Theological Seminary (1990-1996)
- Visiting and adjunct professor, Reformed Theological Seminary (1989-1996)
- Regular lecturer at Geneva College (1975-1996)
- Visiting and adjunct professor, Trinity Evangelical Divinity School (1966-1986)
- One of the truly great scholars in Evangelical Christianity—completed extensive research throughout his career and particularly as an honored fellow for Yale University (1983-1984, 1985-1987)
- Widely regarded as the foremost authority on the life and theology of Jonathan Edwards

Other Career Highlights:

- Ordained pastor in the United Presbyterian Church
- Professor-at-large for Ligonier Ministries (1980-1996)
- Theologian-in-Residence at Eastminster United Presbyterian Church in Wichita, Kansas (1980-1985)
- Assistant Pastor for Trinity Presbyterian Church in America in Johnstown, Pennsylvania
- Requested speaker at both conferences and seminars across the United States
- Pastored various churches in Massachusetts and Pennsylvania (1940-1949)
- Mentored Art Lindsley and Don Kistler

Publications:

- Hundreds of journal articles for periodicals such as *Church History* and *Christianity Today*
- Contributor to several dictionaries and encyclopedias
- Numerous books, including *Theology in Dialogue*, *Primitive Theology*, *Theology for Everyman*, and, his most enduring work, the three-volume set *The Rational Biblical Theology of Jonathan Edwards*

Course Texts

Required Reading (Specific readings noted in Lesson Assignments section,):

Hickman, Edward, ed. *The Works of Jonathan Edwards*, Vol. I (1987), Vol. II (1986). Edinburgh: The Banner of Truth Trust.

Murray, Iain. *Jonathan Edwards, A New Biography*. Edinburgh: The Banner of Truth Trust, 1987 (hardcover), 1996 (paperback).

Gerstner, John H., compiler. *The Theology of Jonathan Edwards: Reader*. Grand Rapids: Institute of Theological Studies, 2006. (provided with your course)

Recommended Reading (Specific readings noted in Lesson Assignments section):

Cherry, Charles Conrad. *The Theology of Jonathan Edwards: A Reappraisal*. Garden City, N.Y.: Doubleday and Co. 1966.

Hodge, Charles A. *Systematic Theology*. Vol II. Grand Rapids: Wm. B. Eerdmans Publishing Co. n.d.

Miller, Perry. *Jonathan Edwards*. New York: Bell Publishing Co., 1967.

Murray, John. *The Imputation of Adam's Sin*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959.

Storms, C. Samuel. *Tragedy in Eden: Original Sin in the Theology of Jonathan Edwards*. Lanham, MO.: University Press of America, 1985.

Winslow, Ola Elizabeth. *Jonathan Edwards 1703-1758: A Biography*. New York: Farrer, Straus and Giroux, 1979.

Collateral Reading (The student should read a minimum of 500 pages from the following selection of books on Jonathan Edwards):

Allen, Alexander Viets Griswold. *Life and Writings of Jonathan Edwards*. Edinburgh: T. & T. Clark, 1889.

Anderson, Wallace Earl. "Mind and Nature in the Early Philosophical Writings of Jonathan Edwards." Doctrinal dissertation, University of Minnesota, 1961.

Davidson, Edward H. *Jonathan Edwards: The Narrative of a Puritan Mind*. Boston: Houghton Mifflin Co., 1966.

Delattre, Roland Andre. *Beauty and Sensibility in the Thought of Jonathan Edwards: An Essay in Aesthetics and Theological Ethics*. New Haven: Yale University Press, 1968.

Elwood, Douglas J. *The Philosophical Theology of Jonathan Edwards*. New York: Columbia University Press, 1960.

Fiering, Norman Sanford. *Jonathan Edwards's Moral Thought and its British Context*. Published for the Institute of Early American History and Culture. Williamsburg, Va. Chapel Hill: University of North Carolina Press, 1981.

Fisher, George Park. "The Philosophy of Jonathan Edwards." *North American Review* 128 (March 1879). pp. 284-303.

