

C H A P T E R T W O

WHEREIN IT IS INQUIRED WHAT IS TO BE LEARNED FROM HOLY SCRIPTURES CONCERNING GOD'S LAST END IN THE CREATION OF THE WORLD

SECTION ONE

*THE SCRIPTURES REPRESENT GOD AS MAKING HIMSELF HIS OWN
LAST END IN THE CREATION OF THE WORLD*

*Texts concerning God's making himself
the ultimate end of creation*

[125] It is manifest that the Scriptures speak on all occasions as though God made *himself* his end in all his works, and as though the same being, who is the *first cause* of all things, were the supreme and *last end* of all things. Thus in Isaiah 44:6: "Thus saith the Lord, the king of Israel, and his Redeemer the LORD of hosts, I am the first, I also am the last, and besides me there is no God." Chapter 48:12: "I am the first and I am the last." Revelation 1:8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and was, and which is to come, the Almighty." Verse 11: "I am Alpha and Omega, the

first and the last.” Verse 17: “I am the first and the last.” Chapter 21:6: “And he said unto me, it is done; I am Alpha and Omega, the beginning and the end.” Chapter 22:13: “I am Alpha and Omega, the beginning and the end, the first and the last.”

The meaning of the texts and its Biblical confirmation

[126] When God is so often spoken of as the *last* as well as the *first*, the *end* as well as the *beginning*, it is implied that as he is the first, efficient⁵⁸ cause and fountain from whence all things originate; so, he is the last, final cause for which they are made; the final term to which they all tend in their ultimate issue. This seems to be the most natural import of these expressions; and is confirmed by other parallel passages; as Romans 11:36: “For of him, and through him, and to him, are all things.” Colossians 1:16: “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.” Hebrews 2:10: “For it became him, by whom are all things, and for whom are all things.” And in Proverbs 16:4, it is said expressly, “The LORD hath made all things for himself.”

[127] And the *manner* is observable, in which God is said to be the last, *to* whom and *for* whom are all things. It is evidently spoken of as a meet [i.e., fitting] and suitable thing, a branch of his glory; a meet prerogative of the great, infinite, and eternal Being; a thing becoming the dignity of him who is infinitely above all other beings; from whom all things are, and by whom they consist; and in comparison with whom all other things are as nothing.

⁵⁸ With the terms “efficient cause” and “final cause” Edwards uses classical terminology that goes back to Aristotle’s four causes. Material cause: that out of which something is made; efficient cause: that by which something is made; formal cause: that into which something is made; final cause: that for the sake of which something is made. See Mortimer Adler’s discussion of “The Four Causes” in *Aristotle for Everybody: Difficult Thought Made Easy* (New York: Macmillan Publishing Co., Inc., 1978), pp. 39-48.

SECTION TWO

WHEREIN SOME POSITIONS ARE ADVANCED
CONCERNING A JUST METHOD OF ARGUING IN THIS AFFAIR,
FROM WHAT WE FIND IN THE HOLY SCRIPTURES

*God does not create that he may have
existence or attributes or perfections*

[128] We have seen that the Scriptures speak of the creation of the world as being *for God* as its end. What remains therefore to be inquired into is *which way do the Scriptures represent God as making himself his end?* It is evident that God does not make his *existence* or being the end of the creation, which cannot be supposed without great absurdity. His existence cannot be conceived of but as *prior* to any of God's designs. Therefore he cannot create the world to the end that he may have existence, or may have certain attributes and perfections. Nor do the Scriptures give the least intimation of any such thing. Therefore, what divine effect or what in relation to God is that which the Scripture teacheth us to be the end he aimed at in his works of creation and in designing which he makes *himself* his end?

[129] In order to [have] a right understanding of the Scripture doctrine and drawing just inferences from what we find said in the word of God relative to this matter, and so to open the way to a true and definite answer to the above inquiry, I would lay down the following positions.

[POSITION ONE]

God's ultimate end in providence is his ultimate end in creation

[130] **Position 1.** That which appears to be God's ultimate end in his works of *providence* in general, we may justly suppose to be his last⁵⁹ end in the work of *creation*. This appears from what was observed before, under the fifth particular of the introduction, which I need not now repeat.

⁵⁹ Edwards uses "ultimate end" and "last end" interchangeably. See the Introduction and footnote 2.

[POSITION TWO]

God's ultimate end in some works is his ultimate end in all

[131] **Position 2.** When anything appears in the Scripture to be the last end of *some* of the works of God, that thing appears to be the result of God's works in *general*. And although it be not mentioned as the end of those works, but only of *some* of them; yet as nothing appears *peculiar* in the nature of the case that renders it a fit, beautiful, and valuable result of those particular works, more than of the rest, we may justly infer that thing to be the last end of those *other* works also. For we must suppose it to be on account of the value of the effect, that it is made the end of those works of which it is *expressly* spoken as the end; and this effect, by the supposition being equally and in like manner, the result of the work and of the same value, it is but reasonable to suppose that it is the end of the work, of which it is naturally the consequence, in *one* case as well as in *another*.

[POSITION THREE]

An ultimate end of providence mentioned frequently is the ultimate end of creation

[132] **Position 3.** The ultimate end of God in creating the world, being also the last end of all his works of *providence*, we may well presume that if there be any *particular* thing more frequently mentioned in Scripture, as God's ultimate aim in his works of providence, than any thing else, this is the ultimate end of God's works in *general*, and so the end of the work of *creation*.

[POSITION FOUR]

The ultimate end of the moral world is the ultimate end of the whole world

[133] **Position 4.** That which appears from the word of God to be his ultimate end with respect to the *moral* world, or the *intelligent* part of the system, that is God's last end in the work of creation in *general*. Because it is evident from the constitution of the world itself, as well as from the word of God, that the moral part is the

end of all the rest of the creation. The inanimate, unintelligent part is made for the rational, as much as a house is prepared for the inhabitant. And it is evident also from reason and the word of God that it is for the sake of some *moral good* in them, that moral agents are made and the world made for them. But it is further evident that whatsoever is the last end of *that part* of creation, which is the end of all the rest, and for which all the rest of the world was made, must be the last end of the *whole*. If all the other parts of a watch are made for the hand of the watch, in order to move that aright, then it will follow that the last end of the *hand* is the last end of the *whole* machine.

[POSITION FIVE]

God's ultimate end in his providential use of the world signifies the ultimate end of the world

[134] *Position 5.* That which appears from the Scripture to be God's ultimate end in the *chief* works of his providence, we may well determine is God's last end in creating the *world*. For, as observed, we may justly infer the *end* of a thing from the *use* of it. We must justly infer the end of a clock, a chariot, a ship, or water-engine, from the main *use* to which it is applied. But God's *providence* is his *use* of the *world* he has made. And if there be any works of providence which are evidently God's *main works*, herein appears and consists the *main use* that God makes of the creation. From these two last positions we may infer the next, *viz.*

[POSITION SIX]

God's ultimate end in his main works of providence toward the moral world is his ultimate end for the whole world

[135] *Position 6.* Whatever appears by the Scriptures to be God's ultimate end in his main works of *Providence* towards the *moral world*, that we may justly infer to be the last end of the *creation* of the world. Because, as was just now observed, the *moral world* is the *chief* part of the creation and the end of the rest, and God's last end in creating *that part* of the world, must be his last end in the creation of the *whole*. And it appears by the last position that

the end of God's main works of Providence towards moral beings, or the *main use* to which he puts them, shows the last end for which he has *made* them, and consequently the main end for which he has made the *whole world*.

[POSITION SEVEN]

*The ultimate end of the goodness of moral agents
is the ultimate end of creation*

[136] *Position 7.* That which divine revelation shows to be God's ultimate end with respect to *that part* of the moral world which are *good*, in their *being* and in their being *good*, this we must suppose to be the last end of God's *creating* the world. For it has been already shown that God's last end in the *moral* part of creation must be the end of the *whole*. But his end in that part of the moral world that are *good* must be the last end for which he has made the moral world in *general*. For therein consists the goodness of a thing, its fitness to answer its end; at least this must be goodness in the eyes of its author. For goodness in his eyes is its agreeableness to his mind. But an agreeableness to his mind, in what he makes for some end or use, must be an agreeableness or fitness to that end. For his end in this case is his mind. That which he chiefly aims at in that thing is chiefly his mind with respect to that thing. And therefore, they are good moral agents who are fitted for the end for which God has made moral agents. And consequently, that which is the chief end to which *good* created moral agents, in being good, are fitted, this is the *chief* end of the moral part of the creation, and consequently of the *creation in general*.

[POSITION EIGHT]

*The ultimate end commanded of moral creatures
is the ultimate end of creation*

[137] *Position 8.* That which the word of God requires the intelligent and moral part of the world to *seek*, as their ultimate and highest end, that we have reason to suppose is the last end for which God has *made them*; and consequently, by position fourth, the last end for which he has made the *whole world*. A main difference between the intelligent and moral parts, and the rest of the world, lies in this, that

the former are capable of *knowing* their Creator and the end for which he made them, and capable of *actively* complying with his design in their creation, and promoting it, while other creatures cannot promote the design of their creation, except *passively* and *eventually*.⁶⁰ And seeing they are capable of knowing the end for which their author has made them, it is doubtless their duty to fall in with it. Their wills ought to comply with the will of the Creator in this respect, in *mainly seeking* the same as *their* last end, which *God* mainly seeks as their last end. This must be the law of nature and reason with respect to them. And we must suppose that God's revealed law and the law of nature agree, and that his will as a *lawgiver* must agree with his will as a *Creator*. Therefore we justly infer that the same thing which God's *revealed* law requires intelligent creatures to seek as their last and greatest end, that God their *Creator* had made their last end, and so [is] the end of the *creation of the world*.

[POSITION NINE]

*The ultimate end of the goodness of the moral world
is the ultimate end of creation*

[138] *Position 9.* We may well suppose that what is in Holy Scripture stated as the main end of the *goodness* of the moral world—so that the respect and relation their goodness has to that end is what chiefly makes it valuable and desirable—is God's ultimate end in the *creation* of the moral world; and so, by the fourth position, of the *whole world*. For the end of the *goodness* of a thing is the end of the *thing*.

