

1)

(/)

(Jonathan Edwards,
 1703-58) 가 . , ,
 , , 가 가 . 가 .
 가

(J. I. Packer)
 “ , , 가 가 ,
 ” 가 .
 가 .

1.

1)

14

18

(Connecticut)

(Windsor)

1703 10 5

(Timothy Edwards)

60

1758 3

1758 1

89

(Esther Stoddard)

(Northampton)

(Solomon Stoddard)

가

가

1739

가

[

](Personal Narrative)

가

“

가

가

가

.”2)

1716 13

가

1720 17

2

1723

1724 21

2

1727

가

가

2

가

26

가

23

2) Dale & Sandy Larsen, Jonathan Edwards. Renewed Heart, InterVarsity Press, Downers Grove, Illinois, 2002,, 1:14-15

unadorned, plain style) “ , ”(modest, .3)

가

가

1750 7 1 가

가

230:23

가

1734

1735

1740

12

60

(Stockbridge)

1751

8

가

1957

(New Jersey College)

1758 1

3) Ralph G. Turnbull,, Jonathan Edwards The Preacher, Baker Book House, Grand Rapids, 1958,, 56

“ ” 가
 2 가
 1758 3 22 55
 3 가
 가 (Samuel Moffet)
 가

2.

(Arminianism)

가
 가 (synergism) -
 가

.4)

(Great Awakening Movement,

4) J. C. Packer, Among God's Giants. Aspects of Puritan Christianity. ,
 , 422

1735-37)

5)

: “

가
가

가

” 6)

of an angry God)

“(Sinners in the hands
.7) ”

“

가

” “

“

가

5) M. Lloyd-Jones, The Puritans, 1987, Edinburgh, , 356

6) D. M. Lloyd-Jones, The Puritans, , , 367

7) Jonathan Edwards, "Sinners in the Hands of an angry God", in: The Works of Jonathan Edwards with a memoir by Sereno E. Dwight revised and corrected by Edward Hickmann, The Banner of Truth Trust, Pennsylvania 1995 (reprinted), Vo.2, 7-12 Jerry Falwell(edit.), 25 of the Greatest Sermons ever preached, 25 , , 1989, 10-25

“
 .
 가
 .”

3. (affection, 情緒)

가

“ (religious affection) 1746

[](Faith and Affection)

가 . 가

.8)

가

“ . 가

8) Jonathan Edwards, Faith and Affection, , , 43-44

”9)

(affection)

(悟性)

가 가 가 가 가

: “1737

가

가

9) Jonathan Edwards, Faith and Affection,

1742-3 [](Treatise on the Religious Affections) . 1

가

2

“

”

3

“

” “

”

4.

(covenant theology)

- 1750

가

가

가

(John Cotton)

“

” 12)

12) J. Edwards, Works II:557

(William Ames)

가

.13)

(Anthony Hoekema)

(Richard Gaffin)

1888 「 」 (*The Work of Holy Spirit*)

, “ ”(uitsorting)
(kwam)

“ 가

” .14)

1918 「가

」 (*Counterfeit Miracles*)

”(a miracle-working church)

(charismata)

가 ” .15)

13) Ralph G. Turnbull, Jonathan Edwards The Preacher, Baker Book House, Grand Rapids, 1958, 53

14) : “

가

”(A. Kuyper, *Het Werk van den Heiligen Geest*, 1888, p. 180. , 1900, , 1946)

15) 「가 」 (*Counterfeit Miracles*, 1918) [: ,
](Miracles : Yesterday, and Today. Real and Counterfeit (Grand Rapids, Mich. : Eerdmans, 1965) . . pp. 5-6 p. 21

(Anthony Hoekema) 「 」 (*What About Tongue Speaking?*)

“ (glossolalia) 가 .”

“ 가

.”¹⁶⁾

(Richard Gaffin) 「 」 (*Perspectives on Pentecost*, 1979)

,

,

가 .¹⁷⁾

「
」(*The Distinguishing Marks of a Work of the Spirit of God*, 1741) (W. Cooper)

“

가?

가

16) A. Hoekema, *What About Tongue Speaking?*(Grand Rapids, Mich. : Eerdmans, 1966-1973), p. 128, p. 105 . p. 129.

17) R. Gaffin, *Perspectives on Pentecost : New Testament Teaching on the Gifts of the Holy Spirit*(Grand Rapids, Mich. : Baker Book House, 1979), p. 102, 109-117 :
“ R. B. Gaffin ”, 「
」, pp. 48-49.

가
(가
).18)

가
5.

“
”(Sinners in the hands of an angry God)
가 가

1920 가 가 “ ”
(Scopes) (Clarence Darrow)
가 가
가
가?”19)

18) D. M. Lloyd-Jones, The Puritans, The Banner of Truth Trust, Edinburgh, 1987, 362

19) Lloyd-Jones, op. cit. 364

가

가

"20)

6. :

30 . [

](A Narrative of a Surprising Work of God in the Conversion of many hundered souls in Northampton and the neighbouring Towns and Villages, 1735), [](The Distinguishing Marks of a Work of the Spirit of God), 1741) [1740](Thoughts on the Revival of Religion in New England in 1740, 1742), [](Treatise on the Religious Affections, 1742-43) 1746) .

가

20) Lloyd-Jones, op. cit. 365

-

가 . 가 , . ,
가 가 가
가

가
가 가 가
가 1741
“ 가
” 21)

<1>

가 가
4 1

21) Henry Hickman(ed.), J. Edwards, Works II:273 (Banner of Truth: Edinburgh, 1974)

. 1> 가 가

. 2>

. 3>

가

. 4>

. 5>

. 6> 가

가

가

가 가 가

가

: " "(l:v)

가

. " 22)

22) Jonathan Edward, op. cit. I: 376f.

