

**THE SOURCES AND CONTEXT OF “GRACIOUS AFFECTIONS”
IN JONATHAN EDWARDS**

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LECTURE 1

The Place of Affections in Reformed Thought

1. Introduction

- 1.1. The term *emotions* is not found in Scripture.¹ Ronald de Sousa’s definition of emotions is probably best, especially in popular thought: “The simplest theory of emotions, and perhaps the theory most representative of common sense, is that emotions are simply a class of feelings, differentiated from sensation and proprioceptions by their experienced quality.”²
- 1.2. Thomas Dixon has argued that its present use is a relatively new intellectual category loaded with secular assumptions.³
- 1.3. To appreciate the ways past Christians thought about affections, one must first dispense with the assumption that their categories fit neatly into more contemporary categories. Christian thought in the West saw affections basically as the inclinations and aversions of the inner person. Traditional Christian thought often distinguished between the soul’s higher and lower appetites. The higher appetites accord with the intellect, will, and reason. The lower appetites accord with the body and the senses. Aquinas occasionally called the higher movements or inclinations *affections* and the lower inclinations *passions*.⁴ Not everyone gave different names to the different movements. It is not uncommon to find an author calling higher movements *passions* and other authors calling lower movements *affections*. Moreover, rather than focusing

¹ Gordon Clark, *The Biblical Doctrine of Man* (Jefferson, MD: The Trinity Foundation, 1992), 78. Among mainstream versions, the use of emotion and its cognates is either rare or nonexistent. Each version and the number of instances are as follows: KJV/NKJV 0; NIV 0; ESV 0; NASB 0; NET 2 (Eccl 11:10; Isa 7:2); NLT 2 (Gen 43:30; 2 Sam 18:33); HCSB 2 (Gen 43:30; Psa 7:9). The NRSV has 56 occurrences, but they all occur in 4 Maccabees.

² “Emotion”, *The Stanford Encyclopedia of Philosophy*, Spring 2010 ed., ed. Edward N. Zalta, <http://plato.stanford.edu/archives/spr2010/entries/emotion/> (accessed December 5, 2011). Proprioceptions are senses within the body; they include the sense of position and motion, etc. There are several different, competing definitions of emotions. See Ryan Martin, *Understanding Affections in the Theology of Jonathan Edwards: “The High Exercises of Divine Love”* (New York: T&T Clark, 2019), 3-28.

³ Thomas Dixon, *From Passions to Emotions: The Creation of a Secular Psychological Category* (Cambridge: Cambridge University Press, 2003). Also see Clark, *Doctrine of Man*, 78-81; Robert Jensen, *America’s Theologian: A Recommendation of Jonathan Edwards* (Oxford: Oxford University Press, 1988), 76; Nicole Eustace, *Passion is the Gale: Emotion, Power, and the Coming of the American Revolution* (Chapel Hill, NC: University of North Carolina Press, 2008), 597-98 n2; Michael McClymond, “Jonathan Edwards,” in *The Oxford Handbook of Religion and Emotion*, ed. John Corrigan (New York: Oxford University Press, 2008), 405-06; and Susan James, *Passion and Action: The Emotions in Seventeenth-Century Philosophy* (Oxford: Clarendon Press, 1997), 7.

⁴ These desires were called *passions* (1) because the soul’s passions changed the body; (2) as the “sensitive soul’s” desires, passions acted upon the rational soul so that an irrational inclination made the higher soul to suffer; and (3) sense good or evil acted upon the sensitive soul. The disordered will often yields to unruly desires, often resulting in sin. See Dixon, *From Passions to Emotions*, 58-59.

on the body's feelings, they focused on the affections as movements of the soul. The greater concern for us is that these concepts and distinctions were used widely.⁵

2. Peter van Mastricht's *Theologia theoretico-practica* on Divine Affections

2.1. Mastricht was Edwards's favorite theologian⁶

2.2. "What are the affections of God in general?"

"XIX. Furthermore, these acts of the will, willing and negative willing, take up, according to the diversity of their objects and the different method of operating upon their objects, different names, being called both affections and virtues. Affections, then, in God are nothing other than the acts of the divine will insofar as they sustain such relations to the creatures, and set such operations in motion in the creatures, as the analogous affections in men sustain and set in motion. So then, according to the common saying of Gregory of Nazianzus, since these affections are attributed to God in a human way, they must be understood in a way worthy of God, according to the effective operation rather than the affection. So that we can more easily understand this, five things must be distinguished in the affections of God: (1) the act of willing, for example, in his wrath, he wills to take away, to punish; (2) its object, namely, what is adverse to his will: the sin and the sinner, when it comes to his wrath; (3) the relation between the willing and its object, based on which we reckon the concept of an affection, or by which we name each particular willing, such as wrath; (4) the foundation of this relation, the agreement or opposition that exists in the creatures: and finally, (5) those operations which customarily result in the creatures from those affections: blessing or punishment. These operations are accompanied in the creatures by various sorts of change, disturbance, and alteration, in their very bodies: for example, in wrath, an agitation of the mind, and a boiling of the blood around the heart. And these things, because they involve imperfection, must be religiously kept separate from the most perfect being."⁷

2.3. According to Mastricht, the Reformed (by which he means faithful theologians) insist that the nature of affections are in God when rightly stipulated. Yet he adds several reasons that Christian theology must qualify that God's affections lack any imperfection.⁸

⁵ Dixon, *From Passions to Emotions*, 26-61.

⁶ Edwards wrote his young protégé Joseph Bellamy, "But take Mastricht for divinity in general, doctrine, practice, and controversy; or as an universal system of divinity; and it is much better than Turretin or any other book in the world, excepting the Bible, in my opinion." Edwards to Reverend Joseph Bellamy, Northampton, January 15, 1746/7, in *Works of Jonathan Edwards*, vol. 16, *Letters and Personal Writings*, ed. George S. Claghorn (New Haven, Conn.: Yale University Press, 1998), 217. On the life of Peter van Mastricht, see Adriaan Cornelis Neele, *The Art of Living to God: A Study of Method and Piety in the Theoretico-Practica Theologia of Peter van Mastricht (1630-1706)*, Perspectives on Christianity, 8th series, vol. 1 (Pretoria: University of Pretoria, 2005), 35-63; Adriaan C. Neele, "Petrus van Mastricht (1630-1706): Life and Work," in *Prolegomena*, vol. 1, *Theoretical-Practical Theology*, ed. Todd M. Rester, ed. Joel R. Beeke, ass. ed. Michael T. Spangler (Grand Rapids, Mich.: Reformation Heritage Books, 2018), xxv-lxiii; and Brandon Withrow, Introduction to Peter van Mastricht, *A Treatise on Regeneration* (1769; repr., Morgan, PA: Soli Deo Gloria Publications, 2002), viii-xv.