[POSITION TEN]

*The ultimate end sought by exemplary saints
is the ultimate end of creation*

[139] *Position 10.* That which persons who are described in Scripture as *approved* saints, and set forth as *examples* of piety, sought as their last and highest end (in the instances of their good

⁶⁰ An archaic meaning for "eventual" is "contingent" or "conditional." I take "eventually" in this context to mean that animals and stones and seas and mountains and planets comply with God's design not voluntarily, but when circumstances are brought about by some designer for them to fulfill such and such a design.

and approved behavior), that, we must suppose, was what they *ought* to seek as their last end, and consequently by the preceding position, was the same with God's last end in the *creation of the world*.

[POSITION ELEVEN]

*The ultimate end longed for in the hearts of saints
in their best frames of mind is the ultimate end of creation*

[140] **Position 11.** What appears by the word of God to be that end, in the desires of which the souls of the best, and in their best frames, most naturally and directly *exercise* their goodness, and in expressing their desire of this end, they do most properly and directly express their respect to God;⁶¹ we may well suppose that end to be the *chief* and *ultimate* end of a spirit of piety and *goodness*, and God's chief end in making the *moral* world, and so the *whole world*. For doubtless, the most direct tendency of a spirit of true goodness, in the best part of the moral world, is to the *chief end of goodness*, and so the chief end of the *creation* of the moral world. And in what else can the spirit of the true respect and friendship to God be expressed by way of desire, than in desires of the *same end* which God himself chiefly and ultimately desires in *making them and all other things*.

[POSITION TWELVE]

*The ultimate end sought by Christ is
the ultimate end of creation*

[141] **Position 12.** Since the Holy Scriptures teach us that Jesus Christ is the Head of the moral world, and especially of all the good part of it; the chief of God's servants, appointed to be the Head of his saints and angels, and set forth as the chief and most perfect pattern and example of goodness; we may well suppose,

⁶¹ This sentence is structurally obscure but not unintelligible. It says: The word of God expresses the goal that the best souls have in their desires. Moreover the word also expresses the goal of the desires of those saints when they are exercising their goodness in those desires during their best frames of mind. This goal is most obviously the ultimate end of their desires when they are expressed with respect to God.

by the foregoing positions, that what *he* sought as his last end, was God's last end in the *creation of the world*.

SECTION THREE

PARTICULAR TEXTS OF SCRIPTURE, WHICH SHOW THAT
GOD'S GLORY IS AN ULTIMATE END OF THE CREATION

[PART ONE OF SECTION THREE]

[*God's acting for his own sake is the same as acting for his glory*]

[142] What God says in his word, naturally leads us to suppose that the way in which he makes himself his end in his work or works, which he does *for his own sake*, is in making *his glory his end*.

[143] Thus Isaiah 48:11. "For my own sake, even for my own sake, will I do it. For how should my name be polluted; and I will not give my glory to another." Which is as much as to say, I will obtain my end; I will not forego my glory; another shall not take this prize from me. It is pretty evident here that God's *name* and his *glory*, which seem to intend the same thing (as shall be observed more particularly afterwards), are spoken of as his *last end* in the great work mentioned; not as an inferior, subordinate end, subservient to the interest of others. The words are emphatical. The emphasis and repetition constrain us to understand that what God does is ultimately for his *own sake*: "For *my own sake*, even for *my own sake* will I do it."

[144] So the words of the apostle in Romans 11:36 naturally lead us to suppose that the way in which all things are *to* God, is in being *for his glory*. "For of him, and through him, and *to* him are all things, to whom be glory for ever and ever. Amen." In the preceding context, the apostle observes the marvelous disposals of divine wisdom, for causing all things to be *to* him, in their final issue and result, as they are *from* him at first and governed by him. His discourse shows how God contrived this and brought it to pass, by setting up the kingdom of Christ in the world; leaving the Jews and calling the Gentiles; including what he would hereafter

do in bringing in the Jews with the fullness of the Gentiles; with the circumstances of these wonderful works, so as greatly to show his justice and his goodness, to magnify his grace, and manifest the sovereignty and freeness of it, and the absolute dependence of all on him. And then, in the four last verses, he breaks out into a most pathetic⁶² exclamation, expressing his great admiration of the *depth* of divine wisdom, in the steps he takes for attaining his end, and causing all things to be *to* him. Finally, he expresses a joyful consent to God's excellent design in all to *glorify himself*, in saying, "to him be glory for ever;" as much as to say, as all things are so wonderfully *ordered for his glory*, so let him *have the glory* of all for evermore.

[PART TWO OF SECTION THREE]

*[The good parts of the moral world
are made for the glory of God]*

[145] The glory of God is spoken of in Holy Scripture as the last end for which those parts of the moral world that are *good* were made.

[146] Thus in Isaiah 43:6, 7: "I will say to the north, Give up, and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth, even every one that is called by my name; for I have created him *for my glory*, I have formed him, yea I have made him." Again, Isaiah 60:21. "Thy people also shall be all righteous. They shall inherit the land for ever, the branch of my planting, the work of my hand, *that I may be glorified*." Also chapter 61:3: "That they may be called trees of righteousness, the planting of the LORD, *that he might be glorified*."

[147] In these places we see that the *glory of God* is spoken of as the end of God's saints, the end for which he makes them, *i.e.*, either gives them being, or gives them a being as saints, or both. It is said that God has made and formed them to be his sons and daughters *for his own glory*, that they are trees of his planting, the work of his hands, as trees of righteousness, *that he might be glo-*

⁶² "Pathetic" is used in the older sense of "having great *pathos*," that is, great, earnest, deep feeling.

rified. And if we consider the words, especially as taken with the context in each of the places, it will appear quite unnatural⁶³ to suppose that God's glory is here spoken of only as an end inferior and subordinate to the happiness of God's people. On the contrary, they will appear rather as promises of making God's people happy, that God therein might be glorified.⁶⁴

[148] So is that in Isaiah 43, as we shall see plainly, if we take the whole that is said from the beginning of the chapter, verses 1-7. It is wholly a promise of a future, great and wonderful work of God's power and grace, delivering his people from all misery, and making them exceeding happy; and then the end of all, or the sum of God's design in all, is declared to be *God's own glory*. "I have redeemed thee, I have called thee by thy name, thou art mine. I will be with thee. When thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. Thou wast precious and honorable in my sight. I will give men for thee, and people for thy life. Fear not, I am with thee. I will bring my sons from far, and my daughters from the ends of the earth; every one that is called by my name: *for I have created him for my glory*."

[149] So Isaiah 60:21. The whole chapter is made up of nothing but promises of future, exceeding happiness to God's church; but, for brevity's sake, let us take only the two preceding verses—19, 20. "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for the LORD shall be thine everlasting light, and

⁶³ "Unnatural" is a correction of the Banner of Truth edition ("natural"), which was no doubt an editorial oversight in the early edition. The Yale critical edition has "unnatural" (Jonathan Edwards, *The End for Which God Created the World*, in: *Ethical Writings*, ed. by Paul Ramsey, p. 476).

⁶⁴ It is extremely important that we not construe Edwards here to mean that God or we should seek God's glory *instead of* our happiness in him. He has made it crystal clear that God's glory is magnified *in* the creature's happiness in him. For example, in answering Objection Four (§ 113) he said, "Nor ought God's glory and the creature's good to be viewed as if they were properly and entirely distinct. . . . Their excellency and happiness is nothing but the emanation and expression of God's glory. God, in seeking their glory and happiness, seeks himself, and in seeking himself, *i.e.* himself diffused and expressed . . . he seeks their glory and happiness." Therefore, what Edwards is stressing here in Part Two of Section Three is that no one should say God's glory is a subordinate means to the end of the happiness of the creature. He is not saying that the happiness of the creature *in God* is subordinate to the *manifestation* of the glory of God. The happiness of the creature in God is one *way* that God's glory is manifest. See footnote 69.

the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands . . .” and then the end of all is added, “*that I might be glorified.*” All the preceding promises are plainly mentioned as so many parts, or constituents, of the great and exceeding happiness of God’s people; and *God’s glory* is mentioned as the sum of his design in this happiness.

[150] In like manner is the promise in chapter 61:3. “To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, *that he might be glorified.*” The work of God promised to be effected is plainly an accomplishment of the joy, gladness, and happiness of God’s people, instead of their mourning and sorrow; and the *end* in which God’s design in this work is obtained and summed up is *his glory*. This proves, by the seventh position, that *God’s glory* is the *end of the creation*.

[151] The same thing may be argued from Jeremiah 13:11. “For as a girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the Lord: that they might be unto me for a people, and for a name, and for a praise, and *for a glory*: but they would not hear.” That is, God sought to make them to be his own holy people, or as the apostle expresses it, his peculiar people, zealous of good works; that so they might be a *glory* to him; as girdles were used in those days for ornament and beauty, and as badges of dignity and honor.⁶⁵

[152] Now when God speaks of himself as seeking a peculiar and holy people for himself, to be for his glory and honor, as a man that seeks an ornament and badge of honor for his glory, it is not natural to understand it merely of a *subordinate* end, as though God had no respect to himself in it, but only the good of others. If so, the comparison would not be natural; for men are commonly wont to seek their *own glory* and honor in adorning themselves and dignifying themselves with badges of honor.

⁶⁵ Edwards’s own footnote: See verse 9 and also Isaiah 3:24 and 22:21 and 23:10; 2 Samuel 18:11; Exodus 28:8.

[153] The same doctrine seems to be taught, Ephesians 1:5.⁶⁶ “Having predestinated us to the adoption of children by Jesus Christ, unto himself, according to the good pleasure of his will, *to the praise of the glory of his grace.*” And the same may be argued from Isaiah 44:23: “For the LORD hath redeemed Jacob, he hath *glorified himself* in Israel.” And chapter 49:3: “Thou art my servant Jacob, in whom I *will be glorified.*” John 17:10: “And all mine are thine, and thine are mine, and I *am glorified* in them.” 2 Thessalonians 1:10: “When he shall come to be *glorified* in his saints.” Verses 11, 12: “Wherefore also we pray always for you, that our God would count you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus may be *glorified* in you, and ye in him, according to the grace of God and our Lord Jesus Christ.”

