



New Directions in Jonathan Edwards Studies

Edited by

Harry S. Stout, Kenneth P. Minkema
and Adriaan C. Neele

Volume 9

Vandenhoeck & Ruprecht

Joseph T. Cochran

Jonathan Edwards and Hebrews

A Harmonic Interpretation of Scripture

Vanderhoeck & Ruprecht

Bibliographic information published by the Deutsche Nationalbibliothek:
The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliografie;
detailed bibliographic data available online: <https://dnb.de>.

© 2025 by Vandenhoeck & Ruprecht, Robert-Bosch-Breite 10, 37079 Göttingen, Germany,
an imprint of the Brill-Group (Koninklijke Brill BV, Leiden, The Netherlands; Brill USA Inc.,
Boston MA, USA; Brill Asia Pte Ltd, Singapore; Brill Deutschland GmbH, Paderborn,
Germany; Brill Österreich GmbH, Vienna, Austria)
Koninklijke Brill BV incorporates the imprints Brill, Brill Nijhoff, Brill Schönigh,
Brill Fink, Brill mentis, Brill Wageningen Academic, Vandenhoeck & Ruprecht,
Böhlau and V&R unipress.

All rights reserved. No part of this work may be reproduced or utilized in any form or by
any means, electronic or mechanical, including photocopying, recording, or any information
storage and retrieval system, without prior written permission from the publisher.

Typesetting: le-tex publishing services, Leipzig
Cover design: SchwabScantechnik, Göttingen
Printed and bound: Hubert & Co, Ergolding
Printed in the EU

Vandenhoeck & Ruprecht Verlage | www.vandenhoeck-ruprecht-verlage.com
E-Mail: info@v-r.de

ISSN 2566-7319
ISBN 978-3-525-56095-2

For my beloved wife, Kendall N. Cochran

“He that would know the workings of the New England mind in the middle of the [eighteenth] century, and the throbbings of its heart, must give his days and nights to the study of Jonathan Edwards.”

— George Bancroft

Quoted in Sydney E. Ahlstrom, *A Religious History of the American People*, 298.

Contents

- Endorsements 11
- Acknowledgments..... 13
- List of Abbreviations 15
- Introduction..... 17
 - The Hebrews 12:22–24 Sermon Series..... 22
 - A Harmonic Interpretation of Hebrews 25
 - Overview of Chapters 27
 - Contribution 31
- 1. The World of Hebrews 33
 - Navigating the Works of Edwards for the Study of Hebrews..... 33
 - Scholars of Hebrews in the World of Edwards..... 48
 - The Worth of Hebrews in the World of Edwards 53
 - Conclusion..... 59
- 2. The World of Harmony..... 61
 - Harmony in the Natural World of Jonathan Edwards..... 62
 - Harmony in “Things to Be Considered” 64
 - Harmony in “Beauty of the World” 68
 - Harmony in “The Mind” 69
 - Harmony in the Metaphysics of Jonathan Edwards..... 73
 - Harmony in the “Miscellanies” 74
 - Harmony in *Religious Affections*..... 81
 - The Harmony of the Old and New Testament 84
 - Conclusion..... 91
- 3. Divine Revelation in Hebrews 93
 - Harmonizing Divine Revelation to History..... 94
 - Harmonizing Divine Revelation with Typology..... 103
 - Typology in the Typological Notebooks of Edwards..... 110
 - Typology in Sermons, “Notes on Scripture”, and the “Blank Bible” 113
 - Harmonizing the Word of God to the Mind of God..... 117
 - Harmonizing and Heeding the Word of God to Stir Affections..... 124

Conclusion.....	127
4. Creation and Creatures in Hebrews.....	129
The End of Creation and the Created World	129
Creation Conveys the Father’s Delight and Love for the Son	133
Angels	136
Humanity	142
5. Trinity in Hebrews	147
Deistic Context for Trinitarian Reflection.....	147
The Trinity	150
The Immanent Trinity	151
God’s Attributes and Decrees	153
The Principle of Grace.....	157
The Economic Trinity.....	159
Hebrews and Harmonic Interpretation Fortified the Doctrine of the Trinity	161
Trinity and Typology.....	162
Christological Typology	162
Noahic Typology	163
Melchizedekian Typology	167
Tabernacle Typology.....	170
Spirit Typology.....	171
The Lexical and Typical Trinity.....	174
6. Redemption in Hebrews	177
Covenant of Redemption	177
Covenant of Grace	181
Atonement	187
“Christ’s Sacrifice”	189
Psalm 40, Hebrews 10:5 and Satisfaction Theory.....	192
The Harmonic Character of Redemption.....	196
7. Justification in Hebrews	199
The Arminian Occasion to Defend Justification by Faith Alone.....	199
Union with Christ.....	205
Justification by Christ	210
Perseverance in Christ.....	216
The Ecology of Justification	221
The Christocentric Ballast to the Harmony of Justification	227

