Early New England A Covenanted Society

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A History of New England with Particular Reference to the Denomination of Christians Called Baptists
Isaac Backus 1871

Cumulative List of Organizations Described in Section 170 (c) of the Internal Revenue Code of 1954
United States. Internal Revenue Service 1978

John Eliot’s Puritan Ministry to New England “Indians”
Do Hoon Kim 2021-12-10

John Eliot (1604–90) has been called “the apostle to the Indians.” This book looks at Eliot not from the perspective of modern Protestant “mission” studies (the approach mainly adopted by previous research) but in the historical and theological context of seventeenth-century puritanism. Drawing on recent research on migration to New England, the book argues that Eliot, like many other migrants, went to New England primarily in search of a safe haven to practice pure reformed Christianity, not to convert Indians. Eliot’s Indian ministry started from a fundamental concern for the conversion of the unconverted, which he derived from his experience of the
puritan movement in England. Consequently, for Eliot, the notion of New England Indian “mission” was essentially conversion-oriented, Word-centered, and pastorally focused, and (in common with the broader aims of New England churches) pursued a pure reformed Christianity. Eliot hoped to achieve this through the establishment of Praying Towns organized on a biblical model—where preaching, pastoral care, and the practice of piety could lead to conversion—leading to the formation of Indian churches composed of “sincere converts.”

*Early New England* David A. Weir 2005 The idea of covenant was at the heart of early New England society. In this singular book David Weir explores the origins and development of covenant thought in America by analyzing the town and church documents written and signed by seventeenth-century New Englanders. Unmatched in the breadth of its scope, this study takes into account all of the surviving covenants in all of the New England colonies. Weir’s comprehensive survey of seventeenth-century covenants leads to a more complex picture of early New England than what emerges from looking at only a few famous civil covenants like the Mayflower Compact. His work shows covenant theology being transformed into a covenantal vision for society but also reveals the stress and strains on church-state relationships that eventually led to more secularized colonial governments in eighteenth-century New England. He concludes that New England colonial society was much more “English” and much less “American” than has often been thought, and that the New England colonies substantially mirrored religious and social change in Old England.

*Toward Democracy* James T. Kloppenberg 2016-05-06 In this magnificent and encyclopedic overview, James T. Kloppenberg presents the history of democracy from the perspective of those who struggled to envision and achieve it. The story of democracy remains one without an ending, a dynamic of progress and regress that continues to our own day. In the classical age “democracy” was seen as the failure rather than the ideal of good governance. Democracies were deemed chaotic and bloody, indicative of rule by the rabble rather than by enlightened minds. Beginning in the 16th and 17th centuries, however, first in Europe and then in England’s North American colonies, the reputation of democracy began to rise, resulting in changes that were sometimes revolutionary and dramatic, sometimes gradual and incremental. Kloppenberg offers a fresh look at how concepts and institutions of
Representative government developed and how understandings of self-rule changed over time on both sides of the Atlantic. Notions about what constituted true democracy preoccupied many of the most influential thinkers of the Western world, from Montaigne and Roger Williams to Milton and John Locke; from Rousseau and Jefferson to Wollstonecraft and Madison; and from de Tocqueville and J. S. Mill to Lincoln and Frederick Douglass. Over three centuries, explosive ideas and practices of democracy sparked revolutions—English, American, and French—that again and again culminated in civil wars, disastrous failures of democracy that impeded further progress. Comprehensive, provocative, and authoritative, Toward Democracy traces self-government through three pivotal centuries. The product of twenty years of research and reflection, this momentous work reveals how nations have repeatedly fallen short in their attempts to construct democratic societies based on the principles of autonomy, equality, deliberation, and reciprocity that they have claimed to prize. Underlying this exploration lies Kloppenberg’s compelling conviction that democracy was and remains an ethical ideal rather than merely a set of institutions, a goal toward which we continue to struggle.

Separation of Church and State

Jonathan A. Wright

2010-06-16

This tour of the American church/state issue revisits past controversies and personalities in the hope of enlightening present-day debates.

