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Enlightenment  
In the canonical mode,  
Edwards assumed that  
the Bible had a  
coherent body of ideas  
and doctrines, because  
the writers were all  
inspired by the Holy  
Spirit for coherent  
purposes. Thus,  
Edwards believed that

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we should interpret  
Scripture partly by  
reference to other  
parts of Scripture.

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First comprehensive  
treatment of Edwards'  
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his biblical exegesis.

The lion's share of his  
time during every week  
of his life was spent  
wrestling with the  
words of holy writ. In  
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offers a novel guide to  
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exegetical work,  
clearing a path that  
other specialists are  
sure to follow.

Sweeney's significant  
reassessment of  
Edwards' place in the  
Enlightenment makes a  
major contribution to  
Edwards studies,  
eighteenth-century  
studies, the history of  
exegesis, the  
theological  
interpretation of  
Scripture, and  
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a rich and illuminating  
study of Jonathan  
Edwards's biblical  
exegesis. Sweeney  
carefully untangles  
Edwards's exegesis by  
drawing on a plethora  
of printed and  
manuscript sources.

(Russell Newton,  
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exegesis or the  
prophets of the  
“theological  
interpretation of  
Scripture.” Edwards  
had it both ways. He  
worked three centuries  
ago and got a lot of  
things wrong. But he  
shows us that divines  
can combine (and, in  
the olden days, usually  
did combine) careful  
work with Greek,  
Hebrew, Aramaic and  
ancient history and  
skill in interpreting the

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