- _____. "The Voice of Edwards for Today." *Congregationalist and Christian World* 88 (3 October 1903). pp. 469-471.
- Gerstner, John H. "American Calvinism until the Twentieth Century." In *American Calvinism: A Survey*. ed. Jacob T. Hoogstra. Grand Rapids: Baker Book House, 1957, pp. 13-39.
- _____. "Jonathan Edwards and God." *Tenth: An Evangelical Quarterly* (January 1980). pp. 2-71.
- _____. *Steps to Salvation: The Evangelistic Message of Jonathan Edwards*. Philadelphia: Westminster Press, 1960.
- Haroutunian, Joseph G. "Jonathan Edwards: Theologian of the Great Commandment." *Theology Today* I (October 1944) pp. 361-377.
- Holbrook, Clyde A. "Edwards and the Ethical Question." *Harvard Theological Review* 60 (April 1967). pp. 163-175.
- _____. "Edwards Re examined." *Review of Metaphysics* 13 (June 1960). pp. 632-41.
- _____. *The Ethics of Jonathan Edwards: Morality and Esthetics*. Ann Arbor, MI: University of Michigan Press, 1973.
- _____. "Jonathan Edwards Addresses Some 'Modern Critics' of Original Sin." *The Journal of Religion* 63 (July 1983). pp. 211-30.
- _____. "Jonathan Edwards and his Detractors." *Theology Today* (October 1953). pp. 384-96.
- _____, ed. "Introduction" to Original Sin. Vol. III of *The Words of Jonathan Edwards*. New Haven: Yale University Press, 1970. pp. 1-101.
- Hopkins, Samuel. *The Life and Character of the Late Reverend Mr. Jonathan Edwards, President of the College of New Jersey*. Boston: S. Kneeland, 1765.
- Lesser, M. X. *Jonathan Edwards: A Reference Guide*. Boston: G. K. Hall and Co., 1981.
- Logan, Samuel T. "The Hermeneutics of Jonathan Edwards." *The Westminster Theological Journal* 43 (Fall 1980). pp. 79-86.
- Manspeaker, Nancy. *Jonathan Edwards: Biographical Synopses*. New York: E. Mellen Press, 1981.
- Mayhew, George N. "The Relation of Theology of Jonathan Edwards to Contemporary Penological Theory and Practice." Doctrinal dissertation, University of Chicago, 1935.
- Miller, Perry. *Errand into the Wilderness*. Cambridge: Harvard University Press, 1956.
- _____. *Images or Shadows of Divine Things by Jonathan Edwards*. New Haven: Yale University Press, 1948.

_____. *Jonathan Edwards*. The American Men of Letters Series. New York: William Sloane Associates, 1949.

Ridderbos, Jan. *De Theologie van Jonathan Edwards*. The Hague: Johana Nederbragt, 1907.

Schafer, Thomas Anton. "The Concept of Being in the Thought of Jonathan Edwards." Doctoral dissertation, Duke University, 1951.

_____. "Jonathan Edwards and Justification by Faith." *Church History* (December 1951). pp. 55-67.

_____. "The Role of Jonathan Edwards in American Religious History." *Encounter* (Summer 1969). pp. 212-22.

Smith, John E. "Jonathan Edwards as Philosophical Theologian." *Review of Metaphysics* 30 (December 1976). pp. 306-24.

_____, ed. "Introduction" to *Religious Affections*. Vol. II of *The Works of Jonathan Edwards*. New Haven: Yale University Press, 1959. pp. 1-83.

_____. "Testing the Spirits: Jonathan Edwards and the Religious Affection." *Union Seminary Quarterly Review* 37 (Fall-Winter 1981-82). pp. 27-37.

Stein, Stephen J., ed. "Introduction" to *Apocalyptic Writings*. Vol. V of *The Works of Jonathan Edwards*. New Haven: Yale University Press, 1959.

Storms, C. Samuel. "Jonathan Edwards on the Freedom of the Will." *Trinity Journal* 3 (Fall 1982). pp. 131-69.

_____. "Jonathan Edwards and John Taylor on Human Nature: A Study of the Encounter Between New England Puritanism and the Enlightenment." Doctoral dissertation, University of Texas at Dallas, 1985.

Textbooks can be ordered through our online store at CUGN.org, through your local bookstore, or through your preferred eReader when available.

Course Requirements

- 1. Time:** The student must complete the course requirements within a 6-month period unless the particular institution requires the completion of all work within the framework of the semester or quarter. During this time, the student is expected to devote a minimum of 120 hours to the completion of the course.
- 2. Recorded Lectures:** The student must listen carefully to all of the 24 lectures by Dr. John H. Gerstner.

