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Edwards's studies."--Rhys S.

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Scholars have long recognized that Jonathan Edwards loved the Bible, but

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(New York: Oxford

University Press,

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Sweeney argues, “we

fail to comprehend

Edwards’ life, thought,

and ministry when

viewing them apart

from his biblical

exegesis” (p. ix).

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Edwards the Exegete offers a novel guide to the theologian's exegetical work, clearing a path that other specialists are sure to follow.

Sweeney's significant reassessment of Edwards' place in the Enlightenment makes a

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major contribution to
Edwards studies,
eighteenth-century
studies, the history of
exegesis, the
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interpretation of
Scripture, and
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Edwards the Exegete is
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drawing on a plethora

of printed and
manuscript sources.

(Russell Newton,
Scottish Bulletin of
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**exegete : biblical
interpretation and
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Interpreters all-too-often feel the need to side with either the proponents of “grammatical-historical” 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

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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

Bible theologically

(with careful ...

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