8. Spiritual Living in Hebrews	229
The Nature of Virtue, Beauty and Love.....	229
Mimicking the Spiritual Life of Christ.....	242
A Beatific Vision for Spiritual Living.....	247
A Journey to Heaven	252
The Ecology of Spiritual Living	255
Ethical Foundation for Spiritual Transformation	260
9. The Church in Hebrews	261
The Identity of Those “in” the Church.....	261
An Humble Inquiry	261
The Church Militant and Triumphant.....	267
Apostates, Those Sent “out of” the Church	270
The Pastor “over” the Flock	279
The Ministry of the Word and the Extraordinary Office of	
Women Exhorters.....	280
Watchman for Souls	281
Standing Over at Judgment	285
10. The Doctrine of Last Things in Hebrews.....	289
The Final Judgment and Hell	290
The Day of Judgment and “The Importance of a Future State”.....	294
Hell.....	298
Heaven	305
Second Coming	311
Defender of Hell and Champion of Heaven	317
Conclusion	319
Prolegomena, Divine Revelation, Creation and Creatures.....	321
Trinity and Redemption.....	323
Justification and Sanctification.....	324
The Church and The End	325
Seeking God in Scripture	326
The Grammatical Habit of Harmony in Hebrews.....	328
The Logical Harmony of Philosophy and Theology.....	329
The Rhetorical Disposition of Retrieval and Apologetics	330
Integrative, Agile and Exportable	331
References.....	335
Index of Person	357

Index of Subjects 361

Endorsements

Jonathan Edwards devoted more of his life to studying the Bible than many people realize, and while his notes on the Bible can seem haphazard, Cochran shows that his approach to the Bible was anything but that. Instead, Cochran underscores how Edwards interpreted the Bible through a harmonic lens, capturing its prophetic-fulfillment harmony, its typological harmony, and its doctrinal harmony in his engagement with Scripture. Cochran's study of Edwards's reading of the book of Hebrews offers an instructive foray into Edwards's harmonic interpretation of Scripture and really his entire theological program. In a world where life feels increasingly dissonant, the harmonic thinking of a theologian such as Edwards offers an integrated way of viewing reality.

David P. Barshinger, Ph.D.

Senior Editor and Director of Book Editorial, Crossway

Author of *Jonathan Edwards and the Psalms*

Polymath is a way of describing both Edwards and Cochran in this book, for both authors range widely to demonstrate how our experience of the Scriptures and of the world may be harmonized. The world may be less random than we think! Theological and pastoral topics are addressed using the book of Hebrews, and in Cochran's fine prose complicated debates find elegant exposition. I learnt something on every page!

Rev. Rhys Bezzant, Ph.D.

Principal

Ridley College, Melbourne

Author of *Jonathan Edwards and the Church* and *Jonathan Edwards the Mentor*

Cochran's work elucidates many of the facets of Edwards's mind in tandem with the Book of Hebrews. *Jonathan Edwards and Hebrews* offers a fine piece of original scholarship; a piece much needed in the world of Edwards studies.

John T. Lowe, Ph.D.

University of Louisville

Co-editor of *Jonathan Edwards within the Enlightenment*

Cochran's study of Jonathan Edwards's engagement with the book of Hebrews builds productively on the recent surge of interest in early modern Protestant exegesis and in Edwards as a biblical theologian. But it does more than that, for Cochran shows how Edwards's use of Hebrews reaches into nearly every aspect of his thought: ontology, prophecy, typology, aesthetics, practical theology as well as metaphysics, issues of faith and practice, the nature and destiny of the church—even mysticism. Those who would try to isolate one aspect of Edwards's thought can here learn the lesson that one cannot touch a strand without vibrating the entire web, such are the suggestive and sensitive connections.

Kenneth P. Minkema, Ph.D.

Editor, *The Works of Jonathan Edwards*

Director, The Jonathan Edwards Center

Yale University

Jonathan Edwards's exegesis was neglected by most scholars before the twenty-first century. Thanks to the outstanding work of people like Cochran, though, this problem is now being rectified. We will never understand Edwards's intellectual life until we pay due attention to his work with the Bible. And we will not understand Edwards's work with the Bible until we see how he handled the New Testament book of Hebrews, which he thought showed Christians how to read the Bible whole. Cochran's work is a must read for those who think, teach, and write about colonial America's most important thinker.

Douglas A. Sweeney, Ph.D.

Dean of Beeson Divinity School

Samford University

Author of *Edwards the Exegete*

Cochran masterfully weaves together the theological richness of Jonathan Edwards's exegesis of Hebrews, offering profound insights into Edwards's harmonic interpretive method. As the first comprehensive exposition of Edwards's numerous writings and sermons on Hebrews, this book significantly advances our understanding of Edwards's theological depth, in areas such as Christological and natural typology, covenant theology, the doctrine of the Trinity, among others, while illuminating the profound connections between the Old and New Testaments. An indispensable resource for any serious student of Edwards.