Chronological organization

A short, bibliographical essay at the end of each chapter highlighting sources of further reading

Faith and the Founders of the American Republic

Daniel L. Dreisbach

2014-03-18

The role of religion in the founding of America has long been a hotly debated question. Some historians have regarded the views of a few famous founders, such as Benjamin Franklin, Thomas Jefferson, James Madison, and Thomas Paine, as evidence that the founders were deists who advocated the strict separation of church and state. Popular Christian polemicists, on the other hand, have attempted to show that virtually all of the founders were pious Christians in favor of public support for religion. As the essays in this volume demonstrate, a diverse array of religious traditions informed the political culture of the American founding. Faith and the Founders of the American Republic includes studies both of minority faiths, such as Islam and Judaism, and of major traditions like Calvinism. It also includes nuanced analysis of specific founders—Quaker fellow-traveler John
Dickinson, prominent Baptists Isaac Backus and John Leland, and Theistic Rationalist Gouverneur Morris, among others—with attention to their personal histories, faiths, constitutional philosophies, and views on the relationship between religion and the state. This volume will be a crucial resource for anyone interested in the place of faith in the founding of the American constitutional republic, from political, religious, historical, and legal perspectives. *Puritans and Puritanism in Europe and America* 2006

**The New England Soul** Harry S. Stout 1986 “Both the sources he employs and the scope of his study set his work apart from all that have preceded it ... The first study of New England preaching to span the entire colonial period ... very important book.”—*Journal of American History*

**Witch Hunt: The Clash of Cultures** Clifton W. Wilcox 2014-04-23 Book Overview

**Our Church Covenant** Timothy A. Williams

**Empire, Religion and Revolution in Early Virginia, 1607-1786** J. Bell 2013-07-30 The book is a new study that examines the contrasting extension of the Anglican Church to England’s first two colonies, Ireland and Virginia in the 17th and 18th centuries. It discusses the national origins and educational experience of the ministers, the financial support of the state, and the experience and consequences of the institutions. 

**Prophecy without Contempt** Cathleen Kaveny 2016-03-07 The culture wars have as much to do with rhetorical style as moral substance. Cathleen Kaveny focuses on a powerful stream of religious discourse in American political speech: the Biblical rhetoric of prophetic indictment. It can be strong medicine against threats to the body politic, she shows, but used injudiciously it does more harm than good.

**The Loyalist Problem in Revolutionary New England** Thomas N. Ingersoll 2016-10-24 The Loyalist Problem in Revolutionary New England begins with a snapshot of the region on the eve of the Boston Tea Party. The colonists’ Republican tradition helped them spark the Revolution, but their special history also threatened the unity of the United States throughout the Revolutionary War, for Loyalists tried to discredit New Englanders as a naturally rebellious people. Yet Ingersoll shows that the rebels never sought to drive the dissenters out of the new nation, and accorded them a remarkable degree of liberal toleration, with the great majority of
Loyalists ultimately becoming citizens of the new states.

Connecticut History 2005
Elusive Utopia Gary Kornblith 2018-12-05 Before the Civil War, Oberlin, Ohio, stood in the vanguard of the abolition and black freedom movements. The community, including co-founded Oberlin College, strove to end slavery and establish full equality for all. Yet, in the half-century after the Union victory, Oberlin’s resolute stand for racial justice eroded as race-based discrimination pressed down on its African American citizens. In Elusive Utopia, noted historians Gary J. Kornblith and Carol Lasser tell the story of how, in the nineteenth and early twentieth centuries, Oberlin residents, black and white, understood and acted upon their changing perceptions of race, ultimately resulting in the imposition of a color line. Founded as a utopian experiment in 1833, Oberlin embraced radical racial egalitarianism in its formative years. By the eve of the Civil War, when 20 percent of its local population was black, the community modeled progressive racial relations that, while imperfect, shone as strikingly more advanced than in either the American South or North. Emancipation and the passage of the Civil War amendments seemed to confirm Oberlin’s egalitarian values. Yet, contrary to the expectations of its idealistic founders, Oberlin’s residents of color fell increasingly behind their white peers economically in the years after the war. Moreover, leaders of the white-dominated temperance movement conflated class, color, and respectability, resulting in stigmatization of black residents. Over time, many white Oberlinians came to view black poverty as the result of personal failings, practiced residential segregation, endorsed racially differentiated education in public schools, and excluded people of color from local government. By 1920, Oberlin’s racial utopian vision had dissipated, leaving the community to join the racist mainstream of American society. Drawing from newspapers, pamphlets, organizational records, memoirs, census materials and tax lists, Elusive Utopia traces the rise and fall of Oberlin’s idealistic vision and commitment to racial equality in a pivotal era in American history.