3. **Required Reading:** The student must complete all of the required readings. **NOTE:** The student should complete the readings assigned in conjunction with a particular lecture before listening to that lecture.
4. **Collateral Reading:** The student must complete at least 500 pages of reading outside of the assigned required and recommended textbooks. These can be taken from the Collateral Reading list above. The student must report to the proctor indicating the title of the book, author, publisher, date of publication, pages read.
5. **Study Questions:** The student should make careful use of the Study Guide prepared by Richard Case and must turn in to the proctor answers to the questions both in the course Study Guide as well as those in this Syllabus.
6. **Research Paper:** The student must complete a written project. This project may be a traditional research paper or a direct application of Edwards's teachings to a specific, practical ministry situation.

a. Example of the former would be: (a) "Edwards's Understanding of the Role of Good Works in Justification," (b) "Edwards's Interpretation of the Nature of the Lord's Supper," (c) "Edwards on Free Will," or (d) "The Relations Among Reason, Passion, and Affection in Edwardsean Psychology." Such a paper must be at least twenty pages in length, it must be typed and double-spaced, and it must contain appropriate bibliographical notations.

b. Examples of the latter would be: (a) an analysis of how individuals are examined for membership in a local church and an evaluation of those procedures according to Edwards's *Treatise on Religious Affections*, (b) an actual sermon which has been constructed according to Edwards's teachings in *Treatise on Religious Affections* along with an explanation of how that sermon embodies Edwards's teachings, (c) a thorough outline of an adult Sunday School course on Edwards, or (d) an analysis of how someone who is inquiring about becoming a Christian should be counseled according to the teachings of Edwards. The report on such a project must be at least twenty pages in length, it must be typed and double-spaced, and it must contain appropriate bibliographical notations.

c. In either of the above written projects, the student's paper must be typed following the latest edition of K.L. Turabian's *A Manual for Writers for Term Papers, Theses and Dissertations*.

7. **Spiritual Formation Project**

RATIONALE: Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. With this in mind, CUGN includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

Write a **five-to-six page reflective essay** and **interview a mentor**, discussing the spiritual impact of this course on your life. Identify your mentor early in the course, and submit the essay to your grader when you take the final exam. This last project should not be a summary of course content, but an application of course principles. Complete the following:

A. Personal Reflection and Evaluation: Reflect on the course – To integrate your academic

studies with your walk of faith, reflect on the content of the course and evaluate your life in light of what you learned.

- i. Follow these steps in your reflection:

Step 1: What one theme, principle, or concept in the course is the most significant to you personally? Why is it significant?

Step 2: What portion(s) of the course brought this theme/principle/concept to light?

Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?

Step 4: How should this affect your thoughts and actions, and what specific steps should you take to concretely apply what you have learned?

- ii. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: approximately three pages)
- iii. Give a copy of this reflection to your mentor (see #2).

B. Community Reflection and Interaction: Interview a mentor – Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:

- iv. Who should you interview? (1-3 are required; 4-6 are recommended)
 1. Someone with whom you have a reasonably close relationship.
 2. Someone who is a mature Christian ministry leader (i.e. a pastor).
 3. Someone who is not your grader or a family member.
 4. Someone who values the spiritual formation process.
 5. Someone who is familiar with and values the subject of the course.
 6. Someone who has experience using the content of the course in ministry.

NOTE: Identify your mentor early in the course, and give him/her the page entitled “Guidelines for Mentors.”

- ii. Focus of the interview – Your interview should focus on the issues and questions you raise in your essay. For example:
 - What feedback can your mentor give in response to your essay?
 - In light of the course content, are the conclusions you made appropriate? Why or why not?
 - What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

NOTE: Conduct this interview either in person (preferred) or over the phone. Do not use

electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

C. Synthesis and Application: Draw your final conclusions – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:

- i. Section 1: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.
- ii. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
 - What were the mentor’s comments regarding your essay?
 - What advice did he/she give?
 - How did his/her comments expand or correct your application of the course?
 - Include the person’s name, occupation, and the length of the interview.
- iii. Section 3: Conclude with a synthesis of what you have learned. Answer the following:
 - If your mentor corrected any thoughts in your “Personal Reflection and Evaluation”, how do you feel about these corrections? Do you agree or disagree? Why?
 - Synthesizing your thoughts from section one and your mentor’s insight in section two, what final conclusions have you reached? How is this different from section one?
 - In light of the interview and further reflection, what additional, specific changes need to occur in your life and what concrete steps will you take to implement them?