[PART THREE OF SECTION THREE]

*[The ultimate end of the goodness of moral agents
is the glory of God]*

[154] The Scripture speaks of God’s glory as his ultimate end of the *goodness* of the moral part of the creation; and that end, in relation to which chiefly the value of their virtue consists.

[155] As in Philippians 1:10, 11: “That ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, *unto the glory and praise of God.*” Here the apostle shows how the fruits of righteousness in them are valuable, and how they answer their end, viz. in being “by Jesus Christ *to the praise and glory of God.*” John 15:8: “Herein is my Father *glorified*, that ye bear much fruit.” Signifying that by this means it is that the great *end* of religion is to be answered. And in 1 Peter 4:11 the apostle directs the Christians to regulate all their religious performances with reference to that one end. “If any man speak, let him speak as the oracles of God: if any man minister, let him

⁶⁶ The phrase “to the praise of the glory of his grace” occurs also in verse 6, and is repeated similarly in verses 12 and 14.

do it as of the ability which God giveth, *that God in all things may be glorified*; to whom be praise and dominion for ever and ever. Amen.”

[156] And, from time to time, embracing and practicing true religion, and repenting of sin, and turning to holiness, is expressed by *glorifying God*, as though that were the sum and end of the whole matter. Revelation 11:13: “And in the earthquake were slain of men seven thousand; and the remnant were affrighted, and *gave glory to the God of heaven*.” So Revelation 14:6, 7: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth; saying with a loud voice, Fear God, and *give glory to him*.” As though this were the sum and *end* of that virtue and religion, which was the grand design of preaching the gospel, everywhere through the world. Revelation 16:9: “And repented not to *give him glory*.” Which is as much as to say, they did not forsake their sins and turn to true religion, that God might receive that which is the great end he seeks, in the religion he requires of men. (See to the same purpose, Ps. 22:21-23; Is. 66:19; 24:15; 25:3; Jer. 13:15, 16; Dan. 5:23; Rom. 15:5, 6.)

[157] And as the *exercise* of true religion and virtue in Christians is summarily expressed by their *glorifying God*, so, when the good influence of this on others is spoken of, it is expressed in the same manner. Matthew 5:16: “Let your light so shine before men, that others seeing your good works, may *glorify your Father* which is in heaven.” 1 Peter 2:12: “Having your conversation honest among the Gentiles, that whereas they speak evil against you as evil-doers, they may, by your good works which they behold, glorify God in the day of visitation.”

[158] That the ultimate end of moral goodness or righteousness is answered in God’s glory being attained is *supposed* in the *objection* which the apostle makes, or supposes some will make, Romans 3:7. “For if the truth of God hath more abounded through my lie unto *his glory*, why am I judged as a sinner?” *i.e.*, seeing the great end of righteousness is answered by my sin, in God being glorified, why is my sin condemned and punished? And why is not my vice equivalent to virtue?

[159] And the glory of God is spoken of as that wherein con-

sists the value and end of particular graces. As of *faith*. Romans 4:20: "He staggered not at the promise of God through unbelief: but was strong in faith, *giving glory to God*." Philippians 2:11: "That every tongue should confess that Jesus is the Lord, *to the glory of God the Father*." Of *repentance*. Joshua 7:19: "Give, I pray thee, *glory to the LORD God of Israel*, and make confession unto him." Of *charity*. 2 Corinthians 8:19: "With this grace, which is administered by us, *to the glory of the same Lord*, and declaration of your ready mind." *Thanksgiving* and *praise*. Luke 17:18: "There are not found that returned to *give glory to God*, save this stranger." Psalm 50:23: "Whoso offereth praise *glorifieth me*; and to him that ordereth his conversation aright, will I show the salvation of God." Concerning which last place may be observed that God seems to say this to such as supposed, in their religious performances, that the *end of all religion was to glorify God*. They supposed they did this in the best manner, in offering a multitude of sacrifices; but God corrects their mistake, and informs them, that this grand end of religion is not attained this way, but in offering the more spiritual sacrifices of praise and a holy conversation [style of life].

[160] In fine, the words of the apostle in 1 Corinthians 6:20 are worthy of particular notice. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body and in your spirit, which are his." Here, not only is glorifying God spoken of, as what summarily comprehends the end of religion, and of Christ redeeming us; but the apostle urges, that inasmuch as we are not our own, we ought not to act as if we were our own, but as God's; and should not use the members of our bodies, or faculties of our souls, for ourselves, but for God, as making him our end. And he expresses the way in which we are to make God our end, viz. in making his *glory* our end. "Therefore *glorify God* in your body and in your spirit, which are his."

[161] Here it cannot be pretended that though Christians are indeed required to make God's glory their end; yet it is but as a *subordinate* end, as subservient to their own happiness; for then, in acting chiefly and ultimately for their own selves, they would use themselves more as their *own* than as God's; which is directly contrary to the design of the apostle's exhortation and the argument he is upon;

which is, that we should give ourselves as it were away *from ourselves to God*, and use ourselves as *his*, and not our *own*, acting for his *sake*, and not our *own sakes*.⁶⁷ Thus it is evident, by the ninth position, that the *glory of God is the last end for which he created the world*.

[PART FOUR OF SECTION THREE]

*[God makes it the duty of man
to seek God's glory as their ultimate end]*

[162] There are some things in the word of God which lead us to suppose that it *requires* of men that they should *desire* and *seek* God's glory as their highest and last end in what they do.

[163] As particularly, from 1 Corinthians 10:31: "Whether therefore ye eat or drink, or whatsoever ye do, do all *to the glory of God*." And 1 Peter 4:11: "That God in all things *may be glorified*." And this may be argued, that Christ requires his followers should desire and seek God's glory in the *first place* and *above all* things else,⁶⁸ from that prayer which he gave his disciples, as the pattern and rule for the direction of his followers in their prayers. Its first petition is, *Hallowed be thy name*, which in Scripture language is the same with *glorified be thy name*; as is manifest from Leviticus 10:3 ["The LORD spake, saying, I will be *sanctified* (=hallowed) in them that come nigh me, and before all the people I will be *glorified*"], Ezekiel 28:22 and many other places.

⁶⁷ See footnote 64. Sometimes people take texts like this to mean that we should not pursue our own happiness, since that would be treating ourselves "as our own" rather than as a blood-bought possession of God. But this is not what Edwards would say, provided the happiness we seek is in God rather than in some gift of God that would glorify the gift above the Giver. Edwards makes it clear above, in answering Objection Four, (§§ 113-124) that, on the one hand, there is a "confined" pursuit of happiness that seeks it in private, limited ways rather than in the good of others or the beauty of God; and, on the other hand, there is an expansive pursuit of happiness in benevolence that is the very essence of virtue: "[This is] the very nature of benevolence—which is to have pleasure or happiness in the happiness of another" (Miscellany # 1182 in Harvey Townsend, ed., *The Philosophy of Jonathan Edwards*, p. 140). See the quote from *Charity and Its Fruits* in footnote 86. Edwards would say that selfishness includes doing good to another person from confined self-love, which is *opposite* to a general benevolence. In some sense, he says, the most benevolent, generous person in the world seeks his *own* happiness in doing good to others, because he places his happiness in their good. (See above, Answer to Objection Four, §§ 113-124). When we seek our own happiness in God or in benevolently directing others to the love of God, we are not contradicting the aim of 2 Corinthians 6:20.

⁶⁸ Again he does not mean that we are to seek God's glory rather than seeking God's glory—which is nonsense. Seeking means doing one thing and not another thing. One of the things we do in seeking God's glory is to rejoice in God, and delight in God, and treasure God. See footnotes 64 and 69. Joy in God is the seeking of God "above all else."

[164] Now our last and highest end is doubtless what should be first in our *desires*, and consequently first in our *prayers*, and therefore we may argue that since Christ directs that God's glory should be first in our prayers, that therefore this is our last end. This is further confirmed by the conclusion of the Lord's prayer, *For thine is the kingdom, the power, and the glory*, which, as it stands in connection with the rest of the prayer, implies that we desire and ask all the things mentioned in each petition, with a subordination and in subservience to the dominion and glory of God; in which all our desires ultimately terminate, as their last end. God's glory and dominion are the two first things mentioned in the prayer, and are the subject of the first half of the prayer; and they are the two last things mentioned in the same prayer in its conclusion. God's glory is the Alpha and Omega in the prayer. From these things we may argue, according to the eighth position, that *God's glory is the last end of the creation*.

[PART FIVE OF SECTION THREE]

*[Saints, at their best, desire and delight
in the glory of God above all else]*

[165] By the account given in Scripture, the glory of God appears to be that event, in the earnest desires of which and in their delight in which, the *best part* of the moral world, when in their *best frames*, most naturally express the direct tendency of the spirit of true goodness, the virtuous and pious affections of their heart.

[166] This is the way in which the holy *apostles*, from time to time, gave vent to the ardent exercises of their piety and breathed forth their regard to the Supreme Being. Romans 11:36: "To whom be glory for ever and ever. Amen." Chapter 16:27: "To God only wise, be glory, through Jesus Christ, for ever. Amen." Galatians 1:4, 5: "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, to whom be glory for ever and ever. Amen." 2 Timothy 4:18: "And the Lord shall deliver me from every evil work, and will preserve me to his heavenly kingdom: to whom be glory for ever and ever. Amen." Ephesians 3:21: "Unto him be glory in the church by Christ Jesus, throughout all ages, world

without end.” Hebrews 13:21: “Through Jesus Christ, to whom be glory for ever and ever. Amen.” Philippians 4:20: “Now unto God and our Father be glory for ever and ever. Amen.” 2 Peter 3:18: “To him be glory both now and for ever. Amen.” Jude 25: “To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” Revelation 1:5, 6: “Unto him that loved us, &c. to him be glory and dominion for ever and ever. Amen.”

[167] It was in this way that holy *David*, the sweet psalmist of Israel, vented the ardent tendencies and desires of his pious heart. 1 Chronicles 16:28, 29: “Give unto the LORD, ye kindreds of the people, give unto the LORD *glory* and strength: give unto the LORD the *glory* due unto his name.” We have much the same expressions again, Psalm 29:1, 2 [“Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.”] and 69:7, 8. See also Psalm 57: 5 [“Be exalted above the heavens, O God; Let Your glory be above all the earth”]; 72:18, 19; 115:1. So the whole church of God through all parts of the earth, Isaiah 42:10-12 [“... Let them give glory unto the LORD, and declare his praise in the islands”].