White Evangelicals and Right-Wing Populism Marcia Pally 2022-05-05 How did America’s white evangelicals, from often progressive history, come to right-wing populism? Addressing populism requires understanding how its historico-cultural roots ground present politics. How have the very qualities that contributed much to American vibrancy—an

Pagans and Christians in the City  Steven D. Smith 2018-11-15 Traditionalist Christians who oppose same-sex marriage and other cultural developments in the United States wonder why they are being forced to bracket their beliefs in order to participate in public life. This situation is not new, says Steven D. Smith: Christians two thousand years ago faced very similar challenges. Picking up poet T. S. Eliot’s World War II-era thesis that the future of the West would be determined by a contest between Christianity and “modern paganism,” Smith argues in this book that today’s culture wars can be seen as a reprise of the basic antagonism that pitted pagans against Christians in the Roman Empire. Smith’s Pagans and Christians in the City looks at that historical conflict and explores how the same competing ideas continue to clash today. All of us, Smith shows, have much to learn by observing how patterns from ancient history are reemerging in today’s most controversial issues.

American Covenant  Philip Gorski 2019-06-18 The long battle between exclusionary and inclusive versions of the American story: Was America founded as a Christian nation or a secular democracy? Neither, argues Philip Gorski in American Covenant. What the founders envisioned was a prophetic republic that would weave together the ethical vision of the Hebrew prophets and the Western political heritage of civic republicanism. In this eye-opening book, Gorski shows why this civil religious
tradition is now in peril—and with it the American experiment. American Covenant traces the history of prophetic republicanism from the Puritan era to today, providing insightful portraits of figures ranging from John Winthrop and W.E.B. Du Bois to Jerry Falwell, Ronald Reagan, and Barack Obama. Featuring a new preface by the author, this incisive book demonstrates how half a century of culture war has drowned out the quieter voices of the vital center, and demonstrates that if we are to rebuild that center, we must recover the civil religious tradition on which the republic was founded.

The Puritan Ideology of Mobility
Scott McDermott
2022-02-01
The Puritan Ideology of Mobility: Corporatism, the Politics of Place, and the Founding of New England Towns before 1650 examines the ideology that English Puritans developed to justify migration: their migration from England to New England, migrations from one town to another within New England, and, often, their repatriation to the mother country. Puritan leaders believed firmly that nations, colonies, and towns were all “bodies politic,” that is, living and organic social bodies. However, if a social body became distempered because of scarce resources or political or religious discord, it became necessary to create a new social body from the old in order to restore balance and harmony. The new social body was articulated through the social ritual of land distribution according to Aristotelian “distributive justice.” The book will trace this process at work in the founding of Ipswich and its satellite town in Massachusetts.

Covenant Marriage in Comparative Perspective
John Witte
2005-10-20
Covenant marriages requiring premarital counseling and tighter strictures on divorce have recently emerged in some American states. At the same time, the doctrine of covenant has reemerged in religious circles as a common way to map the spiritual dimensions of marriage. Covenant Marriage in Comparative Perspective brings together eminent scholars from Jewish, Orthodox, Catholic, Protestant, and Islamic religious traditions as well as experts on American covenant marriage. The introduction carries out an unprecedented comparison of contract and covenant in Jewish, Christian, and Muslim understandings of marriage. The rest of the book elucidates various facets of marriage from the perspectives of both jurisprudence and religion, producing an enlightening integrated picture of the legal and spiritual dimensions of marriage.

Securing America’s Covenant with God
Miles Huntley Hodges
2020-02-19
This book is part of a three-
part series on America as a Covenant Nation. This volume begins with the period in the early 1600s when two very different English societies were established in the New World, one in Virginia and one in New England. The Virginia society simply re-created the rigidly class-based feudal society of the times. The New England society was a most unusual democracy of social equals, covenanted to live under God’s—not man’s—personal rule. These two American social types would find themselves in rather constant struggle—as Americans found keeping covenant with God to be very difficult because of man’s natural tendency to want to control life, including the lives of others. This volume will take the American narrative through the Christian “Great Awakening,” the War of Independence, the founding of a new American Republic, the early years of social spread across the continent, a “Second Great Awakening,” mounting tensions over the slavery issue, the American Civil War, and finally the period of Reconstruction afterward. This study goes deeply into social, political, and economic dynamics (a study in social power)—but also blends this analysis with an equally deep inquiry into the cultural-spiritual character of American society during these time periods and events.