NOTE TO STUDENTS: Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life. If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

Objective: to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.

8. Examination: The student will be required to take a three-hour final examination consisting of long essay questions.

Note to the Supervisor or Instructor: As to the final examination, any professor who is supervising this course on *The Theology of Jonathan Edwards* should have some familiarity with Edwards’s theology.

Course Grading

Your grade for the course will be determined as follows:

Answers to All Questions (Study Guide and Syllabus)	25% of Course Grade
Research Paper	30% of Course Grade
Spiritual Formation Project	15% of Course Grade
Final Examination	30% of Course Grade
Total	100%

NOTE: The student must turn in, with his/her research paper, a document on which is a pledge that all the required readings and 500 pages of recommended and collateral readings have been completed. Failure to turn in such a statement will result in the lowering of the final grade by one letter.

Student Name: _____ Course: _____ Interview
Date/Time: _____

Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student's CUGN coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn and then apply those insights to the daily life of faith.

Therefore, students taking CUGN courses are required to complete a final assignment called the "Spiritual Formation Project." This assignment involves two parts: an essay and an interview:

The ESSAY: After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the one theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives and what action steps they plan to take in order to make these changes a reality.

The INTERVIEW: After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. The goal of this interview is to facilitate the student's growth through interaction with a mature believer.

NOTES ON THE INTERVIEW:

- You do not need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)
- Prior to meeting with the student, read his/her "Personal Reflection and Evaluation" and prepare to discuss the following:
 1. What feedback can you give the student in response to his/her essay?
 2. Are the student's conclusions from the course appropriate? Why or why not?
 3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?
- Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc.).
- Suggested length of the interview: 45 minutes

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her connect academics to life – *a valuable process for all who wish to grow in Christ.*

NOTE: If the student's school makes any changes to this assignment, their requirements should replace those described here.

Lesson Assignments

Lecture 1: Introduction to the Life and Work of Jonathan Edwards

Required Reading: Iain Murray: *Jonathan Edwards: A New Biography*.

Recommended Reading: Miller: *Jonathan Edwards*

Winslow: *Jonathan Edwards*

1. Listen carefully to the material in the recorded lecture by Dr. Gerstner and write out the answers to the questions on the lecture as found in the Study Guide, p. 6.
2. Familiarize yourself with the important works on Edwards's life and theology cited by John Gerstner in this lecture.
3. What character traits do Jonathan Edwards's *Resolutions* reveal?
4. What level of godly piety did Edwards's wife demonstrate?
5. In what way does Edwards's description of his delight in God's sovereignty serve as a summary of his theology?
6. What opportunity did Edwards's dismissal from his Northampton pulpit afford him?

Lecture 2: The Discovery of Edwards in the Twentieth Century and Edwards on the Relationship Between Reason and Revelation

Required Reading: Gerstner: "Outline of the Apologetics of Jonathan Edwards" in *Bibliotheca Sacra* 133 (Jan-Mar, 1976) pp. 3-10; (Apr-Jun, 1976) pp. 99-107. **(READER)**

Hickman: Edwards on "The Insufficiency of Reason as a Substitute for Revelation" in Vol. II, pp. 479-85.

Hickman: Edwards on "Man's Natural Blindness in Religion" in Vol. II, pp. 253-5.

Hickman: Edwards on "A Divine and Supernatural Light" in Vol. II, pp. 12-17.

Hickman: Edwards on "Religious Affections" in Vol. I, pp. 264-67.

Recommended Reading: Cherry: *The Theology of Jonathan Edwards: A Reappraisal*.

1. Listen carefully to the material in the recorded lecture by Dr. Gerstner and write out the answers to the questions on the lecture as found in the Study Guide, p. 9.
2. According to the lecturer, who was the single most important leader in the Twentieth Century revival of Edwardsean scholarship and what was his view of Edwards?
3. What were the four basic elements in Locke's epistemological process and how were they adapted by Edwards?