[168] In like manner the *saints and angels in heaven express* the piety of their hearts, Revelation 4:9 [And . . . those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever”]; 11-14 and 7:12. This is the event that the hearts of the seraphim especially exult in, as appears by Isaiah 6:2, 3. “Above it stood the seraphim—And one cried unto another, and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his *glory*.” So at the birth of Christ, Luke 2:14. “*Glory* to God in the highest,” &c.

[169] It is manifest that these holy persons in earth and heaven, in thus expressing their desires of the glory of God, have respect to it, not merely as a subordinate end, but as that which is in *itself* valuable in the *highest degree*. It would be absurd to say, that in these ardent exclamations, they are only giving vent to their vehement *benevolence to their fellow-creatures*, and expressing their earnest desire that *God might be glorified*, that so his *subjects* may be made happy by *that means*. It is evident, it is not so much their love, either to themselves or their fellow-

creatures, which they express, as their exalted and supreme regard to the most high and infinitely glorious Being. When the church says, “*Not unto us, not unto us, O Jehovah, but to thy name give glory*” [Ps. 115:1], it would be absurd to say that she only desires that God may have glory, as a necessary or *convenient means* of her own advancement and felicity.⁶⁹ From these things it appears by the eleventh position that *God’s glory is the end of the creation*.

[PART SIX OF SECTION THREE]

[Christ’s ultimate end in his ministry was the glory of God]

[170] The Scripture leads us to suppose that *Christ* sought God’s glory as his highest and last end.

[171] John 7:18: “He that speaketh of himself, seeketh his own glory; but he that seeketh *his* glory that sent him, the same is true, and no unrighteousness is in him.” When Christ says he did not seek his own glory, we cannot reasonably understand him, that he had no regard to his own glory, even the glory of the human nature; for the glory of that nature was part of the reward promised him and of the joy set before him. But we must understand him, that this was not his *ultimate* aim; it was not the end that *chiefly* governed his conduct. Therefore, when in opposition to this, in the latter part of the sentence he says, “But he that seeketh his glory that sent him, the same is true,” &c. It is natural from the antithesis to understand him, that this was his ultimate aim, his supreme governing end.

[172] John 12:27, 28: “Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour, Father, *glorify thy name*.” Christ was now going to Jerusalem and expected in a few days there to be crucified; and the prospect of his last sufferings, in this near

⁶⁹ God’s glory is not a stepping-stone to something higher, such as our joy. But this is not to say that God’s glorification is ever at odds with the final happiness of the saints in God. See footnotes 64 and 67. When we cry, “Not to us, not to us, O Jehovah, but to thy name give glory,” we mean that we want God to get all the glory for the help he gives us to know and love and rejoice in him. This is implied in the rest of the verse: “To thy name give glory, *because of Your lovingkindness*.” We don’t want the glory, we want the free and unmerited lovingkindness. In this rejoice, and in rejoicing, God alone is glorified. He gets the glory, we get the merciful joy. So it is in Psalm 5:15 and 1 Peter 4:11 and Romans 15:9, etc.

approach, was very terrible to him. Under this distress of mind, he supports himself with a prospect of what would be the consequence of his sufferings, *viz.* *God's glory*. Now, it is the *end* that supports the agent in any difficult work that he undertakes, and above all others, his *ultimate* and supreme end; for this is above all others valuable in his eyes; and so, sufficient to countervail the difficulty of the means. That end, which is in itself agreeable and sweet to him and which ultimately terminates his desires, is the center of rest and support; and so must be the fountain and sum of all the delight and comfort he has in his prospects, with respect to his work. Now Christ has his soul straitened and distressed with a view of that which was infinitely the most difficult part of his work, and which was just at hand. Now certainly, if his mind seeks support in the conflict from a view of his end, it must most naturally repair to the *highest* end, which is the proper fountain of all support in this case. We may well suppose that when his soul conflicts with the most extreme difficulties, it would resort to the idea of his supreme and ultimate end, the fountain of all the support and comfort he has in the work.

[173] The same thing, Christ seeking the glory of God as his ultimate end, is manifest by what he says, when he comes yet nearer to the hour of his last sufferings, in that remarkable prayer, the last he ever made with his disciples, on the evening before his crucifixion, wherein he expresses the sum of his aims and desires. His first words are, "Father, the hour is come, glorify thy Son, that thy Son also may glorify thee" [John 17:1]. As this is his first request, we may suppose it to be his supreme request and desire, and what he ultimately aimed at in all. If we consider what follows to the end, all the rest that is said in the prayer, seems to be but an amplification of this great request. On the whole, I think it is pretty manifest that Jesus Christ sought the *glory of God* as his highest and last end, and that therefore, by position twelve, this was *God's last end in the creation of the world*.

[PART SEVEN OF SECTION THREE]
*[The ultimate end of the work of redemption
is the glory of God]*

[174] It is manifest from Scripture that God's glory is the last end of that great work of providence, the work of *redemption* by Jesus Christ.

[175] This is manifest from what is just now observed, of its being the end ultimately sought by Jesus Christ the Redeemer. And if we further consider the texts mentioned in the proof of that, and take notice of the context, it will be very evident, that it was what Christ sought as his last end, in that great work which he came into the world upon, *viz.* to procure redemption for his people. It is manifest that Christ professes in John 7:18 that he did not seek his own glory in what he did, but the glory of him that sent him ["He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him"]. He means in the work of his ministry, the work he performed and which he came into the world to perform, which is the work of redemption. And with respect to that text, John 12:27, 28 ["Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour. 'Father, glorify Your name.' Then a voice came out of heaven: 'I have both glorified it, and will glorify it again.'"], it has been already observed that Christ comforted himself in the view of the extreme difficulty of his work, in the prospect of the highest, ultimate, and most excellent end of that work, which he set his heart most upon and delighted most in.

[176] And in the answer that the Father made him from heaven at that time, in the latter part of the same verse, John 12:28: "I have both glorified it, and will glorify it again," the meaning plainly is that God had glorified his name in what Christ had done, in the work he sent him upon; and would glorify it again, and to a greater degree, in what he should further do, and in the success thereof. Christ shows that he understood it thus, in what he says upon it, when the people took notice of it, wondering at the voice; some saying that it thundered, others, that an angel spake to him. Christ says, "This voice came not because of me, but for your

sakes.” And then he says, (exulting in the prospect of this glorious end and success,) “Now is the judgment of this world; now is the prince of this world cast out; and I, if I be lift up from the earth, will draw all men unto me.” In the success of the same work of redemption, he places his own glory, as was observed before. John 12:23, 24: “The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground, it abideth alone; but if it die, it bringeth forth much fruit.”

[177] So it is manifest that when he seeks his own and his Father’s glory, in that prayer, John 17, he seeks it as the end of that great work he came into the world upon, and which he is about to finish in his death. What follows through the whole prayer plainly shows this, particularly the 4th and 5th verses. “I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self.” Here it is pretty plain, that declaring to his Father he had glorified him on earth and finished the work given him to do, meant that he had finished the work which God gave him to do *for this end*, that he might be *glorified*. He had now finished that foundation that he came into the world to lay for his glory. He had laid a foundation for his Father’s obtaining his will, and the utmost that he designed, by which it is manifest that God’s glory was the utmost of his design or his *ultimate* end in this great work.

[178] And it is manifest by John 13:31, 32 that the glory of the Father and his own glory are what Christ exulted in, in the prospect of his approaching sufferings, when Judas was gone out to betray him, as the end his heart was mainly set upon and supremely delighted in. “Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.”

[179] That the glory of God is the highest and last end of the work of redemption, is confirmed by the song of the angels at Christ’s birth. Luke 2:14: “Glory to God in the highest, and on earth peace, and good will toward men.” It must be supposed that they knew what was God’s last end in sending Christ into the world; and that in their rejoicing on the occasion, their minds

would most rejoice in that which was most valuable and glorious in it, which must consist in its relation to that which was its chief and ultimate end. And we may further suppose that the thing which chiefly engaged their minds was most glorious and joyful in the affair; and would be first in that song which was to express the sentiments of their minds, and exultation of their hearts.

[180] The glory of the Father and the Son is spoken of as the end of the work of redemption, in Philippians 2:6-11 (very much in the same manner as in John 12:23, 28 and 13:31, 32 and 17:1, 4, 5): “Who being in the form of God,—made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him, and given him a name, &c. that at the name of Jesus every knee should bow, and every tongue confess, that Jesus is the Lord, *to the glory of God the Father.*”

[181] So God’s glory, or the praise of his glory, is spoken of as the end of the work of redemption, in Ephesians 1:3, &c. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him. Having predestinated us to the adoption of children, *to the praise of the glory of his grace.*” And in the continuance of the same discourse, concerning the redemption of Christ, God’s glory is once and again mentioned as the great end of all [in Ephesians 1:12, 14].

[182] Several things belonging to that great redemption are mentioned in the following verses: Such as God’s great wisdom in it, [Ephesians 1] verse 8. The clearness of light granted through Christ, verse 9. God’s gathering together in one, all things in heaven and earth in Christ, verse 10. God’s giving the Christians that were first converted to the Christian faith from among the Jews, an interest in this great redemption, verse 11. Then the great end is added, verse 12: “That we should be *to the praise of his glory*, who first trusted in Christ.” And then is mentioned the bestowing of the same great salvation on the Gentiles, in its beginning or first fruits in the world, and in completing it in another world, in the two next verses. And then the same great end is added

again. “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: In whom also, after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, *unto the praise of his glory*.”

[183] The same thing is expressed much in the same manner, in 2 Corinthians 4:14, 15. “He which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you. For all things are for your sakes, that the abundance of grace might, through the thanksgiving of many, redound *to the glory of God*.”

[184] The same is spoken of as the end of the work of redemption in the Old Testament, Psalm 79:9. “Help us, O God of our salvation, *for the glory of thy name*; deliver us and purge away our sins, for thy name’s sake.” So in the prophecies of the redemption of Jesus Christ, Isaiah 44:23: “Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains: O forest, and every tree therein: for the LORD hath redeemed Jacob, and *glorified himself* in Israel!” Thus the works of creation are called upon to rejoice at the attaining of the same end, by the redemption of God’s people, that the angels rejoiced at when Christ was born. See also Isaiah 48:10, 11 [“Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction. For My own sake, for My own sake, I will act; For how can My *name* be profaned? And My glory I will not give to another.”] and 49:3 [“Thou art my servant, O Israel, in whom I will be glorified”].

