

This volume aims to place Edwards's writings on natural philosophy in the broad historical, theological and scientific context of a wide variety of religious responses to the rise of modern science in the early modern period – John Donne's reaction to the new astronomical philosophy of Copernicus, Kepler and Galileo, as well as to Francis Bacon's new natural philosophy; Blaise Pascal's response to Descartes' mechanical philosophy; the reactions to Newtonian science and finally Jonathan Edwards's response to the scientific culture and imagination of his time.

'A stunning achievement, this sustained analysis delineates Edwards's response to early modern science. It positions Edwards with others (like Donne and Pascal) who thought its presuppositions and procedures radically challenged Trinitarian Christianity. While relentlessly criticizing heresies (like Arianism, Socinianism and Deism), Edwards labored to re-invigorate study of the "book of nature" – through typological exegesis of scripture not mathematical analysis. Philosophically rejecting Newtonian science, Edwards advanced his theology of divine self-disclosure: God creates, sustains, directs and redeems nature and history alike.'

JOHN F. WILSON, PRINCETON UNIVERSITY, USA

'This is an informative volume that situates Edwards in a broad context of early modern religious response to the Enlightenment's "mechanical philosophy," which divorced nature from spirit. Comparing the American philosopher-theologian Edwards to the likes of Donne, Pascal and Leibniz, Zakai shows that rather than simply reasserting religious claims, Edwards articulated a singularly sophisticated response to the New Science – appropriating what he could while also reconceiving a religious view of the cosmos. This is a fresh contribution to the histories of both religion and science.'

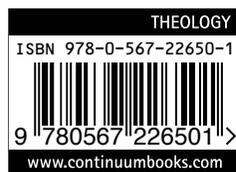
GERALD R. MCDERMOTT, ROANOKE COLLEGE, SALEM, USA

Avihu Zakai is Professor of Early Modern History and Early American History at the Hebrew University of Jerusalem, Israel.

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Cover image: William Blake's etching/watercolour *Ancient of Days* (1794).



JONATHAN EDWARDS'S
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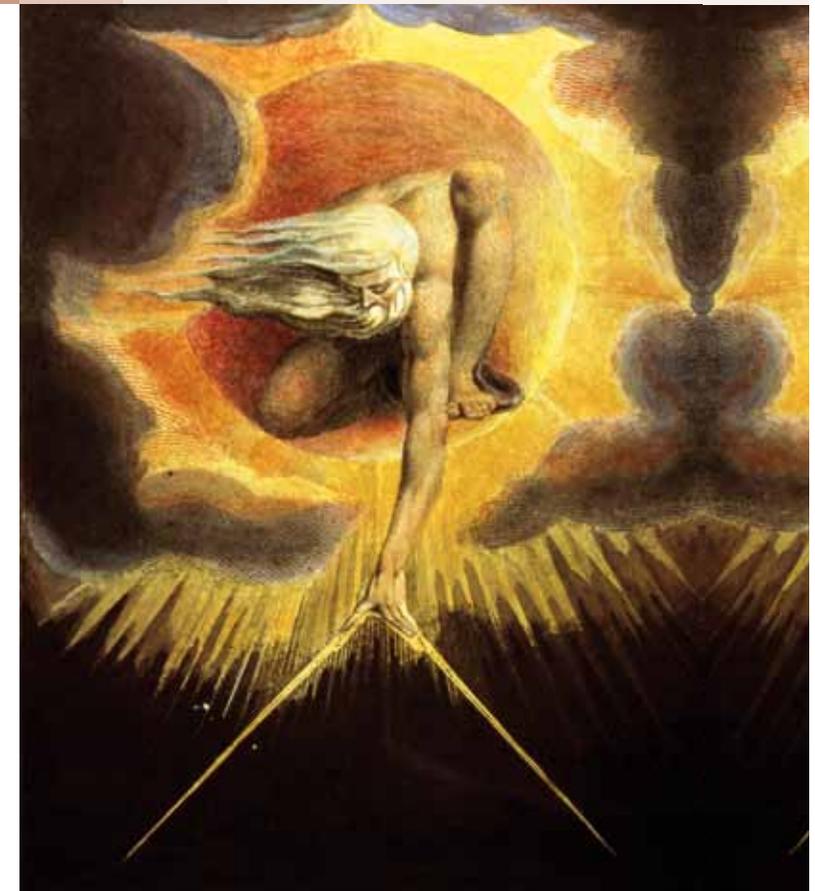
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The Re-Enchantment of the World in the Age of Scientific Reasoning

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