⁷ Petrus van Mastricht, *Faith in the Triune God*, vol. 2, *Theoretical-Practical Theology*, ed. Todd M. Rester, ed. Joel R. Beeke, ass. ed. Michael T. Spangler (Grand Rapids, Mich.: Reformation Heritage Books, 2019), 1.2.15.XIX (304).

⁸ See *ibid.*, §1.2.15.XXXII (317). Mastricht explains, "The Reformed, although they do not at all deny that words that express affections, just as words that express body parts, are employed to speak of God in the Scriptures, and although likewise they acknowledge that when every imperfection is removed from the affections, the substance of those words is in God, even so do not dare to allow in God these disturbances, in which almost the whole nature of affections consists" (*ibid.*).

2.3.1. First, the Scriptures themselves deny God any imperfection in affections when by analogy it denies that God can have regret (Num 23:19; 1 Sam 15:29; Rom 9:29).

2.3.2. Second, it is irrational to attribute to “the most perfect being” would be subject to humanity’s imperfections. Again, human imperfections in the affections include:

2.3.2.1. “imperfect willing;”

2.3.2.2. a “dependence” on and influence by the object of affection;

2.3.2.3. an inability to accomplish what our affections desire; and

2.3.2.4. “various mutations, and sometimes such as are quite ignoble, because of which they are customarily called passions.”

2.3.3. Third, God is infinitely good, so he neither can increase in goodness nor be harmed by evil, “much less be drive around in so many cycles of the affections.”⁹

2.4. Maastricht taught that the affections were necessary in faith and regeneration.

“Faith is therefore an act, but of what? Certainly not of the body, although faith is attributed to it in its own way (Rom. 10:10; 1:8), but of the soul, for with the heart one believes (Rom. 10:10), and indeed, of the whole soul . . . (Acts 8:37). For it is the first act of life, by which the whole person lives spiritually (Rom. 1:17; Gal. 2:20). Moreover, it is an act of each of the soul’s faculties—the intellect, the will, the affections, and so forth.”¹⁰

“In the affections (although they are really nothing but acts of the will) faith will stir up: (1) love toward God and the Mediator (Matt. 10:37); (2) a desire for both, together with their promised benefits (Ps. 42:1-2); (3) joy and acquiescence (Ps. 16:5; 73:25-26); (4) hatred and detestation of anything contrary to them (Ps. 139:22). Finally, from all these faith in all its operations thrives and is at work through love (Gal. 5:6).”¹¹

⁹ Ibid.

¹⁰ Maastricht, *Faith in the Triune God*, §1.2.1.VII (7-8). Maastricht’s definition of faith remained unchanged from 1671 to 1699. Neele, “Life and Work,” xlvii.

¹¹ Ibid., §1.2.1.X (8).

2.5. We can draw several conclusions from Maastricht on the affections.

2.5.1. Affections are closely connected with the will.

2.5.2. God has affections.

2.5.3. God's affections are both similar and dissimilar from human affections.

2.5.4. Human affections are subject to weakness.

2.5.5. Distinction between higher and lower affections.

2.5.6. Gracious affections are integral to regeneration.

2.5.7. Affections are necessary to religion.

3. Other Reformed Theologians on the affections

3.1. The affections and the will

3.1.1. William Fenner (1600-1640): "As the affections are motions, so they are *motions of the will*. I know Aristotle and most of our divines too, doe place the affections in the sensitive part of the Soul, and not in the will, because they are to be seen in the beasts. But this cannot be so . . . [T]he affections must needs be in the heart: the Scripture places the affections in the heart or the will."¹²

3.1.2. John Preston (1587-1628): Affections are "the diverse motions and turnings of the will."¹³

3.2. The distinction between affections and passions

3.2.1. William Pemble (1558-1602): "For Affections or Passions in man they are of two sorts. 1. Sensual, belonging to the sensitive Appetite, and directed by the phantasie: these are common to brute beasts with us, and arise from one like temper and constitution in both. The object of these is all Natural good or evil. 2. Rational, appertaining to the Reasonable Appetite or Will, and guided by the Understanding. These are proper to man, and they

¹² William Fenner, *A Treatise of the Affections; or The Soules Pulse* (London: A.M., 1650), 4. On the influence of Fenner's treatise, see Norman Fiering, *Moral Philosophy at Seventeenth-Century Harvard: A Discipline in Transition* (Chapel Hill: University of North Carolina Press, 1981), 159.

¹³ John Preston, *The Golden Sceptre Held Forth to the Humble* (London, 1837), 3:6

have their original from the substance of the reasonable soul, in which they always remain, not onely when it is in the body, but even when it is severed from it.”¹⁴

3.2.2. William Fenner: “No, if the affections were only in the sensitive and material part of the soul, then how could they be in the Angels? the good Angels have affections, all the essential parts of the affections, and so have the bad. The good Angels, *Which things the Angels desire to look into*, 1 Pe. 1. 12. The evil Angels or Devils, *The Devils beleve and tremble*, Jam. 2. 19. I confesse there be certain animall and analogicall affections that are in the sense: there’s grief for torment, and fear to touch a serpent or a toad; delight in meats that are pleasant, and hatred of them that are noysome. But the Lord doth not call for these sensitive passions to be seated upon him and on heaven, they are seated aright as they stand, so a moderation bee kept they have no need to change objects: *The affections of the heart*, these are the affections the Lord doth call for; the outgoings of the heart: as the sense is afraid of a Lyon, so is a godly heart afraid to sin against God; as the sense is joyful to have ease after trouble, so a godly heart is joyful with a good conscience in Christ.”¹⁵

3.3. The necessity of affections in religion

3.3.1. William Ames (1576-1633): “We can in no way love God with too much intensity.”¹⁶

3.3.2. Richard Sibbes (1577-1635): “Indeed, religion is mainly in the affections, whereof there is excellent use. Take away them, and take away all religion whatsoever.”¹⁷

3.4. Gracious affections are integral to regeneration

3.4.1. John Owen (1616-1683) said that the believers’ affections came from the Holy Spirit in regeneration. The Spirit’s regenerating grace “fills up the affections with spiritual things, fills the soul with spiritual love, joy, and delight, and exerciseth all other affections about their proper objects.”¹⁸

¹⁴ William Pemble, *Vindiciae Gratiae. A Plea for Grace. More Especially the Grace of Faith*, 3d ed. (London, 1625), 75.

