

intentions of these arguments and of their implications for the philosophical and theological thoughts of Koelman and those whom he opposed. For example, Meeuse does not explain why Koelman was so critical on the Cartesian view that there are no second causes in everything that happens in the world, but that everything would come directly from God (225, 270, 309, 319, part 9). Furthermore, the question why Koelman did object against Bekker's view that God accommodated his speaking in Scripture towards ordinary people (269, 309), as the latter view was already advocated by Calvin? Next, the section on the relevance of Koelman's dispute with Cartesianism is very short (312) and, in my view, Koelman's objections against Cartesian philosophy need to be "translated" from the context of the seventeenth century to that of our age to be useful in our times.

To sum up, I am grateful for Meeuse's overview of the objections of one of the Dutch "further Reformers" against Cartesianism, but the objections of opponents of this philosophy, like Koelman, and their backgrounds and intentions need to be analyzed more critically and compared with the views of the alleged "Cartesians."

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Cameron Schweitzer. *Towards a Clearer Understanding of Jonathan Edwards's Biblical Typology: A Case Study in the "Blank Bible."* JESociety Press, 2024.

In this monograph from JESociety Press, author Cameron Schweitzer addresses a lacuna in Edwardsean scholarship on the biblical typology of Jonathan Edwards (1703–1758). The New England minister, theologian, and philosopher is renowned for his distinctive use of the hermeneutic that interprets Old Testament types as foreshadowing New Testament antitypes of the person and work of Christ. By the early modern period, Reformed Orthodox exegetes employed typological interpretation of the Old Testament Scriptures where a literal one was unavailable. Perry Millar's previous assertion that New England colonial ministers during this period considered typological hermeneutics "imaginative and capricious" has since been refuted. Edwards considered not only the Bible but creation itself to be full of images and types portraying its divine creator and consequently, his use

of typology was more expansive than what was usual within his Reformed Orthodox tradition.

Schweitzer's introduction in chapter 1 notes that studies on Edwards's typology often focus on his allegorical imagery as recorded in *Images of Divine Things* (WJE, vol. 11 in the Yale edition).<sup>1</sup> With interest in Edwards's exegesis in recent years, this research now focuses on biblical types from the *Blank Bible* (WJE, vol. 24), named for its blank pages on which Edwards recorded scriptural observations over three decades. This is a primary source in relation to his exegetical thoughts and an ideal subject for investigation. Other works by Edwards such as *Notes on Scripture* (WJE, vol. 15) are cited throughout in both Schweitzer's text and comprehensive footnotes. His analysis is confined to 210 notations from *The Blank Bible* that use what he refers to as "type family" language. While this excludes other "figural-connecting" words that also convey typological meaning, the omission is mitigated by reference to both sets in tables included in appendices.

This thesis challenges two approaches to categorizing Edwards's typology. The first, advocated by Perry Miller and Mason Lowance distinguishes Edwards's "conservative" typology reflecting his Puritan heritage from his typology as found in *Images* that is considered "liberal." Schweitzer further distinguishes what he terms as "tighter" and "looser" conservative types relating to the New Testament and Christ respectively. The second view is that of scholars including Stephen Nichols and Janice Knight advocating a singular or "Christological" classification of Edwards's typology. These and other important authorities on Edwards's biblical exegesis are referenced throughout. While substantial footnotes include relevant scholarship debating Edwards's typology, a summary of the historical development of this hermeneutic that distinguishes its use by Reformed, Reformed Orthodox, and Puritan exegetes would have provided additional context for this discussion.

Chapter 2 examines Edwards's Christological types from *The Blank Bible* where the Old Testament Scriptures convey general typological connections, persons, and objects, Christological portraits, and those that speak of Christ's incarnation and divinity. Chapter 3 deals with soteriological types of the cross, revealed in antitypes involving general statements of Christ's death, substitutionary sacrifices, penal sacrifices, and the portrayal of *Christus Victor*. Chapter 4 adds further miscellaneous soteriological

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1. Hereinafter, WJE.

types along with others connoting Christ's ascension and exaltation. The Old Testament types of Christ's person and work listed in these three chapters justify either or both a conservative or Christological classification.

When examining Edwards's ecclesiological typology in chapter 5, Schweitzer engages with Benjamin Wayman's article in *Jonathan Edwards Studies* (2012) entitled "Women as Types," which posits that these are consistently feminine in nature. Schweitzer demonstrates from the "*Blank Bible*" entries that Edwards's typology regarding the church is multifaceted, as well as being neither conservative nor Christological. Chapters 6 and 7 cite instances where both type and antitype arise in the Old Testament and New Testament respectively, some of which are deemed Christological. Similarly, chapter 8 deals with Edwards's Old Testament eschatological types, namely, those concerning Joseph's humiliation and exaltation and David's mighty men are types of Christ. While Edwards's nature types listed in chapter 9 are not conservative, they include the Christological example of Christ as "the sun of righteousness." Chapters 10 and 11 deal with Old Testament types relating to Christian spirituality and miscellaneous antitypes. The latter include those portraying the covenant of grace, the devil, sin, sacraments, and the Holy Spirit. None of the typological examples in these chapters are considered conservative or Christological. As his research unfolds, Schweitzer's case is reinforced by Edwards's biblical typology being viewed as unsuited to these categorizations.

This work benefits from a methodical structure and systematic format that remains consistent throughout and which guides the reader through what is a well-reasoned argument. By the concluding chapter, Schweitzer is seen to have made his case convincingly in asserting that the terms "conservative" and "Christological" are not invariably reflective of Edwards's typology in the "*Blank Bible*." His suggested alternative classification combines its historical, teleological, and eschatological characteristics is consistent with the findings of this study. A more definitive classification of Edwards's typology will require comparative finding from across his extensive theological and homiletical corpus. That aside, *Towards a Clearer Understanding of Jonathan Edwards's Biblical Typology* is to be welcomed as an accessible, informative, and well-argued contribution not only in its own right, but also as representative of ongoing progress in this area

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