[185] Thus it is evident, that the glory of God is the ultimate end of the work of redemption, which is the chief work of providence towards the moral world, as is abundantly manifest from Scripture. For the whole universe is put in subjection to Jesus Christ; all heaven and earth, angels and men, are subject to him [Phil. 2:10; 3:21; Col. 1:18; Eph. 1:21; Heb. 2:8], as executing this office; and are put under him to that end, that all things may be ordered by him, in subservience to the great designs of his redemption. All power, as he says, is given to him, in heaven and in earth [Matt. 28:18], that he may give eternal life to as many as the Father has given him [John 17:2]; and he is exalted far above all principality and power, and might and dominion, and made head over

all things to the church [Eph. 1:22]. The angels are put in subjection to him that he may employ them all as ministering spirits [Heb. 1:14], for the good of them that shall be the heirs of salvation; and all things are so governed by their Redeemer that all things are theirs, whether things present or things to come [1 Cor. 3:21-22]; and all God's works of providence in the moral government of the world, which we have an account of in Scripture history or that are foretold in Scripture prophecy, are evidently subordinate to the great purposes and ends of this great work. And besides, the work of redemption is that by which good men are, as it were, brought into being, as good men, or as restored to holiness and happiness. The work of redemption is a new creation, according to Scripture, whereby men are brought into a new existence or are made new creatures [2 Cor. 5:17; Gal. 6:15].

[186] From these things it follows, according to the 5th, 6th, and 7th positions, that *the glory of God is the last end of the creation of the world.*

[PART EIGHT OF SECTION THREE]

*[The glory of God is the ultimate end
of God's moral government in wrath and mercy]*

[187] The Scripture leads us to suppose that God's glory is his last end in his *moral government* of the world in general. This has been already shown concerning several things that belong to God's moral government of the world, as particularly in the work of redemption, the chief of all his dispensations in his moral government of the world. And I have also observed it, with respect to the duty which God requires of the subjects of his moral government in requiring them to seek his glory as their last end. And this is actually the last end of the moral goodness required of them, the end which gives their moral goodness its chief value. And also, that it is what that person which God has set at the head of the moral world, as its chief governor, even Jesus Christ, seeks as *his* chief end. And it has been shown that it is the chief end for which that part of the moral world which are good are made, or have their existence as good.

[188] I now further observe that this is the end of the estab-

lishment of the public *worship* and *ordinances* of God among mankind. Haggai 1:8: “Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will *be glorified*, saith the *LORD*.” This is spoken of as the end of God’s promises of rewards and of their fulfillment. 2 Corinthians 1:20: “For all the promises of God in him are yea, and in him Amen, *to the glory of God* by us.”

[189] And this is spoken of as the end of the execution of God’s threatenings in the punishment of sin, Numbers 14:20, 21, 22, 23. “And the *LORD* said, I have pardoned according to thy word. But, as truly as I live, all the earth shall be filled with *the glory of Jehovah*.” The glory of Jehovah is evidently here spoken of as that to which he had regard, as his highest and ultimate end, which therefore he could not fail of; but must take place everywhere, and in every case, through all parts of his dominion, whatever became of men. And whatever abatements might be made as to judgments deserved, and whatever changes might be made in the course of God’s proceedings from compassion to sinners, yet the attaining of God’s glory was an end, which, being ultimate and supreme, must in no case whatsoever give place.

[190] This is spoken of as the end of God executing judgments on his enemies in this world. Exodus 14:17, 18: “And I will get me honor (*w’ikabedah—I will be glorified*) upon Pharaoh, and upon all his host,” &c. Ezekiel 28:22: “Thus saith the *LORD* God, Behold, I am against thee, O Zidon, and I *will be glorified* in the midst of thee: And they shall know that I am the *LORD*, when I shall have executed judgments in her, and shall be *sanctified* in her.” So Ezekiel 39:13: “Yea, all the people of the land shall bury them; and it shall be to them a renown, the day *that I shall be glorified*, saith the *LORD* God.”

[191] And this is spoken of as the end, both of the executions of wrath and in the glorious exercises of mercy, in the misery and happiness of another world. Romans 9:22, 23: “What if God, willing to show his wrath, and make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction; and that he might make known the *riches of his glory* on the vessels of mercy, which he had afore prepared unto glory.” And this is spoken of as the end of the day of judgment, which is the time

appointed for the highest exercises of God's authority as moral Governor of the world; and is, as it were, the day of the consummation of God's moral government, with respect to all his subjects in heaven, earth, and hell. 2 Thessalonians 1:9, 10: "Who shall be punished with everlasting destruction from the presence of the Lord, and from *the glory of his power*; when he shall come *to be glorified* in his saints, and *to be admired* in all them that believe." Then his glory shall be obtained with respect both to saints and sinners. From these things it is manifest, by the fourth position, that God's glory is the ultimate end of the creation of the world.

[PART NINE OF SECTION THREE]

*[The glory of God is the ultimate end
of God's works in the natural world]*

[192] It appears from what has been already observed, that the glory of God is spoken of in Scripture as the last end of many of his works, and it is plain that this is, in fact, the result of the works of God's common providence and of the creation of the world. Let us take God's glory in what sense soever, consistent with its being a good attained by any work of God, certainly it is the consequence of these works; besides, it is expressly so spoken of in Scripture.

[193] This is implied in the eighth Psalm, wherein are celebrated the works of creation: the heavens, the work of God's fingers; the moon and the stars, ordained by Him; and man, made a little lower than angels, &c. The first verse is "O LORD, our LORD, how excellent is thy name in all the earth! Who hast set thy *glory* above the heavens," or upon the heavens. By *name* and *glory*, very much the same thing is intended here, as in many other places, as shall be particularly shown afterwards. The Psalm concludes as it began. "O LORD, our LORD, how excellent is thy name in all the earth!" So, in the 148th Psalm, after a particular mention of most of the works of creation, enumerating them in order, the psalmist says, verse 13: "Let them praise the name of the LORD, for his name alone is excellent, *his glory* is above the earth and the heaven." And in the 104th Psalm, after a very particular, orderly, and magnificent representation of God's works of creation and common providence, it is said in the 31st verse, "The *glory of the*

LORD shall endure for ever: the *LORD* shall rejoice in his works.” Here God’s glory is spoken of as the grand result and blessed consequence, on account of which he rejoices in these works. And this is one thing doubtless implied in the song of the seraphim, Isaiah 6:3: “Holy, holy, holy is the *LORD* of hosts, the whole earth is full of his glory.”

[194] The glory of God, in being the result and consequence of those works of providence that have been mentioned, is in fact the consequence of the creation. The good attained in the use of a thing, made for use, is the result of the making of that thing; as signifying the time of day, when actually attained by the use of a watch, is the consequence of making the watch. So it is apparent, that the glory of God is actually the result and consequence of the creation of the world. And from what has been already observed, it appears that it is what God seeks as good, valuable, and excellent in itself. And I presume none will pretend that there is any thing peculiar in the nature of the case, rendering it a thing valuable in some of the instances wherein it takes place, and not in others: or that the glory of God, though indeed an effect of all God’s works, is an exceeding desirable effect of some of them; but of others, a worthless and insignificant effect. God’s glory therefore must be a desirable, valuable consequence of the work of creation. Therefore it is manifest, by the third position, that the glory of God is an ultimate end in the creation of the world.

SECTION FOUR

*PLACES OF SCRIPTURE THAT LEAD US TO SUPPOSE THAT
GOD CREATED THE WORLD FOR HIS NAME, TO MAKE HIS
PERFECTIONS KNOWN; AND THAT HE MADE IT FOR HIS PRAISE*

[PART ONE OF SECTION FOUR]

*[God’s name is the highest regard of his holy creatures
and of himself]*

[195] Here I shall first take notice of some passages of Scripture that speak of God’s *name* as being the object of his regard, and the

regard of his virtuous and holy intelligent creatures, much in the same manner as has been observed of *God's glory*.

[196] God's *name* is, in like manner, spoken of as the *end* of his acts of goodness towards the good part of the moral world, and of his works of mercy and salvation towards his people. As 1 Samuel 12:22: "The LORD will not forsake his people, *for his great name's sake*." Psalm 23:3: "He restoreth my soul, he leadeth me in the paths of righteousness, *for his name's sake*." Psalm 31:3: "For *thy name's sake*, lead me, and guide me." Psalm 109:21: "But do thou for me, *for thy name's sake*." The forgiveness of sin in particular, is often spoken of as being for God's *name's sake*. 1 John 2:12: "I write unto you, little children, because your sins are forgiven you *for his name's sake*." Psalm 25:11: "*For thy name's sake*, O LORD, pardon mine iniquity, for it is great." Psalm 79:9: "Help us, O God of our salvation, *for the glory of thy name*; and deliver us, and purge away our sins, *for thy name's sake*." Jeremiah 14:7: "O LORD, though our iniquities testify against us, do thou it *for thy name's sake*."

[197] These things seem to show that the *salvation of Christ* is for God's *name's sake*. Leading and guiding in the way of safety and happiness, restoring the soul, the forgiveness of sin; and that help, deliverance, and salvation, that is consequent therein, is *for God's name*. And here it is observable that those two great temporal salvations of God's people, the redemption from Egypt and that from Babylon, often represented as figures and similitudes of the redemption of Christ, are frequently spoken of as being wrought *for God's name's sake*.

[198] Thus that great work of God, in delivering his people from *Egypt*, and conducting them to Canaan. 2 Samuel 7:23: "And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to *make him a name*." Psalm 106:8: "Nevertheless he saved them *for his name's sake*." Isaiah 63:12: "That led them by the right hand of Moses, with his glorious arm, dividing the waters before them, *to make himself an everlasting name*." In the 20th chapter of Ezekiel, God, rehearsing the various parts of this wonderful work, adds, from time to time, "*I wrought for my name's sake*, that it should not be polluted before the heathen," as in verses 9, 14, 22.