Lecture 3: The Doctrine of the Scriptures—Part 1

Required Reading: Hickman: Edwards on “Objections Concerning the Apostle’s Apprehension of the Second Coming Answered” in Vol. II, pp. 466-8
Hickman: Edwards on “Observations Concerning the Mysteries of Scripture” in Vol. II, pp. 495-99.
Hickman: Edwards on “Religious Affections” in Vol. I, pp. 281-294.

1. Listen carefully to the recorded lecture by Dr. Gerstner and write out the answers to the questions on the lecture as found in the Study Guide, page 11.
2. According to Edwards, how did inspiration actually come about?
3. What is the role of the Scripture in producing the holy affections of which true religion in great part consists?
4. What were some of the criticisms leveled at Scripture in Edwards’s day and how did he deal with them?
5. According to *Religious Affections*, Part III, Section 5, what role would Edwards accord to what has traditionally been called “the testimony of the Holy Spirit” in the establishing of certainty within the believer of the verity of God’s Word?

Lecture 4: The Doctrine of the Scriptures—Part 2

Required Reading: Hickman: Edwards on “Observations on the Scriptures: Their Authority and Necessity” in Vol. II, pp. 474-9.
Stein: “Quest for Spiritual Sense: the Biblical Hermeneutics of Jonathan Edwards” in the *Harvard Theological Review* 70 (Jan-Apr 1977), pp. 99-113.
(READER)

Recommended Reading: Logan: “The Hermeneutics of Jonathan Edwards” in *The Westminster Theological Journal* 43 (Fall 1980), pp. 79-96.

1. Listen carefully to the recorded lecture by Dr. Gerstner and write out the answers to the questions on the lecture as found on page 16 of the Study Guide.
2. Did Edwards believe in a closed canon? What for Edwards was the extent of the canon and how did this preclude further revelation?
3. Since Edwards never wrote a specific commentary on books of the Bible, to what sources may we go to discover Edwards’s thoughts on the Bible?
4. What does Edwards mean by “the double sense of Scripture”?
5. Is regeneration necessary to understand the Bible?

Lecture 5: The Doctrine of God—Part 1

Required Reading: Hickman: Edwards on “Religious Affections” Part III, Section III, in Vol. I, pp. 278-81.

Hickman: Edwards on “Divine Sovereignty” in Vol. II, pp. 107-110.

1. Listen carefully to the material by Dr. Gerstner in the recorded lecture and write out the answers to the questions as found on pp. 20-21 of the Study Guide.
2. How is God incomprehensible, yet knowable?
3. Why, according to Edwards, must a true love to God begin with a delight in His holiness?
4. How did Edwards view the doctrine of sovereignty as essential to Christian belief?
5. Did Edwards stress the sovereignty of God at the expense of the rationality of God?
6. How is the term *sovereign grace* in reference to God’s mercy a tautology?

Lecture 6: The Doctrine of God—Part 2

Required Reading: Hickman: Edwards on “A Dissertation Concerning the Nature of True Virtue” in Vol. I, Chapters 1-2, pp. 122-7.

Hickman: Edwards on “The Justice of God in the Damnation of Sinners” in Vol. II, pp. 668-80.

1. Listen carefully to what Dr. Gerstner has to say on this subject in the recorded material and write out the answers to the questions on pp. 25-26 of the Study Guide.
2. What is a moral agent and what properties does it possess?
3. Does God love the wicked and sinners in damnation?
4. Is there anything in the elect themselves that disposes God to show a love of complacency toward them?
5. Is God unfair in judging the sins of some and not of others?
6. Why does man want to exalt God’s mercy at the expense of His justice?
7. Upon what basis, mentioned by the lecturer, may some have supposed that Edwards departed from Trinitarianism?

Lecture 7: The Absolute Decrees of God—Part 1

Required Reading: Hickman: Edwards on “Freedom of the Will” in Vol. I, pp. 3-93.

Hickman: Edwards on “Concerning the Divine Decrees” in Vol. II, pp. 525-43.

Recommended Reading: Hickman: Edwards on “God’s Sovereignty in the Salvation of Men” in Vol. II, pp. 849-55.