¹⁵ Fenner, *A Treatise of the Affections*, 5-6.

¹⁶ William Ames, *The Marrow of Theology*, tr. John Dykstra Eusden (1968; repr., Grand Rapids, Mich.: Baker Books, 1997), 238.

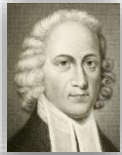
¹⁷ Richard Sibbes, *The Returning Backslider*, in *The Works of Richard Sibbes*, ed. Alexander Balloch Grosart (Edinburgh: James Nichol, 1862), 2:368. On Sibbes’s “affective theology,” see Mark Dever, *Richard Sibbes: Puritanism and Calvinism in Late Elizabethan and Early Stuart England* (Macon, Ga.: Mercer University Press, 2000), 135-60; Ronald N. Frost, “The Bruised Reed by Richard Sibbes (1577-1635),” in *The Devoted Life: An Invitation to the Puritan Classics*, ed. Kelly M. Kapic and Randall C. Gleason (Downers Grove, Ill.: InterVarsity Press, 2004), 79-91.

¹⁸ John Owen, *Πνευματολογία* in *The Works of John Owen*, ed. William H. Goold (Philadelphia: Leighton Publications, 1857), 2:240.

3.4.2. Richard Sibbes: “Grace is the rectifying of natural affection, and the elevating and raising it up to a higher object than nature can pitch on. The Spirit of God turns nature into grace, and works corruption and passion out of nature, and elevates and raises that which is naturally good, the affection of love to be a grace of love. He raiseth it up to love God (which nature cannot discover), by spiritualizing of it. He makes it the most excellent grace of all. So that while I speak of the love of God, think not that I speak of mere affection, but of the affection that hath the stamp of grace upon it. For affections are graces when they are sanctified.”¹⁹

¹⁹ Richard Sibbes, *A Glance of Heaven*, in *Works* 4:192.

THE PUBLICATION WAR BETWEEN JONATHAN EDWARDS AND CHARLES CHAUNCY



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 this Land: With a particular Consideration of the extraordinary Circumstances with which this Work is attended.

A DISCOURSE Delivered at New-Haven, September 10th 1741. Being the Day after the Commencement;

And now Published at the earnest Desire of many Ministers and other Gentlemen that heard it; with great Encouragements.

By Jonathan Edwards, A. M. Pastor of the Church of CHRIST at Northampton.

With a Preface by the Rev Mr. COOPER of Boston.

Joh. 10. 4, 5 And the Sheep follow him, for they know his Voice; and a Stranger will they not follow, but will flee from him, for they know not the Voice of Strangers.

BOSTON: Printed and Sold by S. KNEELAND and T. GREEN in Cornhill. 1742.

late 1741

ENTHUSIASM defined and reasoned against.

A SERMON Preach'd at the Old First Meeting in Boston, the LORD'S DAY after the COMMENCEMENT, 1742.

With a Letter to the Reverend Mr. James DAVENPORT.

By Charles Chauncy, D.D. One of the Pastors of the First Church in said Town.

Non sum ultraxo ad habenda, sed inter personam intempe, neque non facti sunt non ultraxo noni apponit: si potest fieri cum Christus. Deo enim, ut vel videtur, vel intempe, vel revere angeli non intempe. Cometer enim non facti sunt, sed non ultraxo noni facti, que ultraxo dicitur, et appropinquat intempe, que non intempe cum ad hanc, non ad hanc intempe. Hanc enim, et non ultraxo, non intempe noni facti. — Mox enim intempe in multitudine intempe, profertur, non ultraxo, que non intempe intempe facti sunt, longi tempore, deprecat off per hanc noni. Deinde intempe in revere intempe, que non ultraxo noni, noni noni, angeli, non intempe, non intempe facti intempe. Latere, in Cometer in Corn. 17. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

BOSTON: Printed by J. DAVENPORT, in St. Pauls Church Lane, and J. BROWN, at the Sign of the Crown in Cornhill. 1742.

1742

THE Wonderful Narrative: OR, A FAITHFUL ACCOUNT OF THE FRENCH PROPHETS, THEIR AGITATIONS, EXTASIES, and INSPIRATIONS. To which are added, Several other remarkable Influences of PERSONS under the Influence of the like Spirit, in various Parts of the World, particularly in NEW-ENGLAND.

In a LETTER to a FRIEND.

With an INTRODUCTION, directing the proper Use of such EXTRAORDINARY APPEARANCES, in the Course of PROVIDENCE.

A JOHN H. I. Beloved, believe not every Spirit; but try the Spirits, whether they be of God: because many FALSE PROPHETS are gone out into the World.

GLASGOW: Printed by ROBERT FOLVIL, Sold by him; and by the Bookellers in Edinburgh, London, and Dublin. 1742.

Some Thoughts Concerning the present Revival of Religion IN NEW-ENGLAND, And the Way in which it ought to be acknowledged and promoted, Humbly offered to the Publick, in a TREATISE on that Subject.

IN FIVE PARTS: PART I. Shewing that in the Subjects or persons Promoters, of this Work have been injuriously blamed. PART II. Shewing the Obligations that all are under, to acknowledge, rejoice in and promote this Work, and the great Danger of the contrary. PART III. Shewing in many Instances, where by JONATHAN EDWARDS, A.M. Pastor of the Church of CHRIST at Northampton. 1743. 40. 3. Prepare ye the Way of the Lord, make straight in Him the Desert a high Way for our God. BOSTON: Printed and Sold by S. Kneeland and T. Green in Cornhill. 1743.

Mar 1743

Reasonable Thoughts ON THE State of Religion IN NEW-ENGLAND, A TREATISE in five Parts. I. Fully pointing out the Things of a bad and dangerous Tendency, in the late, and present, religious Appearance, in the Land. II. Representing the Obligations which lie upon the PASTORS of these Churches in particular, and upon all in general, to rub their Eyes, to see the great Danger of a Neglect in so important a Matter. With a PREFACE Giving an Account of the ANTIQUARIAN, FANATIC, and LIBERTINE, who calumniated these Churches, since a hundred Years ago. Very useful to this Day to the FREE SPIRIT, and EXACT, proceeding now and then, The work being intended, and calculated, to drive the Ignorant of CHRIST'S Kingdom.

BY CHARLES CHAUNCY, D. D. Pastor of the first Church of CHRIST in Boston. BOSTON, Printed by ROGERS and FOWLER, for SAMUEL EAST in Cornhill. 1743.