Rev. Lisanne Winslow, Ph.D.

Fairfield University

Author of *A Great and Remarkable Analogy: The Onto-Typology of Jonathan Edwards*

Acknowledgments

This work would not have been brought to publication had it not been for pivotal figures who invested time to shape me into a better man and scholar. Any shortcomings of this research are surely my own.

The leadership and staff of Calvary Memorial Church, especially Todd Wilson and Gerald Hiestand, provided employment, space, and time to study during doctoral coursework. Two other colleagues at Calvary, Manfred Karoli and Eric Redmond, listened and cared for me when I needed it. Additional thanks are extended to the pastor theologians in my Center for Pastor Theologians ecclesial fellowship. You have patiently and thoughtfully engaged my essays on Edwards for years.

The scholars at Trinity Evangelical Divinity School have provided exemplary mentoring, accountability, and excellence. I would not have developed a vast love for Christian history without John Woodbridge's admonishment. Marty Klauber offered outstanding professional, personal, and scholarly mentoring during and after doctoral studies. Scott Manetsch inspired accuracy and precision in thought and writing. Doug Sweeney invested a generous amount of time and other resources to initiate me into the field of Jonathan Edwards studies. It was an honor to partner with him at the Jonathan Edwards Center, as well as to enjoy many meals and hospitality in his home. More than an exceptional doctoral advisor, he has been a model scholar and leader to me.

Ken Minkema's willingness to serve on my doctoral committee and see this monograph to publication is a testimony of his steadfast service to Jonathan Edwards studies. This project benefited from his expertise and attention to detail. He published a series of Jonathan Edwards's sermons on the Epistle to the Hebrews, which have been an asset to this study. He also guided two of my journal articles into publication at *Jonathan Edwards Studies*, each of which clarified this study and its contribution to the field.

I am grateful to institutional support from Trinity Christian College (Palos Heights), Wheaton College, and Purdue University Northwest, and the teaching mentors from those institutions. Dean John Fry at Trinity Christian College provided lecturing opportunities from 2019–2021. Melissa Harkrider and Karen Johnson provided mentoring at Wheaton College from 2020–2024. Associate Dean and History Chair, Mike Lynn cheered me on and marshalled Purdue University financial and research support in ways unexpected to bring this work to publication and to develop me professionally.

A scholarship awarded the opportunity for my wife and I to join other students of Trinity Evangelical Divinity School on a Jonathan Edwards tour of New England.

A few small scholarships from Trinity Evangelical Divinity School allowed me on two occasions to write and deliver papers through the Evangelical Theological Society, the Center for Pastor Theologians, and to publish my article with *Jonathan Edwards Studies*. The Center for Pastor Theologians provided honorariums for articles presented and published in their journal. Logos provided a digital collection of the Yale *Works of Jonathan Edwards* for my doctoral studies. Michael Butera entrusted me with a complete hardbound collection of the Yale *Works of Jonathan Edwards*, a priceless gift I shall cherish.

I have had the pleasure of serving the historical guild as an officer of the Conference on Faith and History and its Social Media Coordinator. Oversight, mentoring, and camaraderie provided by Jonathan Den Hartog, Beth Allison Barr, Rick Kennedy, Elesha Coffman, and Chris Gehrz have been a treasure for over five years. Numerous historians have sharpened my understanding of Edwards and have read part or all of this manuscript. I am grateful for the collegial spirit of David Barshinger, Rhys Bezzant, Robert Brown, Ava Chamberlain, Oliver Crisp, John Lowe, Michael McClymond, Stephen R. C. Nichols, John Saillant, Stephen J. Stein, Kyle Strobel, Obbie Todd, Peter Thuesen, Rachel Wheeler, and Lisanne Winslow. I am grateful to the expertise each contributed as I gleaned from their learning. Profuse thanks are offered to Zak Tharp, who indexed this monograph in record time. Another historian, Chris Allison, makes mention as not only an outstanding American historian but a first-rate neighbor.

Final thanks go to family. I am grateful for the constant support and accountability of my parents. They have been there in various ways when our family had need. Weekly conversations and updates from them have brought me joy each week. Dearest thanks go to my immediate family, the five most valued people in my life. Thank you Chloe, Asher, Adalie, and Clara for brightening my day and inspiring me to lead and model virtue, affection, and love with a charitability and patience that only children can draw from a father. Finally, thank you, beloved Kendall, for cheering me on and providing the space and time in the late nights, early mornings, and long weekends to complete this study. You are a strong, lovely, and beautiful woman, who deserves this monograph's dedication.