Covenant and Civil Society Daniel Elazar 2018-02-06 The essence of the covenant tradition is the idea of human beings freely associating for common purposes through pacts of mutual commitment. In the political realm, the idea of covenant has been particularly influential in frontierlands. Reinformed by the idea of the federated commonwealth that emerged out of the Protestant Reformation, covenant eventually fostered the establishment of the United States of America and our modern idea of federalism. More recently, these great products of the covenant tradition helped to bring about the collapse of twentieth-century totalitarianism and fueled a new spirit in contemporary political life throughout the world. A return to political covenantalism seems to be an appropriate response to the crisis of modern civilization and the new epoch after World War II. Covenant and Civil Society is the final volume in Elazar’s monumental series The Covenant Tradition in Politics. In it, he traces the tradition’s rebirth and development in the modern epoch. Covenant and Civil Society also considers issues of communal solidarity on a postmodern basis. Elazar traces the transition from the covenanted commonwealth of the Protestant Reformation to the civil society of the modern epoch, and explores the covenant’s role in the
Modern statist era and the development of modern democracy. Scandiriavia, and the Latin-Germanic borderlands, many of which are typically thought of as examples of organic or hierarchical models. Elazar argues that a covenental model is more appropriate and is part of the Western tradition as such. The book concludes with examination of the present and future of covenental thought. Today, the global spread of federalism, most clearly seen in the formation of the European Union, is also seen in local and private arenas. Elazar considers the benefits of covenental thought while balancing such optimism with a realistic sense of its limits. As a prescription for change, Covenant and Civil Society is a fundamental and original contribution. Along with the previous volumes in this series, all available from Transaction, it will be of deep interest to historians, social scientists, political theorists, and theologians of all persuasions.

Securing America’s Covenant With God Miles Huntley Hodges 2020-02-19 This book is part of a three-part series on America as a Covenant Nation. This volume begins with the period in the early 1600s when two very different English societies were established in the New World, one in Virginia and one in New England. The Virginia society simply re-created the rigidly class-based feudal society of the times. The New England society was a most unusual democracy of social equals, covenanted to live under God’s-not man’s-personal rule. These two American social types would find themselves in rather constant struggle—as Americans found keeping covenant with God to be very difficult because of man’s natural tendency to want to control life, including the lives of others. This volume will take the American narrative through the Christian “Great Awakening,” the War of Independence, the founding of a new American Republic, the early years of social spread across the continent, a “Second Great Awakening,” mounting tensions over the slavery issue, the American Civil War, and finally the period of Reconstruction afterward. This study goes deeply into social, political, and economic dynamics (a study in social power)—but also blends this analysis with an equally deep inquiry into the cultural-spiritual character of American society during these time periods and events.

Worlds of Wonder, Days of Judgment David D. Hall 1990 A look at 17th-century New England religion as it was practiced by the vast majority of the population, not by the clergy. This work offers insight into Puritan rituals, attitudes toward the natural word, and the creative tension between.
Puritan laity and clergy.

*The Oxford History of the British Empire: Volume I: The Origins of Empire* William Roger Louis
2001-07-26 Volume I of The Oxford History of the British Empire explores the origins of empire. It shows how and why England, and later Britain, became involved with transoceanic navigation, trade, and settlement during the sixteenth and seventeenth centuries. As late as 1630 involvement with regions beyond the traditional confines of Europe was still tentative; by 1690 it had become a firm commitment. The Origins of Empire explains how commercial and, eventually, territorial expansion brought about fundamental change, not only in the parts of America, Africa, and Asia that came under British influence, but also in domestic society and in Britain’s relations with other European powers. The chapters, by leading historians, both illustrate the interconnections between developments in Europe and overseas and offer specialist studies on every part of the world that was substantially affected by British colonial activity. Their analysis also focuses on the ethical issues that were presented by the encounter with peoples previously unknown to Europeans, and on the ways in which the colonists struggled to justify their conduct and activities. Series blurb The Oxford History of the British Empire is a major new assessment of the Empire in the light of recent scholarship and the progressive opening of historical records. From the founding of colonies in North America and the West Indies in the seventeenth century to the reversion of Hong Kong to China at the end of the twentieth, British imperialism was a catalyst for far-reaching change. The Oxford History of the British Empire as a comprehensive study allows us to understand the end of Empire in relation to its beginnings, the meaning of British imperialism for the ruled as well as the rulers, and the significance of the British Empire as a theme in world history.