Sep 1743

A TREATISE Concerning Religious Affections, In Three PARTS; PART I. Concerning the Nature of the Affections, and their Importance in Religion. PART II. Shewing what are no certain Signs that religious Affections are gracious, or that they are not. PART III. Shewing what are distinguishing Signs of truly gracious and holy Affections.

By Jonathan Edwards, A.M. And Pastor of the First Church in Northampton.

Little. in. 10. and A. 1. 2. And there came a Fire from before the Lord, upon the Altar: and when all the People saw it, they shouted and fell on their Faces. And Naah and Abiah offered Prayers before the Lord, which he commended them for. And there came out a Fire from the Lord, and devoured them, and they died before the Lord. Cant. II. 12, 13. The Flowers appear on the Earth, the Time of the Harvest of Earth is come, and the Time of the Treading is near at hand. The Fig tree putteth forth her green Figs, and the Pomegranate putteth forth her red Figs, give and smell. Ver. 15. Take ye in the Fruits, the Good Fruits, which put on the Fruits, and the Fruits shall be Green.

BOSTON: Printed by S. KNEELAND and T. GREEN in Cornhill. 1743.

1746

“From what has been said, I will venture to draw this inference, viz. that that extraordinary influence that has lately appeared on the minds of the people abroad in this land, causing them an uncommon concern and engagedness of mind about the things of religion, is undoubtedly, in the general, from the Spirit of God.”

“The Enthusiast is one, who has a conceit of himself as a person favoured with the extraordinary presence of the Deity. He mistakes the workings of his own passions for divine communications, and fancies himself immediately inspired by the SPIRIT of GOD, when all the while, he is under no other influence than that of an over-heated imagination.”

“[I]f by the Work of God any should understand that Falling down and screaming out, and swooning away, in the Time of preaching, ... I say, if by the Work of God, any should mean such Things as these, which are now grown common, in one Place or another, ... I readily acknowledge, I have no opinion of them, as Fruits of the Spirit of God; and can't but express my Fears, what may be the Effect of the Appearance of such Things among us.”

“These things have been attended with a constant sweet peace and calm and serenity of the soul, without any cloud to interrupt it; a continual rejoicing in all the works of God's hands.... Now if such things are enthusiasm, and the fruits of a dis-tempered brain, let my brain be evermore possessed of that happy dis-temper! ... If agitations of body were found in the French Prophets, ... 'tis little to their purpose, who bring it as an objection against such a work as this, unless their purpose be to disprove the whole Christian religion.”

“Such high Affections, I know, are freely spoken of as owing to the SPIRIT OF GOD; and this, when there is not given 'Strength of Understanding in Proportion;' and by Means hereof, the Subjects of these Affections may be driven, 'through ERROR, into an irregular and sinful Conduct.' But it may justly be question'd, whether extraordinary Warmth in the Passions, when there is not answerable Light in the Mind, is so much owing to the SPIRIT of GOD, as some may be ready to imagine.”

“True religion, in great part, consists in holy affections.” “The prevailing prejudice against religious affections at this day, in the land, is apparently of awful effect, to harden the hearts of sinners, and damp the graces of many of the saints, and stunt the life and power of religion, and prelude the effect of ordinances, and hold us down in a state of dullness and apathy, and undoubtedly causes many persons greatly to offend God, in entertaining mean and low thoughts of the extra-ordinary work he has lately wrought in this land.”

NOTES

NOTES

LECTURE 2

The Debate over Affections during the Great Awakening

1. Background to the Great Awakening

1.1. Churches filled with the unregenerate

1.2. “Mini-revival” in the mid-1730s²⁰

2. The Great Awakening²¹

2.1. George Whitefield comes to New England

2.2. James Davenport²² & the pro-awakening extremists

2.3. Edwards’s 1741 Yale Commencement Address: *Distinguishing Marks of a Work of the Spirit of God*²³

2.3.1. “From what has been said, I will venture to draw this inference, viz. that that extraordinary influence that has lately appeared on the minds of the people abroad in this land, causing them an uncommon concern and engagedness of mind about the things of religion, is undoubtedly, in the general, from the Spirit of God.”²⁴

2.3.2. In *Distinguishing Marks*, Edwards argued from 1 John 4 that a genuine awaking had five characteristics:

²⁰ Jonathan Edwards, *A Faithful Narrative*, in *Works of Jonathan Edwards*, vol. 4, *The Great Awakening*, ed. C. C. Goen (New Haven, Conn.: Yale University Press, 1970), 99-211.

²¹ See C. C. Goen, “Editor’s Introduction” in *WJE* 4:32–89; Edwin Scott Gaustad, *The Great Awakening in New England* (New York: Harper & Brothers, 1957); Ian Murray, *Jonathan Edwards: A New Biography* (Carlisle, Pa.: Banner of Truth, 1987), 153–76; Richard L. Bushman, ed., *The Great Awakening: Documents on the Revival of Religion*, Documentary Problems in Early American History (New York: Atheneum, 1970); Frank Lambert, *Inventing the “Great Awakening”* (Princeton, NJ: Princeton University Press, 1999); E. Brooks Holifield, *Theology in America: Christian Thought from the Age of the Puritans to the Civil War* (New Haven, Conn.: Yale University Press, 2003), 92–101; George Marsden, *Jonathan Edwards: A Life* (New Haven, Conn.: Yale University Press, 2003), 201–67; Thomas Kidd, *The Great Awakening: The Roots of Evangelical Christianity in Colonial America* (New Haven, Conn. Yale University Press, 2009), 40–54, 83–93, 117–37.

²² Donald M. Lewis, *Dictionary of Evangelical Biography 1730–1860* (1995; repr., Peabody, MA: Hendrickson, 2004), s.v. “Davenport, James”; and Robert E. Clay, “James Davenport’s Post-Bonfire Ministry, 1743–1757,” *Historian* 59 (1996): 59–73; and Kidd, *Great Awakening*, 138–55. Robert W. Brockway says Davenport influenced some southern Baptists. “Significance of James Davenport in the Great Awakening,” *JRT* 24 (1967–68): 93.

²³ Jonathan Edwards, *Distinguishing Marks of a Work of the Spirit of God*, in *WJE* 4:213-88. Also see Marsden, *Jonathan Edwards*, 227-38.

²⁴ *Distinguish Marks*, in *WJE* 4:260.