1. Listen carefully to the material by Dr. Gerstner on this subject in the recorded lecture and write out the answers to the questions on the lecture as found on pp. 28-29 of the Study Guide.
2. Why have some thought the concept of covenant incompatible with the absolute decrees of God?
3. How does Edwards define *will*, and does the will determine its own willing?
4. Distinguish between natural and moral inability.
5. How did Edwards discover predestinarian preaching to be exceedingly successful in evangelism?
6. Define “the decrees of God.”

Lecture 8: The Absolute Decrees of God—Part 2

Required Reading: Hickman: Edwards on “Freedom of the Will” in Vol. I, pp. 3-93 (remainder of material)

Hickman: Edwards on “God’s Chief End in Creation” in Vol. I, pp. 106-21.

1. Listen carefully to the recorded lecture by Dr. Gerstner on this subject and write out the answers to the questions on the lecture as found on pp. 32-33 of the Study Guide.
2. If man is morally unable, how can he possess liberty?
3. How does Edwards maintain human responsibility and theistic determinism?
4. What is the foundation of Edwards’s necessitarianism?
5. Why does God choose to save some and not others?
6. What is God’s chief end in creation?

Lecture 9: The Doctrine of Angels—Part 1

Required Reading: Hickman: Edwards on “Miscellaneous Observations” in Vol. II, pp. 604-17.

1. After listening to the recorded lecture by Dr. Gerstner on this subject, write out the answers to the questions on the lecture as found on p. 37 of the Study Guide.
2. What are angels, according to Edwards?
3. What do the biblical names given to angels imply?
4. How was the probation of angels like that of man?
5. Did the angels fully understand the redemptive work of Christ prior to its revelation in his Passion and Exaltation?
6. Why did Satan fall?

Lecture 10: The Doctrine of Angels—Part 2

Required Reading: Hickman: Edwards on “True Grace Distinguished from the Experience of Devils” in Vol. II, pp. 41-51.

1. Be careful to listen to the material on this subject recorded by Dr. Gerstner and write out the answers to the questions on the lecture as found on pp. 41-42 of the Study Guide.
2. What is Satan’s means of setting up and preserving his dominion?
3. What is the relationship of Satan to the rest of the devils?
4. How are unbelievers generally in the possession of Satan?
5. How does Satan attack those who are seeking God’s grace?
6. Why are Satan’s attacks against the godly evidence of his extreme folly?

Lecture 11: Man and the Fall—Part 1

Required Reading: Hickman: Edwards on “Original Sin” in Vol. I, pp. 146-233.

Recommended Reading: Storms: *Tragedy in Eden: Original Sin in the Theology of Jonathan Edwards*.

1. With the outline material before you listen to the recorded lecture by Dr. Gerstner and then write out the answers to the questions on the lecture as found on pp. 45-46 of the Study Guide.
2. How is man’s depravity externally manifested?
3. How does remaining sin in believers serve as evidence of universal depravity?

Lecture 12: Man and the Fall—Part 2

Required Reading: Hickman: Edwards on “Original Sin” in Vol. I, pp. 146-233 (remainder of material)

Storms: *Tragedy in Eden: Original Sin in the Theology of Jonathan Edwards*, pp. 207-224. **(READER)**

1. Listen carefully to the recorded lecture following the outline in the Study Guide and then write out the answers to the questions on this material as found on p. 50 of the Study Guide.
2. What, according to the lecturer, is the most excruciating problem in Christian theology and how does Edwards deal with it?
3. How could man, created good, have chosen to disobey God?
4. What does the lecturer see as the main problem with Augustine’s formulation of the origin of sin?
5. Does Edwards’s explication of sufficient and efficient grace solve the problem of how man sinned?

Lecture 13: The Imputation of Adam's Sin

Required Reading: Hickman: Edwards on "Original Sin" pp. 146-233 (conclusion)
Storms: *Tragedy in Eden: Original Sin in the Theology of Jonathan Edwards*, pp. 224-58. (READER)
Warfield: "Edwards and the New England Theology" in *Biblical and Theological Studies*. (READER)

Recommended Reading: Hodge, Charles: *Systematic Theology*, Vol. II, pp. 207-09.
John Murray: *The Imputation of Adam's Sin*, pp. 42-70.