(See also Josh. 7:8, 9 [“And what will You do for Your great name?”]; Dan. 9:15 [“And now, O LORD our God, who have brought Your people out of the land of Egypt with a mighty hand and have made a name for Yourself”]).

[199] So is the redemption from the *Babylonish* captivity, Isaiah 48:9, 10: “*For my name’s sake* will I defer mine anger. For mine own sake, even for mine own sake, will I do it; for how should *my name* be polluted?” In Ezekiel 36:21, 22, 23, the reason is given for God’s mercy in restoring Israel. “But I had pity for my holy name. Thus saith the LORD, I do not this for your sakes,⁷⁰ O house of Israel, but *for my holy name’s sake*; and I will *sanctify my great name*, which was profaned among the heathen.” And chapter 39:25: “Therefore, thus saith the LORD God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, *and will be jealous for my holy name*.” Daniel prays, that God would forgive his people, and show them mercy *for his own sake*, Daniel 9:19.

[200] When God from time to time speaks of showing *mercy*, and exercising goodness, and promoting his people’s happiness for his *name’s sake*, we cannot understand it as of a merely subordinate end. How absurd would it be to say that he promotes their happiness for his name’s sake, in subordination to their good, and that his name may be exalted only for their sakes, as a means of promoting their happiness!⁷¹ Especially when such expressions as these are used, “For mine own sake, even for mine own sake will I do it; for how should my name be polluted?” and “Not for your sakes do I this, but for my holy name’s sake.”

[201] Again, it is represented as though God’s people had their existence, at least as God’s people, for God’s name’s sake. God’s redeeming or purchasing them, that they might be his people, *for his name*, implies this. As in that passage mentioned before, 2 Samuel 7:23: “Thy people Israel, whom God went to redeem for

⁷⁰ When God denies that he is acting “for the sake of his people,” he means that he is not acting *because of any merit in them* or because any virtue or worth in them has constrained him. He does *not* mean that they are receiving no blessing and joy from his action. On the contrary, the very act in view is their salvation from Babylon. Thus he *is* acting for the sake of their rescue, but not for the sake of their desert.

⁷¹ See footnotes 64, 69 and 70 to see how God’s pursuit of his glory and of our joy are not at odds in Edwards’s thinking.

a people to himself, and *to make him a name*.” So God making them a people for his name is implied in Jeremiah 13:11: “For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, &c. that they may be unto me for a people, *and for a name*.” Acts 15:14: “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people *for his name*.”

[202] This is also spoken of as the end of the *virtue*, religion, and holy behavior of the saints. Romans 1:5: “By whom we have received grace and apostleship, for obedience to the faith among all nations *for his name*.” Matthew 19:29: “Every one that forsaketh houses, or brethren, &c. *for my name’s sake*, shall receive an hundred fold, and shall inherit everlasting life.” 3 John 7: “Because, that *for his name’s sake*, they went forth, taking nothing of the Gentiles.” Revelation 2:3: “And hast borne, and hast patience, and *for my name’s sake* hast laboured and hast not fainted.”

[203] And we find that holy persons express their *desire* of this, and their *joy* in it, in the same manner as in the glory of God. 2 Samuel 7:26: “Let thy *name* be magnified for ever.” Psalm 76:1: “In Judah is God known, his *name* is great in Israel.” Psalm 148:13: “Let them praise the *name* of the LORD; for his *name* alone is excellent, his *glory* is above the earth and heaven.” Psalm 145:13: “Thy *name*, O LORD, endureth for ever, and thy memorial throughout all generations.” Isaiah 12:4: “Declare his doings among the people, make mention that his *name* is exalted.”

[204] The *judgments* God executes on the wicked are spoken of as being *for the sake of his name*, in like manner as for his glory. Exodus 9:16: “And in very deed, for this cause have I raised thee up, for to show in thee my power; and that my *name* may be declared throughout all the earth.” Nehemiah 9:10: “And showedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewedst that they dealt proudly against them: so didst thou *get thee a name*, as at this day.”

[205] And this is spoken of as a *consequence* of the works of creation, in like manner as God’s *glory*. Psalm 8:1: “O LORD, *how excellent is thy name* in all the earth! Who hast set thy glory above

the heavens.” And then, at the conclusion of the observations on the works of creation, the Psalm ends thus, verse 9. “O LORD our LORD, *how excellent is thy name* in all the earth!” So Psalm 148:13, after a particular mention of the various works of creation. “Let them praise the name of the LORD, for *his name alone* is excellent in all the earth, his glory is above the earth and the heaven.”

[PART TWO OF SECTION FOUR]

*[God’s perfections, greatness and excellency
are spoken of as his ultimate end in creation]*

[206] So we find the manifestation of God’s *perfections*, his *greatness*, and *excellency*, is spoken of very much in the same manner as God’s glory.

[207] There are several Scriptures which would lead us to suppose this to be the great thing that God sought of the *moral world*, and the end aimed at in moral agents, wherein they are to be active in answering their end. This seems implied in that argument God’s people sometimes made use of, in deprecating a state of death and destruction: that, in such a state, they cannot know, or make known, the glorious excellency of God. Psalm 88:11, 12: “Shall thy loving-kindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?” So Psalm 30:9 [“What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?”]; Isaiah 38:18, 19 [“For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth”]. The argument seems to be this: Why should we perish? And how shall thine end, for which thou hast made us, be obtained in a state of destruction, in which thy glory cannot be known or declared?⁷²

⁷² The point of these psalms is not to dispute that there is such a thing as a resurrection when God will indeed be praised. Rather, the point is that God’s will is for *this earth* to be filled with the praises of his perfections, and death silences any particular person’s participation in that act on the earth. There are scattered evidences in the Psalms that this very purpose of God to be praised by his people forever would not allow death to have the last word. “God will redeem my soul from the power of the grave: for he shall receive me.” (Ps. 49:15; see also Ps. 16:10-11; 17:15; 73:24-26; etc.)

[208] This is the end of the *good part* of the moral world, or the end of God's people in the same manner as the glory of God. Isaiah 43:21: "This people have I formed for myself, they shall show forth my *praise*." 1 Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, *that ye should show forth the praises of him* who hath called you out of darkness into marvelous light."

[209] And this seems to be represented as the thing wherein the *value*, the proper *fruit* and end of their virtue appears. Isaiah 60:6, speaking of the conversion of the Gentile nations to true religion: "They shall come and *show forth the praises* of the LORD." Isaiah 66:19: "I will send unto the nations and to the isles afar off, that have not *heard my fame*, neither have seen my glory; and they shall *declare my glory* among the Gentiles." To which we may add, the *proper tendency* and rest of true virtue, and holy dispositions. 1 Chronicles 17:8: "Make known his deeds among the people." Verses 23, 24: "Show forth from day to day thy salvation. Declare his glory among the heathen."⁷³

[210] This seems to be spoken of as a great end of the acts of God's *moral government*; particularly the great *judgments* he executes for sin. Exodus 9:16: "And in very deed, for this cause have I raised thee up, to show in thee my power; and that my name might be declared throughout all the earth." Daniel 4:17: "This matter is by the decree of the watchers, &c. To the intent, that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will; and setteth up over it the basest of men." But places to this purpose are too numerous to be particularly recited. See them in the margin.⁷⁴

[211] This is also a great end of God's works of *favor* and *mercy* to his people. 2 Kings 19:19: "Now, therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth *may know that thou art the LORD God*, even

⁷³ Edwards's own footnote: See also Psalm 9:1, 11, 14 and 19:1 and 26:7 and 71:18 and 75:9 and 76:1 and 79:13 and 96:2,3 and 101:1 and 107:22 and 145:6, 11, 12; Isaiah 42:12 and 64:1, 2; Jeremiah 51:10.

⁷⁴ Edwards's own footnote: Exodus 14:17, 18; 1 Samuel 17:46; Psalm 83:18; Isaiah 45:3; Ezekiel 6:7, 10, 13, 14 and 7:4, 9, 27 and 11:10, 11, 12 and 12:15, 16, 20 and 13:9, 14, 21, 23 and 14:8 and 15:7 and 21:5 and 22:16 and 25:7, 11, 17 and 26:6 and 28:22, 23, 24 and 29:9, 16 and 30:8, 19, 25, 26 and 32:15 and 33:29 and 35:4, 12, 15 and 38:23 and 39:6, 7, 21, 22.

thou only.” 1 Kings 8:59, 60: “That he maintain the cause of his servant, and the cause of his people Israel, at all times, as the matter shall require, that all the people of the earth may know that the Lord is God, and that there is none else.” See other passages to the same purpose referred to in the margin.⁷⁵

[212] This is spoken of as the end of the eternal *damnation* of the wicked, and also the eternal *happiness* of the righteous. Romans 9:22, 23: “What if God, willing to show his wrath, and make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he hath afore prepared unto glory?”

[213] This is spoken of, from time to time, as a great end of the *miracles* which God wrought. (See Ex. 7:17 and 8:10 and 10:2; Deut. 29:5,6; Ezek. 24:17). And of the *ordinances* he has established, Exodus 29:44, 45, 46. “And I will sanctify also both Aaron and his sons, to minister to me in the priests’ office. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the LORD their God,” &c. Chapter 31:13: “Verily, my sabbaths shall ye keep; for it is a sign between me and you, throughout your generations; that ye may know that I am the LORD that doth sanctify you.” We have again almost the same words, Ezekiel 20:12 and verse 20.

[214] This was a great end of the redemption out of *Egypt*. Psalm 106:8: “Nevertheless he saved them for his name’s sake, that *he might make his mighty power to be known.*” (See also Ex. 7:5 and Deut. 4:34, 35). And also of the redemption from the Babylonish captivity, Ezekiel 20:34-38. “And I will bring you out from the people, and will gather you out of the countries whither ye are scattered. And I will bring you into the wilderness of the people; and there I will plead with you, as I pleaded with your fathers in the wilderness of the land of Egypt. And I will bring you into the bond of the covenant. And I will purge out the rebels. *And ye shall know that I am the Lord.*” Verse 42: “*And ye shall know that I am the Lord,* when I shall bring you into the land of Israel.”

⁷⁵ Edwards’s own footnote: Exodus 6:7 and 8:22 and 16:12; 1 Kings 8:43 and 20:28; Psalm 102:21; Ezekiel 23:49 and 24:21 and 25:5 and 35:9 and 39:21, 22.