- 2.3.2.1. It increases the esteem believers have of Christ;
- 2.3.2.2. It works against "Satan's kingdom";
- 2.3.2.3. It increases the love people have for the Scriptures;
- 2.3.2.4. It grows in believers a sensible knowledge of God's truth; and
- 2.3.2.5. It generates in its subjects a true love for God and others.

3. Opposition to the Great Awakening

3.1. In 1742 Charles Chauncy publishes *Enthusiasm, Described and Cautioned Against*²⁵

3.1.1. "Next to Scripture, there is no greater enemy to enthusiasm, than reason."²⁶

3.1.2. "[T]he *Enthusiast* is one, who has a conceit of himself as a person favoured with the extraordinary presence of the *Deity*. He mistakes the workings of his own passions for divine communications, and fancies himself immediately inspired by the SPIRIT of GOD, when all the while, he is under no other influence than that of an over-heated imagination."²⁷

3.1.3. "We shall mistake the right use of the passions, if we place our religion only or chiefly, in the heat and fervour of them. The soul is the man: And unless the reasonable nature is suitably wrought upon, the understanding enlight-ened, the judgment convinc'd, the will perswaded, and the mind entirely chang'd, it will avail but little purpose; tho' the passions be set in a blaze."²⁸

3.2. Also in 1742, under the name "Antienthusiasticus," Charles Chauncy published a tract connecting the New England awakening to a fringe movement called the "French Prophets."²⁹ The book's full title is a less than subtle tongue-in-cheek response to Edwards's *Faithful Narrative: The Wonderful Narrative: Or a Faithful Account of the French Prophets, their Agitations, Extasies, and Inspirations*.³⁰ Interestingly, in the *Wonderful Narrative*, Chauncy held

²⁵ *Enthusiasm, described and caution'd against* (Boston: J. Draper, 1742).

²⁶ *Ibid.*, 18.

²⁷ *Ibid.*, 3.

²⁸ *Ibid.*, 20.

²⁹ Gaustad aptly described the French Prophets as the "epitome of enthusiasm." *Great Awakening*, 89. For more on the "French Prophets" or Camisards, see *Religious Encyclopedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology* (New York: Funk & Wagnalls, 1891), s.vv. "Camisards," "French Prophets"; and Henry Martyn Baird, *The Huguenots and the Revocation of the Edict of Nantes*, vol. 2 (1895), 183-90.

³⁰ Charles Chauncy, *The Wonderful Narrative: Or a Faithful Account of the French Prophets, their Agitations, Extasies, and Inspirations* (Glasgow: Robert Foulis, 1742).

out hope that there might be a genuine work of God among all the enthusiasm he was concerned about.

3.3. In 1742 - 1743 Edwards preaches the sermons that will become *Religious Affections*.

4. In March 1743 Edwards publishes *Some Thoughts Concerning the Revival*³¹

4.1. Five parts: (1) the revival in New England was a glorious work of God; (2) since the Spirit of God was at work in the revival, all should be thankful for it; (3) many people supporting the revival were slandered; (4) some pro-revivalists were guilty of many errors; and (5) ways the revival can be promoted.

4.2. For Edwards, carnal coolness toward the revival was worse than the excesses of the revival. While Edwards admitted that the revival was marked by “errors and irregularities,” he still believed God was at work, for those errors arose from the peoples’ “infirmity and weakness and common corruption.”³²

4.3. “These things have been attended with a constant sweet peace and calm and serenity of the soul, with-out any cloud to interrupt it; a continual rejoicing in all the works of God’s hands. . . . Now if such things are enthusiasm, and the fruits of a distempered brain, let my brain be evermore possessed of that happy distemper! . . . If agitations of body were found in the French Prophets, . . . ‘tis little to their purpose, who bring it as an objection against such a work as this, unless their purpose be to disprove the whole Christian religion.”³³

5. In September 1743 Chauncy publishes *Seasonable Thoughts*³⁴

5.1. Chauncy opposed the awakening as altogether irredeemable.

5.1.1. The revival was defined by frenzied external shows.

5.1.2. Edwards’s views were dangerous.

5.1.3. Chauncy listed several problems with the revival.

³¹ Jonathan Edwards, *Some Thoughts Concerning the Revival*, in *WJE* 4:289-530.

³² *Ibid.*, *WJE* 4:323.

³³ *Ibid.*, *WJE* 4:340-1.

³⁴ Charles Chauncy, *Seasonable Thoughts on the State of Religion in New England, A Treatise in Five Parts* (Boston: Rogers and Fowle, 1743).

- 5.2. The external shows so many had could be either gracious or natural. Chauncy believed it was all of nature. "Such bodily Effects as have prevailed in the Land," Chauncy said, "have always been rare among sober Christians."³⁵
- 5.3. He dismissed the affections seen in the awakening as passions: "their Joy was only *a sudden Flash, a Spark of their own kindling*: Nay, some have been made sensible, their Joy was nothing more than a meer *sensitive Passion*, and have own'd they were under a Delusion, while they imagin'd it was of a divine *Origin*."³⁶
- 5.4. New Light preaching was "more fit for the Stage than the sacred Desk."
- 5.5. Chauncy believed passions had a place in religion, but only in subjection to the understanding. He charged the revivalists with bypassing the understanding and directly addressing the passions. In direct response to Edwards, he said, "Such high Affections, I know, are freely spoken of as owing to the SPIRIT OF GOD; and this, when there is not given 'Strength of Understanding in Proportion;' and by Means hereof, the Subjects of these Affections may be driven, 'through ERROR, into an irregular and sinful Conduct.' But it may justly be question'd, whether extraordinary Warmth in the Passions, when there is not answerable Light in the Mind, is so much owing to the SPIRIT of GOD, as some may be ready to imagine." He added, "Men should not be "guided by Passion or Affection, though the Object of it should be God, and the Things of another World."³⁷

6. Conclusion

- 6.1. A debate over the nature of the awakening
- 6.2. A debate over the role of affections in religion

³⁵ Ibid., 28.

³⁶ Ibid., 31.

³⁷ Ibid., 323-4.