1. Listen carefully to the recorded lecture by Dr. Gerstner and then write out the answers to the questions on pp. 54-55 of the Study Guide.
2. How does Warfield view Edwards's doctrine of imputation?
3. How have Edwards's followers corrupted his teaching?
4. How does Edwards's theory of causation fit into his scheme of imputation?
5. How does Edwards's position avoid realism?

Lecture 14: The Doctrine of Sin

Required Reading: Hickman: Edwards on "Men Naturally are God's Enemies" in Vol. II, pp. 130-42.

1. The outline in the Study Guide will help you to follow the recorded lecture material by Dr. John Gerstner. Write out the answers to the questions over this material on pp. 58-59 of the Study Guide.
2. What explains man's depravity after the Fall?
3. Why is the world more sinful after the preaching of the Word than before?
4. Why is sin more heinous than virtue is praiseworthy?
5. What is the place of sin in God's plan of redemption?

Lecture 15: Jesus Christ as Mediator—Part 1

Required Reading: Hickman: Edwards on "The Excellency of Christ" in Vol. I, pp. 680-89.

1. After listening to the recorded lecture by Dr. John Gerstner, write out the answers to the questions over this material on pp. 63-64 of the Study Guide.
2. In what "most amiable" manner are the moral and natural perfections of God manifested in Jesus Christ?

3. Why is it necessary for Christ to be fully human and fully divine?
4. How is Christ's divinity intimately linked to His mediatorial ministry to men?
5. How does Watt's view work against the covenant of redemption?

Lecture 16: Jesus Christ as Mediator—Part 2

Required Reading: Hickman: Edwards on "Christ Exalted" in Vol. II, pp. 213-17.

Hickman: Edwards on "Jesus Christ the same Yesterday, Today, and Forever" in Vol. II, pp. 949-55.

1. Listen carefully to the recorded lecture by Dr. Gerstner on this subject and then write out the answers to the questions over the material as found on page 68 of the Study Guide.
2. What is the relationship of the humanity of Christ to the Holy Spirit?
3. How does Edwards make an analogy between the union of Christ and believers and the union of the human and divine natures in Christ?
4. In what two respects is Christ immutable?

Lecture 17: The Atonement of Christ

Required Reading: Hickman: Edwards on "Of Satisfaction for Sin" in Vol. II, pp. 565-78.

Conforti: Samuel Hopkins and the New Divinity Movement, pp. 163-6.

(READER)

1. Again the student must write out the answers to the questions on p. 73 of the Study Guide which covers the material by Dr. Gerstner on the recorded lecture.
2. How did Edwards's immediate followers differ from him on the doctrine of the Atonement?
3. Why is repentance without reference to sacrifice insufficient to appease God's wrath?
4. In classical seventeenth century Reformed Theology, what is seen as the relation between the active and passive obedience of Christ?
5. According to Edwards, why did Jesus as a man not have the obligations that other men have under the law?

Lecture 18: The Doctrine of Seeking

Required Reading: Hickman: Edwards on "The Manner in which Salvation Is to Be Sought" in Vol. II, pp. 51-7.

Hickman: Edwards on "The Folly in Looking Back in Fleeing out of Sodom" in Vol. II, pp. 64-77.

Hickman: Edwards in Occasional Sermons #II on Hosea 5:15 in Vol. II, pp. 830-8.

Gerstner: "Edwardsean Preparation for Salvation..." in *The Westminster Theological Journal* 42 (Fall, 1979), pp. 5-71. **(READER)**

1. The student must give careful attention to the recorded lecture on the Doctrine of Seeking as taught by Jonathan Edwards and commented upon by Dr. Gerstner. Write out the answers to the questions over this material as found on pp. 77-78 of the Study Guide.

Lecture 19: The Doctrine of Regeneration

Required Reading: Hickman: Edwards on "God Glorified in Man's Dependence" in Vol. II, pp. 3-7.

1. The outline by Richard Case on The Doctrine of Regeneration will help you to follow the recorded material by Dr. Gerstner on this subject. The student then will write out the answers to the questions found on the recorded lecture on p. 83 of the Study Guide.
2. How is Edwards's term "new sense of the heart" expressive of the work affected by the Holy Spirit in regeneration?
3. Why must regeneration proceed faith?
4. Given Edwards's view that men have a natural ability to seek God, does he believe that unregenerate man is thus able to please God in his works?
5. How does Edwards's idea of continuous creation assist him in maintaining the doctrine of *sola gratia* and of man's possibility in regeneration without falling into antinomianism?