Verse 44: "And ye shall know that I am the Lord, when I have wrought with you for my name's sake." (See also chapter 28:25, 26 and 36:11 and 37: 6, 13.)

[215] This is also declared to be a great end of the work of *redemption by Jesus Christ*: both of its *purchase*, and its application. Romans 3:25, 26: "Whom God hath set forth to be a propitiation, through faith in his blood, *to declare his righteousness. To declare, I say, at this time, his righteousness*: that he might be just, and the justifier of him that believeth in Jesus." Ephesians 2:4-7: "But God, who is rich in mercy, &c. *That he might show the exceeding riches of his grace*, in his kindness towards us through Jesus Christ." Chapter 3:8, 9, 10: "To preach among the Gentiles the unsearchable riches of Christ, and to make all men see, what is the fellowship of that mystery which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ: *To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.*" Psalm 22:21, 22: "Save me from the lion's mouth. *I will declare thy name unto my brethren*; in the midst of the congregation will I praise thee." (Compared with Heb. 2:12 ["I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee"] and John 17:26 ["I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them"])
Isaiah 64:4: "O that thou wouldest rend the heavens *to make thy name known to thine adversaries.*"

[216] And it is pronounced to be the end of the great, *actual salvation*, which should follow Christ's purchase of salvation, both among Jews and Gentiles. Isaiah 49:22, 23: "I will lift up my hand to the Gentiles, and they shall bring thy sons in their arms and kings shall be thy nursing-fathers *and thou shalt know that I am the Lord.*"⁷⁶

[217] This appears to be the end of God's *common providence*, Job 37:6, 7. "For he saith to the snow, Be thou on the earth. Likewise to the small rain, and to the great rain of his strength. He

⁷⁶ Edwards's own footnote: See also Ezekiel 16:62 and 29:21 and 34:27 and 36:38 and 39:28, 29; Joel 3:17.

sealeth up the hand of every man, that all men may know his work.” And of the *day of judgment*, that grand consummation of God’s moral government of the world, and the day for bringing all things to their designed ultimate issue. It is called, “The day of the revelation of the righteous judgment of God,” Romans 2:5.

[218] And the *declaration*, or openly manifesting of God’s excellency, is spoken of as the actual, happy consequence and effect of the work of creation. Psalm 19:1, &c. “The heavens declare the glory of God, and the firmament showeth his handy-work. Day unto day uttereth speech, night unto night showeth knowledge. In them hath he placed a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his race,” &c.

[PART THREE OF SECTION FOUR]

[God’s praise is the ultimate end of creation]

[219] In like manner, there are many Scriptures that speak of God’s PRAISE, in many of the aforementioned respects, just in the same manner as of his *name* and *glory*.

[220] This is spoken of as the end of the very *being* of God’s people, in the same manner as before, Jeremiah 13:11. “For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD: that they might be unto me for a name, *and for a praise*, and a glory.”

[221] It is spoken of as the end of the *moral world*. Matthew 21:16: “Out of the mouth of babes and sucklings *hast thou perfected praise*.” That is, so hast thou in thy sovereignty and wisdom ordered it, that thou shouldest obtain the *great end* for which intelligent creatures are made, more especially from some of them that are in themselves weak, inferior, and more insufficient. (Compare Ps. 8:1, 2.)

[222] And the same thing that was observed before concerning the making known God’s excellency, may also be observed concerning *God’s praise*. That it is made use of as an argument in deprecating a state of destruction; that in such a state, this end cannot be answered in such a manner as seems to imply its being an ultimate end, for which God had made man, Psalm 88:10. “Shall the

dead arise and *praise thee*? Shall thy loving-kindness be declared in the grave? Shall thy wonders be known in the dark?” Psalm 30:9: “What profit is there in my blood? When I go down to the pit, *shall the dust praise thee*? Shall it declare thy truth? Psalm 115:17, 18: “The dead *praise not the LORD*, neither any that go down into silence: but we will *bless the LORD*, from this time forth and for evermore. *Praise ye the LORD.*” ⁷⁷ Isaiah 38:18, 19: “For the grave *cannot praise thee*, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, *he shall praise thee.*” And God’s praise is spoken of as the end of the *virtue* of God’s people, in like manner as his glory. Philippians 1:11: “Being filled with the fruits of righteousness, which are by Jesus Christ *to the praise and glory of God.*”

[223] God’s praise is the end of the *work of redemption*. In Ephesians 1, where that work in its various parts is particularly insisted on and set forth in its exceeding glory, this is mentioned from time to time as the great end of all, that it should be “*to the praise of his glory*,” as in verse 6, 12, 14. By which we may doubtless understand much the same thing with what in Philippians 1:11 is expressed, “*his praise and glory.*” Agreeably to this, Jacob’s fourth son, from whom the great Redeemer was to proceed by the special direction of God’s providence, was called PRAISE.⁷⁸ This happy consequence, and glorious end of that great redemption, Messiah, one of his posterity, was to work out.

[224] In the Old Testament this praise is spoken of as the end of the forgiveness of God’s people and their salvation, in the same manner as God’s name and glory, Isaiah 48:9, 10, 11. “For my name’s sake will I defer mine anger, and for my *praise* will I refrain for thee, that I cut thee not off. Behold I have refined thee for mine own sake, even for mine own sake will I do it; for how should my name be polluted? and my glory will I not give to another.” Jeremiah 33:8, 9: “And I will cleanse them from all their iniquity—and I will pardon all their iniquities. And it shall be to me a name of joy, a *praise* and an honor.”

⁷⁷ See footnote 72 for an explanation of how the Psalms see death and resurrection and praise.

⁷⁸ “Judah” means “praised,” as it is taken from the Hebrew word *yadah*. See Genesis 29:35—“And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah.”

[225] And that the *holy* part of the moral world express desires of this, and delight in it, as the end which holy principles in them tend to reach after and rest in, in their highest exercises—just in the same manner as the glory of God, is abundantly manifest. It would be endless to enumerate particular places wherein this appears; wherein the saints declare this, by expressing their earnest desires of God’s praise; calling on all nations and all beings in heaven and earth to praise him; in a rapturous manner calling on one another, crying, “Hallelujah; praise ye the Lord, praise him for ever.” Expressing their resolutions to praise him as long as they live through all generations, and for ever; declaring how good, how pleasant and comely the *praise* of God is, &c. And it is manifest that God’s *praise* is the desirable and glorious consequence and effect of all the works of creation by such places as these. Psalm 145:5-10 and 148 throughout, and 103:19-22.

SECTION FIVE

*PLACES OF SCRIPTURE FROM WHENCE IT MAY BE ARGUED
THAT COMMUNICATION OF GOOD TO THE CREATURE
WAS ONE THING WHICH GOD HAD IN VIEW
AS AN ULTIMATE END OF THE CREATION OF THE WORLD*

[PART ONE OF SECTION FIVE]

*[Doing good to his creatures is pleasing to God in itself,
while doing harm is pleasing only in relation to something else]*

[226] According to the Scripture, *communicating good* to the creatures is what is *in itself* pleasing to God. And this is not merely subordinately agreeable, and esteemed valuable on account of its *relation* to a further end, as it is in executing justice in punishing the sins of men;⁷⁹ but what God is inclined to on its own account,

⁷⁹ Thus there is, in Edwards’s view, an asymmetry between damnation and salvation. They are both the works of God, and indeed, in some sense God approves and even delights in both salvation (Jer. 32:40-41; Zeph. 3:17; Eph. 2:7) and damnation (Deut. 28:63; Ps. 135:6-11). Nevertheless God does *not* delight in them both *in the same way*. He says that executing judgment is agreeable to God “on account of its relation to a further end,” but communicating good to a creature is agreeable to God “in itself.” For my Biblical reflections on how the death of the wicked can be agreeable in any sense to God, when he says in Ezekiel 18:32 that he does not have pleasure in him that dies, see John Piper, *The Pleasures of God: Meditations on God’s Delight in Being God* (Sisters, OR: Multnomah Press, 1991), pp. 61-69.

and what he delights in simply and ultimately. For though God is sometimes in Scripture spoken of as taking pleasure in punishing men's sins—Deuteronomy 28:63: "The Lord will rejoice over you, to destroy you;" Ezekiel 5:13: "Then shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted"—yet God is often spoken of as exercising goodness and showing mercy with delight, in a manner quite different and opposite to that of his executing wrath. For the latter is spoken of as what God proceeds to with backwardness and reluctance; the misery of the creature being not agreeable to him *on its own account*.

[227] [But now, on the contrary, he speaks of mercy not in this reluctant way but as the thing he delights to do in itself.] Nehemiah 9:17: "Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness." Psalm 103:8: "The LORD is merciful and gracious, slow to anger, and plenteous in mercy." Psalm 145:8: "The LORD is gracious and full of compassion, slow to anger, and of great mercy." We have again almost the same words, Jonah 4:2; Micah 7:18: "Who is a God like unto thee, that pardoneth iniquity, &c. He retaineth not his anger for ever, because he delighteth in mercy." Ezekiel 18:32: "I have no pleasure in the death of him that dieth, saith the LORD God; wherefore turn yourselves, and live ye." Lamentation 3:33: "He doth not afflict willingly, nor grieve the children of men." Ezekiel 33:11: "As I live, saith the LORD God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel!" 2 Peter 3:9: "Not willing that any should perish, but that all should come to repentance."⁸⁰

⁸⁰ In Miscellany #461, Edwards uses these same texts to argue that "if God delights in the creatures' participation of his happiness for its own sake, then it is evident that the communication of good is not merely a subordinate end, but must be allowed the place of an ultimate end. . . . But 'tis evident that God delights in goodness for its own sake, by such places as [Lam. 3:33; Ezek. 18:23, 32; 33:11; Mic. 7:18]. . . . Such passages of Scripture show that God delighteth in the creatures' happiness in a sense that he doth not in their misery. 'Tis true that God delights in justice for its own sake, as well as in goodness; but it will by no means follow from thence, that he delights in the creatures' misery for its own sake as well as [in their] happiness" (Jonathan Edwards, *The Miscellanies*, ed. by Thomas Schafer, p. 502). Note that the good that God dispenses to his creatures as an end in itself is a "participation" in his own happiness. In other words, the good that creatures receive is the goodness of God in exhibition. Thus, making the good of the creature an ultimate end of creation is not contrary to saying that the glory of God is the ultimate end of creation, since doing good to creatures *in this way* is part of the glorification of God.