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LECTURE 3

The Nature of *Religious Affections* (1746)³⁸

1. Introduction

- 1.1. *Religious Affections* was not a response to Chauncy's *Seasonable Thoughts*. Yet it was a defense and exploration of "gracious affections" in religion.
- 1.2. Three parts: (1) The Nature of Affections; (2) "Shewing What Are No Certain Signs that Religious Affections Are Truly Gracious, or that They Are Not" and (3) "Shewing What Are Distinguishing Signs of Truly Gracious and Holy Affections."
- 1.3. In his preface, Edwards clearly presents his roadmap.
 - 1.3.1. The question is "what is the nature of true religion"?
 - 1.3.2. He explains that he's been interested this ever since beginning his education.
- 1.4. He warns his readers that some of them will think he permits too much and some will think that he's too restrictive.
 - 1.4.1. "'Tis a hard thing to be a hearty zealous friend of what has been good and glorious, in the late extraordinary appearances, and to rejoice much in it; and at the same time, to see the evil and pernicious tendency of what has been bad, and earnestly to oppose that." (WJE 2:85)
 - 1.4.2. "There is indeed something very mysterious in it, that so much good, and so much bad, should be mixed together in the church of God." (WJE 2:85).

³⁸ *Works of Jonathan Edwards, vol. 2, Religious Affections*, ed. John E. Smith (New Haven, Conn.: Yale University Press, 1959). All citations from this work will be given in the body in the form WJE 2:85 ("85" here representing the page number of the Yale Works edition). On *Religious Affections*, see Smith, "Editor's Introduction," in WJE 2:1–89; Murray, *Jonathan Edwards*, 251–67; Smith, "Religious Affections and the 'Sense of the Heart,'" in *The Princeton Companion to Jonathan Edwards*, ed. Sang Hyun Lee (Princeton, N.J.: Princeton University Press, 2005), 103–15; Marsden, *Jonathan Edwards*, 284–90; Brad Walton, *Jonathan Edwards, Religious Affections, and the Puritan Analysis of True Piety, Spiritual Sensation, and Heart Religion*, Studies in American Religion 74 (Lewiston, N. Y.: E. Mellen Press, 2002); Haykin, *Jonathan Edwards: The Holy Spirit in Revival: The Lasting Influence of the Holy Spirit in the Heart of Man* (Webster, N.Y.: Evangelical Press USA, 2005), 121–35; Storms, *Signs of the Spirit: An Interpretation of Jonathan Edwards' Religious Affections* (Wheaton, Ill.: Crossway Books, 2007); Robert Davis Smart, *Jonathan Edwards's Apologetic for the Great Awakening with Particular Attention to Charles Chauncy's Criticisms* (Grand Rapids, Mich.: Reformation Heritage Books, 2011); Craig Biehl, *Reading Religious Affections: A Study Guide to Jonathan Edwards' Classic on the Nature of True Christianity* (Birmingham, Ala.: Solid Ground Christian Books, 2012); and Kyle C. Strobel, *Jonathan Edwards's Theology: A Reinterpretation* (London: Bloomsbury T&T Clark, 2013), 209–24.

1.4.3. “By this means, he [the devil] deceives great multitudes about the state of their souls; making them think they are something, when they are nothing; and so eternally undoes ‘em: and not only so, but establishes many, in a strong confidence of their eminent holiness, who are in God’s sight, some of the vilest of hypocrites.” (WJE 2:88)

2. The First Part: “Concerning the Nature of the Affections and their Importance in Religion”

2.1. The first part of the book defines “affections” and shows how Scripture affirms their importance.

2.2. Key text: 1 Pet 1:8, “Whom having not seen, ye love: in whom, though no ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory.”

2.2.1. “‘Unspeakable’ in the kind of it; very different from worldly joys, and carnal delights; of a vastly more pure, sublime and heavenly nature, beings something supernatural, and truly divine, and so ineffably excellent; the sublimity, and exquisite sweetness of which, there were no words to set forth.” (WJE 2:95)

2.2.2. The doctrine: “True religion, in great part, consists in holy affections.” (WJE 2:95)

2.3. The Nature of Affections

2.3.1. “Affections are no other, than the more vigorous and sensible exercises of the inclination and will of the soul.” (WJE 2:96)

2.3.2. Difference between understanding and will

2.3.3. Some acts of the will are strong; others are weak

2.3.4. Affections are stronger acts of the will

2.3.5. Affections almost always accompanied by ‘some alteration ... of the animal spirits.’ These motions are not affections. The body has no affections; affections are of the mind.

“Such seems to be our nature, and such the laws of the union of soul and body, that there never is any case whatsoever, any lively and vigorous exercise of the will or inclination of the soul, without some effect upon the body, in some alteration of the motion of its fluids, and especially of the animal spirits. And on the other hand, from the same laws of the union of soul and body, the constitution of the body, and the motion of its fluids, may promote the exercise of the affections. But yet, it is not the body, but the mind only, that is the proper seat of the affections. The body of man is no more capable of being really the subject of love or hatred, joy or sorrow, fear or hope, than the body of a tree, or than the

same body of man is capable of thinking and understanding. As 'tis the soul only that has ideas, so 'tis the soul only that is pleased or displeased with its ideas. As 'tis the soul only that thinks, so 'tis the soul only that loves or hates, rejoices or is grieved at what it thinks of. Nor are these motions of the animal spirits, and fluids of the body, anything properly belonging to the nature of the affections; though they always accompany them, in the present state; but are only effects or concomitants of the affections, that are entirely distinct from the affections themselves, and no way essential to them; so that an unbodied spirit may be as capable of love and hatred, joy or sorrow, hope or fear, or other affections, as one that is united to a body." (WJE 2:96)

2.3.6. Affections are not passions.

"The affections and passions are frequently spoken of as the same; and yet, in the more common use of speech, there is in some respect a difference; and affection is a word, that in its ordinary signification, seems to be something more extensive than passion; being used for all vigorous lively actings of the will or inclination; but passion for those that are more sudden, and whose effects on the animal spirits are more violent, and the mind more overpowered, and less in its own command." (WJE 2:96)

"'Tis true, distinction must be made in the affections or passions. There's a great deal of difference in high and raised affections, which must be distinguished by the skill of the observer. Some are much more solid than others. There are many exercises of the affections that are very flashy, and little to be depended on; and oftentimes there is a great deal that appertains to them, or rather that is the effect of them, that has its seat in animal nature, and is very much owing to the constitution and frame of the body; and that which sometimes more especially obtains the name of passion, is nothing solid or substantial. But it is false philosophy to suppose this to be the case with all exercises of affection in the soul, or with all great and high affections; and false divinity to suppose that religious affections don't appertain to the substance and essence of Christianity: on the contrary, it seems to me that the very life and soul of all true religion consists in them."³⁹

2.4. Affections are not emotions.

3. Biblical proof of the necessity of affections in religion

3.1. The very nature of affections, as exercises of the will and heart, are biblically mandated.

3.1.1. "That religion which God requires, and will accept, does not consist in weak, dull and lifeless wouldings, raising us but a little above a state of indifference: God, in his Word, greatly insists upon it, that we be in good earnest, fervent in spirit, and our hearts vigorously engaged in religion: 'Be ye fervent in spirit, serving the Lord' (Rom. 12:11)." (WJE 2:99) He cites Deut 10:12; 6:4-5; and 30:6. "True religion is evermore a powerful thing; and the power of it appears, in the first place, in the inward exercises of it in the

³⁹ Jonathan Edwards, *Some Thoughts Concerning the Revival*, in WJE 4:297.

heart, where is the principal and original seat of it.” (2:100) When the Holy Spirit comes to a person, he brings a powerful holy affection (2 Tim 3:6; 1:7; Luke 24:32).