Lecture 20: Justification by Faith Alone

Required Reading: Hickman: Edwards on "Justification by Faith Alone" in Vol. I, pp. 622-54.

Logan: "The Doctrine of Justification in the Theology of Jonathan Edwards" in *The Westminster Theological Journal* 46 (Spring, 1984). pp. 26-52. **(READER)**

1. Justification by Faith Alone was an important element in the teaching of Jonathan Edwards. After listening to the lecture by Dr. Gerstner covering this subject, write out the answers to the questions on p. 89 of the Study Guide.
2. Was it necessary for man to do anything prior to God's gift of faith? If not, how may we understand Edwards's doctrine of seeking?
3. How does Edwards differ from the earlier scholastic Reformed theologians in his emphasis on justification by faith-union?
4. What does Edwards mean by moral and natural "fitness"?

5. Why would Edwards not allow someone to claim to know Christ as Savior without also having bowed to him as Lord?
6. What did Edwards mean when he preached that justification is ultimately by works?

Lecture 21: The Doctrine of Sanctification

Required Reading: Hickman: Edwards on “Religious Affections” in Vol. I, pp. 314-36; 340-3.

1. Jonathan Edwards placed great emphasis on the Doctrine of Sanctification as can be seen in the lecture recorded over the subject by Dr. John Gerstner. The student should write out the answers to the questions on this lecture as found on page 94 of the Study Guide.
2. Why did sanctification as a theme occupy such a prominent place in Edwards’s pulpit ministry?
3. Why is it important to distinguish between necessary and meritorious works?
4. What does Edwards mean by his insistence that Christian practice is the chief sign to others and to ourselves of truly godly affections?
5. What does Edwards, in his second letter to Gillespie, mean by “believing that I am in a good estate, is no part of ingredient in the essence of saving faith”?

Lecture 22: The Church and the Sacraments

Required Reading: Hickman: Edwards on “Inquiry Concerning Qualifications for Communion” in Vol. I, pp. 434-479.

1. Listen carefully to the lecture by Dr. Gerstner on Jonathan Edwards’s teachings on the subject of The Church and the Sacraments. Write out the answers to the questions as found on page 100 of the Study Guide.
2. How does Edwards understand “visible sainthood”?
3. How did Edwards answer his opponents’ contention that since all Israel partook of the Passover, all the church should partake of communion?

Lecture 23: The Latter-Day Glory and the Second Coming

Required Reading: Hickman: Edwards on “Thoughts on the Revival of Religion in New England” in Vol. I, pp. 381-3.

Goen: *Jonathan Edwards: A New Departure in Eschatology in Critical Essays on Jonathan Edwards*. pp. 151ff. **(READER)**

Scheick: “The Grand Design: Jonathan Edwards’s History of the Work of Redemption” in *Critical Essays on Jonathan Edwards*. pp. 177ff. **(READER)**

1. After listening to Dr. Gerstner's lecture on this subject, the student should write out the answers to the questions over the lecture as found on pp. 105-106 of the Study Guide.
2. Why did Edwards believe that the millennium might begin in America?
3. How was Edwards's millennial position adapted to give impetus to the American revolution?
4. What was unique about Edwards's understanding of and approach to the history of redemption?

Lecture 24: The Doctrines of Hell and Heaven

Required Reading:

Hickman: Edwards on "Future Punishment of the Wicked Unavoidable and Intolerable" in Vol. II, pp. 78-80.

Hickman: Edwards on "Wrath upon the Wicked to the Uttermost" in Vol. II, pp. 122-30.

Hickman: Edwards on "The End of the Wicked Contemplated by the Righteous" in Vol. II, pp. 207-13.

Hickman: Edwards in Occasional Sermons #VII (Romans 2:8,9) and #VIII (Romans 2:10) in Vol. II, pp. 878-905.

1. Dr. Gerstner's concluding lecture in this course covered Edwards's teaching on the Doctrine of Hell and Heaven. Write out the answers to the questions covering the lecture, such questions found on page 112 of the Study Guide.
2. According to Edwards why is hell absolutely necessary?
3. Why are there degrees of punishment?
4. What are degrees of reward?
5. What is Edwards's understanding of heaven?