*Iustitia Dei* Alister E. McGrath 2020-02-13 The Christian doctrine of justification is of immense interest to historians and theologians, and continues to be of major importance in modern ecumenical discussions. The present work appeared in its first...
edition in 1986, and rapidly became the leading reference work on the subject. Its many acclaimed features include a detailed assessment of the semantic background of the concept in the Ancient Near East, a thorough examination of the doctrine of the medieval period, and an especially careful analysis of its development during the critical years of the sixteenth century. The substantially rewritten fourth edition thoroughly updates the work, responding to the latest developments in scholarly literature and user feedback. It will remain an essential resource for all concerned with the development of Christian doctrine, the history of the Reformation debates on the identity of Christianity, and modern discussions between Protestants and Roman Catholics over the nature of salvation.

Jonathan Belcher Michael C. Batinski 2014-07-15 As early as the eighteenth century, New England’s ministers were decrying public morality. Evangelical leaders such as Jonathan Edwards called for rulers to become spiritual as well as political leaders who would renew the people’s covenant with God. The prosperous merchant Jonathan Belcher (1682-1757) self-consciously strove to become such a leader, an American Nehemiah. As governor of three royal colonies and early patron of the College of New Jersey (later Princeton University), Belcher became an important but controversial figure in colonial America. In this first biography of the colonial governor, Michael C. Batinski depicts a man unusually riddled with contradictions. While governor of Massachusetts, Belcher deftly maneuvered longstanding rivals toward a political settlement; yet as chief executive of New Hampshire, he plunged into bitter factional disputes that destroyed his administration. The quintessential Puritan, Belcher learned to thrive in London’s cosmopolitan world and in the whiggish realm of the marketplace. He was at once the courtier and the country patriot. An insightful blend of social and political history, this biography demands that Belcher be recognized as the embodiment of the Nehemiah, perhaps as important in his own realm as Cotton Mather was in religious circles. Grappling with the contradictions of Belcher’s actions, the author explains much about the complexities of the world in which Belcher lived and wielded influence.

The Puritan Experiment Francis J. Bremer 1995 The comprehensive history of a system of faith that shaped the nation.

Politics Reformed Glenn A. Moots 2010-06-09 Many studies have considered the Bible’s relationship to
Politics, but almost all have ignored the heart of its narrative and theology: the covenant. In this book, Glenn Moots explores the political meaning of covenants past and present by focusing on the theory and application of covenantal politics from the sixteenth through the eighteenth centuries. Moots demands that we revisit political theology because it served as the most important school of politics in early modern Europe and America. He describes the strengths of the covenant tradition while also presenting its limitations and dangers. Contemporary political scientists such as Eric Voegelin, Daniel Elazar, and David Novak are called on to provide insight into both the covenant's history and its relevance today. Moots's work chronicles and critiques the covenant tradition while warning against both political ideology and religious enthusiasm. It provides an inclusive and objective outline of covenantal politics by considering the variations of Reformed theology and their respective consequences for political practice. This includes a careful account of how covenant theology took root on the European continent in the sixteenth century and then inspired ecclesiastical and civil politics in England, Scotland, and America. Moots goes beyond the usual categories of Calvinism or Puritanism to consider the larger movement of which both were a part. By integrating philosophy, theology, and history, Moots also invites investigation of broader political traditions such as natural law and natural right. Politics Reformed demonstrates how the application of political theology over three centuries has important lessons for our own dilemmas about church and state. It makes a provocative contribution to understanding foundational questions in an era of rising fundamentalism and emboldened secularism, inspiring readers to rethink the importance of religion in political theory and practice, and the role of the covenant tradition in particular.

Roger Sherman and the Creation of the American Republic
Mark David Hall 2013

Roger Sherman was the only founder to sign the Declaration and Resolves (1774), Articles of Association (1774), Declaration of Independence (1776), Articles of Confederation (1777, 1778), and Constitution (1787). This book explores Sherman's political theory and shows how it informed his many contributions to America's founding.

Saints, Sinners, and the God of the World
Andrew Mallory 2011-02-07

Representing important new primary source material for scholars of early New England, this book explores the complex relationships between religion and politics in the early American colonies. Mallory argues that the concept of the "God of the World" was central to understanding the political and religious landscape of the time, and he provides detailed analysis of key figures and events that shaped American history.
England; Saints, Sinners, and the God of the World: The Hartford Sermon Notebook Transcribed, 1679-1680, is a complete transcription of 62 previously unknown Puritan sermons from five different ministers.