- 3.2. God has made people such that affections are the “springs” of their actions.
- 3.3. Affections are a necessary part of true religion being a part of our inner man.
 - 3.3.1. Many people hear the truths of God’s word, and they are not affected by them. They remain largely indifferent. Their will has no interest in God. They “remain as they were before, with no sensible alteration on them, either in heart or practice.” (WJE 2:102)
- 3.4. “The Holy Scriptures do everywhere place religion very much in the affections; such as fear, hope, love, hatred, desire, joy, sorrow” (WJE 2:102)
- 3.5. In fact, the Bible speaks of love as sum of true religion, “the chief of the affections, and fountain of other affections.” (WJE 2:106)
- 3.6. The Bible describes the best saints as having a religion made up of holy affections. David, Paul, and John.
- 3.7. Moreover, “He whom God sent in the world, to be the Light of the World, the Head of the whole church, and the perfect example of true religion and virtue, for the imitation of all, the shepherd whom the whole flock should follow wherever he goes, even the Lord Jesus Christ, was a person who was remarkably of a tender and affectionate heart; and his virtue was expressed very much in the exercise of holy affections.” (WJE 2:111)
- 3.8. Even the “religion of heaven” is marked by affection.
- 3.9. The duties of religion demonstrate that true Christianity is one of affections. Prayer, singing, the Lord’s supper, and especially preaching all are intended to affect men. “God hath appointed a particular and lively application of his Word, to men, in the preaching of it, as a fit means to affect sinners, with the importance of the things of religion, and their own misery, and necessity of a remedy, and the glory and sufficiency of a remedy provided; and to stir up the pure mind of the saints, and quicken their affections, by often bringing the great things of religion to their remembrance, and setting them before them in their proper colors, though they know them, and have been fully instructed in them already.” (WJE 2:116)
- 3.10. The sinfulness of a hard heart also points to the importance of affections in religion.

4. Inferences

- 4.1. Some people discard the affections in error. For others, the opposite extreme takes over: “if persons did but appear to be indeed very much moved and raised, so as to be full of religious talk, and express themselves with great warmth and earnestness, and to be filled, or to be very full, as the phrases were; it was too much the manner, without further examination, to conclude such persons were full of the Spirit of God, and had eminent experience of his gracious influences.” (WJE 2:119)
- 4.2. You must have “light in the understanding , as well as an affected fervent heart...” (WJE 2:120)
Where there is heat without light, there is nothing divine in that heart. Yet a head full of doctrine without a heart of love for God has nothing divine in it either.
- 4.3. Therefore “the right way, is not to reject all affections, nor to approve all; but to distinguish between affections, approving some, and rejecting others; separating between wheat and chaff, the gold and the dross, the precious and the vile.” (WJE 2:121)
- 4.4. If holy affections are crucial, then we should worship in a way that moves holy affections.
- 4.5. “If true religion lies much in the affections, hence we may learn, what great cause we have to be ashamed and confounded before God, that we are not more affected with the great things of religion.” (WJE 2:122)

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LECTURE 4

The Signs of Gracious Affections

1. Introduction

- 1.1. The themes found in *Religious Affections* are found in Reformed luminaries.
- 1.2. In the first part, Edwards discussed what the affections are and made the biblical case that they are essential to genuine Christianity.
- 1.3. Edwards would go on to emphasize the importance of affections in his later writings such as *Original Sin*, *Nature of True Virtue*, and even *The Life of David Brainerd*. In his posthumous defense of the glory of God, *The End for Which God Created the World*, the affections are quite prominent. “God communicates himself to the understanding of the creature, in giving him the knowledge of his glory; and to the will of the creature, in giving him holiness, consisting primarily in the love of God: and in giving the creature happiness, chiefly consisting in joy in God.”⁴⁰ The Bible calls the communication of God’s glory to the understanding “truth” and to the will “grace.”⁴¹
- 1.4. The second and third sections of *Religious Affections* can be summarized with Edwards’s own words:

“If anyone, on the reading of what has been just now said, is ready to acquit himself, and say, “I am not one of those who have no religious affections; I am often greatly moved with the consideration of the great things of religion”; let him not content himself with this, that he has religious affections. For (as was observed before) as we ought not to reject and condemn all affections, as though true religion did not at all consist in affection; so on the other hand, we ought not to approve of all, as though everyone that was religiously affected, had true grace, and was therein the subject of the saving influences of the Spirit of God: and that therefore the right way is to distinguish among religious affections, between one sort and another.” (WJE 2:127)

⁴⁰ Jonathan Edwards, *The End for Which God Created the World*, in *Works of Jonathan Edwards*, vol. 8, *Ethical Writings*, ed. Paul Ramsey (New Haven, Conn.: Yale University Press, 1989), 529.

⁴¹ Edwards cited Jn 1:14.

2. The Second Part of *Religious Affections*: “Shewing What Are No Certain Signs that Religious Affections Are Truly Gracious, or that They Are Not.”
 - 2.1. “‘Tis no sign one way or the other, that religious affections are very great, or raised very high.” (WJE 2:127)
 - 2.2. Affections that have a great effect on the body provide no proof.
 - 2.3. When affections result in much talk about the things of God, it is no way of knowing either way.
 - 2.4. Just because affections seem to come from some source outside the person doesn’t prove either way that they are from the Holy Spirit.
 - 2.5. Simply because you have passages of Scripture spontaneously pop into your mind does not prove that you have been affected by the Holy Spirit.
 - 2.6. An appearance of love with the affection does not necessarily mean that the affection is genuinely from the Spirit.
 - 2.7. Because you have many different affections at the same time don’t prove that they are truly from the Spirit.
 - 2.8. Simply because the affections come in a certain order don’t prove that they are genuine.
 - 2.9. It is no proof of the nature of religious affections that people simply spend much time in religious activities or the external duties of worship.
 - 2.10. Merely because a person often speaks the praises God does not mean that he has the Spirit of God.
 - 2.11. It is no proof that a person has the Spirit of God simply because they are very confident they are a saved person.
 - 2.12. Simply because you explain your affections to a true saint in such a way that it pleases that saint, it does not prove or disprove that you have the Spirit of God.
3. The Third Part of *Religious Affections*: “Showing What Are Distinguishing Signs of Truly Gracious and Holy Affections”
 - 3.1. Sign 1: True spiritual affections arise from spiritual, supernatural, and divine operations on the heart.