, .
: "

가

, "23)
(Charles Finney)

가

가

: "
가

"24)

가

가

<2>

가

가

23) J. Edwards, op. cit. l:380

24) J. Edwards, op. cit. l:379

가

: " ...

."25)

"

가

."26)

가

가

"

"

가

가

1 1735-1745

2 1790

25) J. Edwards, op. cit. I;374

26) J. Edward, op. cit. I; 380

7.

(George Whitefield, 1714-1770)

[] “
”(Sinners in the hands of an angry God)

“ ”(32:35)

가 38 1741 7 8 (Enfield)

[] 7 가 .27)

가 가 가

<1> “

”

<2> “ 가

”

<3> “

”

<4> “

” “

가

”

<5> “

” “

”

<6> “

가

”

“

”

“ 가 ” “

,

27) Joseph Tracy, The Great Awakening. A History of the Revival of Religion in the time of Edwards & Whitefield, The banner of Truth Trust, Oxford, 1989, pp. 213-230

”

<7> “

”

<8> “

” “

”

<9> “

” “

” “

<10> “

가

”

” “ ”(application)

” “

” “

”

<1> “

” “

” “

<2> “

” “ 가 가

”

<3> “

” “

”

<4> “

...

”

”

”

가 가 ” 가 “ “

가 가 ” 가 “

”

가

가 : “ 가 가

가 , , 가 가

”28)

- (Lloyd-Jones)

(G. Whitefield) (Daniel Roland)

가

가

가

28) D. M.Lloyd-Jones, The Puritans:Their Origiins and Successors, The Banner of Truth Trust 1987, p. 354

, , .

가

.

.

.

.

,

.

.

가

.

Dale & Sandy Larsen, Jonathan Edwards. Renewed Heart, InterVarsity Press, Downers Grove, Illinois

J. C. Packer, Among God's Giants. Aspects of Puritan Christianity. ,

M. Lloyd-Jones, The Puritans, 1987, Edinburgh, , ,

D. M. Lloyd-Jones, The Puritans, , ,

Jonathan Edwards, "Sinners in the Hands of an angry God", in: The Works of Jonathan Edwards with a memoir by Sereno E. Dwight revised and corrected by Edward Hickmann, The Banner of Truth Trust, Pennsylvania 1995 (reprinted), Vo.2, 7-12 Jerry Falwell(edit.), 25 of the Greatest Sermons ever preached, 25 ,

Jonathan Edwards, Faith and Affection, ,

Ralph G. Turnbull, Jonathan Edwards The Preacher, Baker Book House, Grand Rapids, 1958

A. Kuyper, *Het Werk van den Heiligen Geest*, 1888

Miracles : Yesterday, and Today. Real and Counterfeit (Grand Rapids, Mich. : Eerdmans, 1965

A. Hoekema, *What About Tongue Speaking?*(Grand Rapids, Mich. : Eerdmans, 1966-1973)

R. Gaffin, *Perspectives on Pentecost : New Testament Teaching on the Gifts of the Holy Spirit*(Grand Rapids, Mich. : Baker Book House, 1979)

D. M. Lloyd-Jones, *The Puritans*, The Banner of Truth Trust, Edinburgh, 1987,

Henry Hickman(ed.), *J. Edwards, Works II:273* (Banner of Truth: Edinburgh, 1974)

Joseph Tracy, *The Great Awakening. A History of the Revival of Religion in the time of Edwards & Whitefield*, The banner of Truth Trust, Oxford, 1989

D. M.Lloyd-Jones, *The Puritans:Their Oriigiins and Successors*, The Banner of Truth Trust 1987

The Distinctiveness of Jonathan Edwards' Puritan Theology

Yung Han Kim,
Professor of Systematic Theology
Graduate School of Christian Studies
Soongsil University

The thought of Jonathan Edwards is to be characterized as a puritan theology. To him, the puritan faith, person and life were integrated. He broke through a awakening movement in the New England, which had become cold due to the reason-centered enlightenment trend. His sermon made contribution to having brought the contemporary people to the Word of God. His movement was not an artificial one to appeal to the human emotion, but was based on the puritan thought to give stress on the divine sovereignty.

The distinctiveness of the puritan theology is described as follows:

- 1) His life was a life of a puritan dedication to dedicate his life as the glory of God and his sovereignty.
- 2) He proclaimed the thought of God-absolute dependence, denouncing the arminianism.
- 3) He gave stress on the emotion in the faith, viewing the faith is not in the intellectual understanding, but in the mind, appearing as emotion.
- 4) Stressing the continual work of the Spirit, he asserted the Holy Spirit works in the church after the age of Apostles.
- 5) Conducting the word-centered ministry and theology he always controlled the intellectual with the spiritual. He subjugated his philosophy and speculation to the Bible, considering them mere as servant.
- 6) He

suggested a theology of faith- revival, giving a stress on the necessity of spirit-awakening in the faith. He suggested an inward principle for the nature of faith-revival and the principle for its outward form. 7) He emphasized the anger and judgement of God putting the unbelievers into the hell, by preaching on the anger of God upon the unbelievers.

He harmonized the passionate piety and deep intelligence. He was an excellent theologian of revival, of the experience, and heart. His puritan theology has been making a dynamic direction for reformed church and theology challenged by the postmodernism on the hand by asserting the objective truth, and by the cessation doctrine on the other hand, by emphasizing the continuous working of the holy spirit.

Keywords: (puritan faith), (God's sovereignty),
(religious affections), (cessation doctrine)