The Ashgate Research Companion to Federalism Dr Lee Ward 2013-03-28 This comprehensive research companion examines the theory, practice and historical development of the principle of federalism from the ancient period to the contemporary world. The scope and range of the volume is unparalleled; it will provide the reader with a firm understanding of federalism as issues of federalism promise to play an ever more important role in shaping our world.

Creating the Commonwealth Stephen Innes 1995 Describes how the Puritan culture of New England gave rise to capitalism, and recounts how the small colony developed an international economy.

One Holy and Happy Society Gerald McDermott 1992-09-08 Jonathan Edwards (1703–58) was arguably this country’s greatest theologian and its finest philosopher before the nineteenth century. His school of disciples (the “New Divinity”) exerted enormous influence on the religious and political cultures of late colonial and early republican America. Hence any study of religion and politics in early America must take account of this theologian and his legacy. Yet historians still regard Edward’s social theory as either nonexistent or underdeveloped. Gerald McDermott demonstrates, to the contrary, that Edwards was very interested in the social and political affairs of his day, and commented upon them at length in his unpublished sermons and private notebooks. McDermott shows that Edwards thought deeply about New England’s status under God, America’s role in the millennium, the nature and usefulness of patriotism, the duties of a good magistrate, and what it means to be a good citizen. In fact, his sociopolitical theory was at least as fully developed as that of his better-known contemporaries and more progressive in its attitude toward citizens’ rights. Using unpublished manuscripts that have previously been largely ignored, McDermott also convincingly challenges generations of scholarly opinion about Edwards. The Edwards who emerges from this nook is both less provincial and more this-worldly than the persona he is commonly given.

An Empire on the Edge Nick Bunker 2014-09-16 Written from a strikingly fresh perspective, this new account of the Boston Tea Party and the origins of the American Revolution shows how a lethal blend of politics, personalities, and economics led to a war.
that few people welcomed but nobody could prevent. In this powerful but fair-minded narrative, British author Nick Bunker tells the story of the last three years of mutual embitterment that preceded the outbreak of America’s war for independence in 1775. It was a tragedy of errors, in which both sides shared responsibility for a conflict that cost the lives of at least twenty thousand Britons and a still larger number of Americans. The British and the colonists failed to see how swiftly they were drifting toward violence until the process had gone beyond the point of no return. At the heart of the book lies the Boston Tea Party, an event that arose from fundamental flaws in the way the British managed their affairs. By the early 1770s, Great Britain had become a nation addicted to financial speculation, led by a political elite beset by internal rivalry and increasingly baffled by a changing world. When the East India Company came close to collapse, it patched together a rescue plan whose disastrous side effect was the destruction of the tea. With lawyers in London calling the Tea Party treason, and with hawks in Parliament crying out for revenge, the British opted for punitive reprisals without foreseeing the resistance they would arouse. For their part, Americans underestimated Britain’s determination not to give way. By the late summer of 1774, when the rebels in New England began to arm themselves, the descent into war had become irreversible. Drawing on careful study of primary sources from Britain and the United States, An Empire on the Edge sheds new light on the Tea Party’s origins and on the roles of such familiar characters as Benjamin Franklin, John Hancock, and Thomas Hutchinson. The book shows how the king’s chief minister, Lord North, found himself driven down the road to bloodshed. At his side was Lord Dartmouth, the colonial secretary, an evangelical Christian renowned for his benevolence. In a story filled with painful ironies, perhaps the saddest was this: that Dartmouth, a man who loved peace, had to write the dispatch that sent the British army out to fight.

Jonathan Edwards’s Bible

Stephen R. C. Nichols

2013-08-21

New England colonial pastor and theologian Jonathan Edwards (1703-58) was well aware of the threat that Deist philosophy posed to the unity of the Bible as Christian Scriptures, yet remarkably, his own theology of the Bible has never before been examined. In the context of his entire corpus this study pays particular attention to the detailed notes Edwards left for “The Harmony of the Old and New Testament,” a “great work” hitherto largely...
ignored by scholars. Following examination of his “Harmony” notes, a case study of salvation in the Old Testament challenges the current “dispositional” account of Edwards’s soteriology and argues instead that the colonial Reformed theologian held there to be one object of saving faith in Old and New Testaments, namely, Christ.

A Companion to Reformed Orthodoxy
Herman Selderhuis 2013-03-15 An international team of renowned scholars give an oversight of the history and theology of Reformed Orthodoxy (± 1550-1750). The renewed interest in this fascinating period in intellectual history is documented in this Companion.

Justice in Love
Nicholas Wolterstorff 2015-05-15