- 3.1.1. “The Spirit of God, so dwells in the hearts of the saints, that he there, as a seed or spring of life, exerts and communicates himself, in this his sweet and divine nature, making the soul a partaker of God’s beauty and Christ’s joy, so that the saint has truly fellowship with the Father, and with his Son Jesus Christ, in thus having the communion or participation of the Holy Ghost.” (WJE 2:201)
- 3.1.2. “[T]he mind has an entirely new kind of perception or sensation; and here is, as it were, a new spiritual sense that the mind has, or a principle of new kind or perception or spiritual sensation, which is in its whole nature different from any former kinds of sensations of the mind, as tasting is diverse from any of the other senses; and something is perceived by a true saint, in the exercise of this sense of mind, in spiritual and divine things, as entirely diverse from anything that is perceived in them, by natural men, as the sweet taste of honey is diverse from the ideas men get of honey by only looking on it, and feeling of it.” (WJE 2:205-6)
- 3.2. Sign 2: True gracious affections are grounded in the “transcendently excellent and amiable nature of divine things, as they are in themselves.”
- 3.3. Sign 3: A love to divine things because of the sweetness of their moral excellency is the spring of all holy affections.
- 3.3.1. “[I]t is impossible that any perfection of the divine nature should be loved with true love, till [his holiness] is loved” (WJE 2:257-8).
- 3.4. Sign 4: “Gracious affections do arise from the mind’s being enlightened, rightly and spiritually to understand or apprehend divine things.” (WJE 2:266)
- 3.4.1. A spiritual understanding “consists in a sense of the heart of the supreme beauty and sweetness of the holiness or moral perfection of divine things, together with all that discerning and knowledge of things of religion, that depends upon, and flows from such sense” (WJE 2:272).
- 3.5. Sign 5: Gracious affections have with them a reasonable and spiritual conviction that spiritual things are true.
- 3.6. Sign 6: “Gracious affections are attended with evangelical humiliation.” (WJE 2:311)
- 3.6.1. “Such is the nature of grace, and of true spiritual light, that they naturally dispose the saints in the present state, to look upon their grace and goodness little, and their deformity great” (WJE 2:323).

3.6.2. Evangelical humiliation in the affections is important to Edwards, for “out of such a heart as this, that all truly holy affections do flow. . . . All gracious affections, that are a sweet odor to Christ, and that fill the soul of a Christian with an heavenly sweetness and fragrancy, are brokenhearted affections. All truly Christian love, either to God or men, is a humble broken hearted love. The desires of the saints, however earnest, are humble desires: their hope is an humble hope; and their joy, even when it is unspeakable, and full of glory, is a humble, brokenhearted joy, and leaves the Christian more poor in spirit, and more like a little child, and more disposed to an universal lowliness of behavior” (WJE 2:339-40).

3.7. Sign 7: Gracious affections “are attended with a change of nature.” (WJE 2:340)

3.8. Sign 8: Gracious affections from the Holy Spirit come with “the lamblike, dovelike spirit and temper of Jesus Christ; or, in other words, they naturally beget and promote such a spirit of love, meekness, quietness, forgiveness and mercy, as appeared in Christ.” (WJE 2:344-5)

3.9. Sign 9: Affections from the Spirit “soften the heart, and are attended and followed with a Christian tenderness of spirit.” (WJE 2:357)

3.9.1. “Such persons as these, instead of embracing Christ as their Saviour from sin, they trust in him as the Saviour of their sins: instead of flying to him as their refuge from their spiritual enemies, they make use of him as the defense of their spiritual enemies, from God, and to strengthen them against him. They make Christ the minister of sin, and great officer and vicegerent of the devil.” (WJE 2:358)

3.10. Sign 10: True affections have a “beautiful symmetry of proportion.” (WJE 2:365)

3.10.1. “Many hypocrites are like comets, that appear for a while with a mighty blaze; but are very unsteady and irregular in their motion (and are therefore called wandering stars, Jude 13), and their blaze soon disappears, and they appear but once in a great while. But the true saints are like the fixed stars, which, though they rise and set, and are often clouded, yet are steadfast in their orb, and may truly be said to shine with a constant light.” (WJE 2:373-4)

3.11. Sign 11: “[G]racious affections, the higher they are raised, the more is a spiritual appetite and longing of soul after spiritual attainments, increased.” (WJE 2:376)

3.12. Sign 12: Holy affections “have their exercise and fruit in Christian practice.” (WJE 2:383)

3.12.1. “Holy practice is as much the end of all that God does about his saints, as fruit is the end of all the husbandman does about the growth of his field or vineyard And therefore everything in a true Christian is calculated to reach this end. This fruit of holy practice, is

what every grace, and every discovery, and every individual thing, which belongs to Christian experience, has a direct tendency to” (WJE 2:399).

4. Lessons from *Religious Affections* for Christian Ministry

- 4.1. Christian thinkers should reintroduce some of these traditional concepts.
- 4.2. Affections are essential for the believer.
- 4.3. Affections can be counterfeit.
- 4.4. Edwards and other older theologians recognized the fact that God has designed human beings as embodied creatures such that the body has a necessary role in their affections and passions. Yet they emphasized not the feelings of affections per se, but the will or desire or inclinations that are affections.
- 4.5. Gracious affections come from the regenerating ministry of the Holy Spirit (Gal 5:22-23; Eph 6:24; 1 John 4:12-13).
- 4.6. God has blessed the New Testament elements of worship as the means whereby the Holy Spirit creates or cultivates gracious affections (1 Cor 1:17).

“I don’t think ministers are to be blamed for raising the affections of their hearers too high, if that which they are affected with be only that which is worthy of affection, and their affections are not raised beyond a proportion to their importance, or worthiness of affection. I should think myself in the way of my duty to raise the affections of my hearers as high as possibly I can, provided that they are affected with nothing but truth, and with affections that are not disagreeable to the nature of what they are affected

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