[PART TWO OF SECTION FIVE]

*[God delights in the saving work of Christ
as an ultimate end of creation]*

[228] The work of *redemption* wrought out by Jesus Christ is spoken of in such a manner as, being from the grace and love of God to men, does not well consist with his seeking a communication of good to them, *only subordinatedly*. Such expressions as that in John 3:16 carry another idea. “God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” And 1 John 4:9, 10: “In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” So Ephesians 2:4: “But God who is rich in mercy, for his great love wherewith he loved us,” &c. But if indeed this was only from a regard to a *further* end, entirely diverse from our good,⁸¹ then all the love is truly terminated in that, its ultimate object, and *therein* is his love manifested, strictly and properly speaking, and not in that he *loved* us or exercised such high regard towards us. For if our good be not at all regarded ultimately, but only subordinatedly, then our good or interest is, in itself considered, *nothing* in God’s regard.⁸²

[229] The Scripture everywhere represents it, as though the great things Christ did and suffered were in the most *direct* and proper sense from exceeding *love to us*. Thus the apostle Paul represents the matter, Galatians 2:20: “Who loved me, and gave himself for me.” Ephesians 5:25: “Husbands, love your wives, even as Christ loved the church, and gave himself for it.” And Christ himself, John 17:19: “For their sakes I sanctify myself.” And the Scripture represents Christ as resting in the salvation and glory of his people, when obtained as in what he *ultimately* sought, as having therein reached the goal, obtained the prize he aimed at, enjoy-

⁸¹ The good of the creature, however, is *not* “entirely diverse from” the glory of God. See footnotes 64 and 69. Therefore God’s loving us and his loving himself and his own glory are not contrary or alternatives.

⁸² In the Yale edition of Edwards’s *Works* (vol. 8, *Ethical Writings*, p. 505) this sentence continues, “. . . or love: God’s respect is all terminated upon, and swallowed up in something diverse, which is the end, and not in the means.”

ing the travail of his soul in which he is satisfied, as the recompense of his labors and extreme agonies, Isaiah 53:10, 11. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities." He sees the travail of his soul, in seeing his seed, the children brought forth as the result of his travail. This implies that Christ has his delight, most truly and properly, in obtaining the salvation of his church, not merely as a means, but as what he rejoices and is satisfied in, *most directly* and properly.

[230] This is proved by those Scriptures which represent him as rejoicing in his obtaining this fruit of his labour and purchase, as the bridegroom, when he obtains his bride, Isaiah 62:5. "As the bridegroom rejoices over the bride, so shall thy God rejoice over thee." And how emphatical and strong to the purpose are the expressions in Zephaniah 3:17. "The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will rejoice over thee with singing." The same thing may be argued from Proverbs 8:30, 31. "Then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him: rejoicing in the habitable part of his earth, and my delights were with the sons of men." And from those places, that speak of the saints as God's portion, his jewels and peculiar treasure, these things are abundantly confirmed, John 12:23-32:

[And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and

will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. (KJV)]

But the particular consideration of what may be observed to the present purpose, in that passage of Scripture, may be referred to the next section.

[PART THREE OF SECTION FIVE]

[The motive of showing goodness and mercy to his people is spoken of in the same way as doing it for his name's sake]

[231] The communications of divine goodness, particularly forgiveness of sin, and salvation, are spoken of, from time to time, as being for God's *goodness*' sake and for his *mercies*' sake, just in the same manner as they are spoken of as being for God's *name's* sake, in the places observed before. Psalm 25:7: "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me, *for thy goodness' sake*, O LORD." In the 11th verse, the psalmist says, "For thy name's sake, O LORD, pardon mine iniquity." Nehemiah 9:31: "Nevertheless, *for thy great mercies' sake*, thou hast not utterly consumed them, nor forsaken them; for thou art a gracious and a merciful God." Psalm 6:4: "Return, O LORD, deliver my soul: O save me *for thy mercies' sake*." Psalm 31:16: "Make thy face to shine upon thy servant: save me *for thy mercies' sake*." Psalm 44:26: "Arise for our help; redeem us *for thy mercies' sake*." And here it may be observed, after what a remarkable manner God speaks of his love to the children of Israel in the wilderness, as though his love were for love's sake, and his goodness were its own end and motive. Deuteronomy 8:7, 8: "The LORD did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people: *but because the LORD loved you.*"

[PART FOUR OF SECTION FIVE]

*[The entire government of the universe by Christ
is for the good of God's people]*

[232] That the government of the world in all its parts is *for the good* of such as are to be the eternal subjects of God's goodness is *implied* in what the Scripture teaches us of Christ being set at God's right hand, made king of angels and men; set at the head of the universe, having all power given him in heaven and earth, *to that end* that he may promote their *happiness*; being made head over all things to the church, and having the government of the whole creation for their good.⁸³ Christ mentions it, Mark 2:28, as the *reason* why the Son of man is made Lord of the Sabbath, because "the Sabbath was made for man." And if so, we may in like manner argue that *all things* were made for man, because the Son of man is made *Lord of all things*.

[PART FIVE OF SECTION FIVE]

*[All the wheels of providence turn
for the sake of saving the people of God]*

[233] That God uses the whole creation, in his government of it, for the good of his people, is most elegantly represented in Deuteronomy 33:26. "There is none like unto the God of Jeshurun,⁸⁴ who rideth upon the heaven." The whole universe is a machine or chariot which God hath made for his own use, as is represented in Ezekiel's vision. God's seat is heaven, where he sits and governs, Ezekiel 1:22, 26-28. The inferior part of the creation, this visible universe, subject to such continual changes and revolutions, are the wheels of the chariot. God's providence, in the constant revolutions, alterations, and successive events, is represented by the motion of the wheels of the chariot, by the Spirit of him who sits on his throne on the heavens or above the firmament. Moses tells us for whose sake it is that God moves the wheels of this chariot or rides in it, sitting in his heavenly

⁸³ Edwards's own footnote: Ephesians 1:20-23; John 17:2; Matthew 11:27 and 28:18, 19; John 3:35.

⁸⁴ "The upright one" (the Greek Old Testament has "the beloved one"). A poetic name for the people of Israel found in Deut. 32:15; 33:5, 26; Is. 44:2.

seat, and to what end he is making his progress or goes his appointed journey in it, *viz. the salvation of his people*.

[PART SIX OF SECTION FIVE]

*[God's judgment on the wicked
serves the final happiness of God's people]*

[234] God's *judgments* on the wicked in this world and also their eternal damnation in the world to come are spoken of as being for the *happiness of God's people*. So are his judgments on them in this world. Isaiah 43:3, 4. "For I am the Lord thy God, the Holy One of Israel, thy Saviour. I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou hast been precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life." So the works of God's vindictive justice and wrath are spoken of as works of mercy to his people, Psalm 136:10, 15, 17-20 ["To him that smote Egypt in their firstborn: for his mercy endureth for ever. . . . But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever. . . . To him which smote great kings: for his mercy endureth for ever: And slew famous kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth for ever: And Og the king of Bashan: for his mercy endureth for ever"].

[235] And so is their eternal damnation in another world. Romans 9:22, 23: "What if God, willing to show his wrath and make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." Here it is evident the last verse comes in, in connection with the foregoing, as giving *another* reason of the destruction of the wicked, *viz. showing the riches of his glory on the vessels of mercy: higher degrees* of their glory and happiness, in a relish of their own enjoyments, and a greater sense of their value and of God's free grace in bestowing them.⁸⁵

⁸⁵ Edwards wrote in Miscellany # 279 (ed. by Thomas Schafer, p. 379), "I am convinced that hell torments will be eternal from one great good the wisdom of God proposes by them, which is by the sight of them to exalt the happiness, the love, and joyful thanksgivings of the angels and men that are saved; which it tends exceedingly to do. I am ready to think that beholding the sight of the great miseries of those of their species that are damned will double the ardor of their love, and the fullness of the joy of the elect angels and men. It will do it many ways. The

[PART SEVEN OF SECTION FIVE]

*[All creation belongs to the people of God
and so exists for their good]*

[236] It seems to argue that God's goodness to them who are to be the eternal subjects of his goodness is the end of the creation, since the whole creation, in all its parts, is spoken of as *THEIRS*. 1 Corinthians 3:22, 23: "*All things are yours*, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, *all are yours*." The terms are very universal, and both works of creation and providence are mentioned, and it is manifestly the design of the apostle to be understood of every work of God whatsoever. Now, how can we understand this any otherwise than that all things are for their benefit, and that God made and uses all for their good?

[PART EIGHT OF SECTION FIVE]

[All the works of providence are mercy for the people of God]

[237] All God's works, both of creation and providence, are represented as works of *goodness* or *mercy* to his people; as in the 136th Psalm. His wonderful works *in general*, verse 4: "To him who alone doth great wonders; for his mercy endureth for ever." The works of *creation* in all its parts, verses 5-9: "To him that by wisdom made the heavens; for his mercy endureth for ever. To him that stretched out the earth above the waters; for his mercy endureth for ever. To him that made great lights; for his mercy

sight of the wonderful power, the great and dreadful majesty and authority and the awful justice and holiness of God manifested in their punishment, will make them prize his favor and love exceedingly the more; and will excite a most exquisite love and thankfulness to him, that he chose them out from the rest to make them thus happy, that God did not make them such vessels of wrath, according to Romans 9:22-23." In addition, Edwards preached several messages on Revelation 18:20 ["Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her"] under the title "The End of the Wicked Contemplated by the Righteous: The Torments of the Wicked in Hell No Occasion of Grief to the Saints in Heaven," in: *The Works of Jonathan Edwards*, vol. 2 (Edinburgh: Banner of Truth Trust, 1974), pp. 207-212. His answer to the question why we are called on to love our enemies if we will not grieve over their destruction is: "[In hell] wicked men will be no longer capable subjects of mercy. The saints will know that it is the will of God [that] the wicked should be miserable to all eternity. It will therefore cease to be their duty any more to seek their salvation, or to be concerned about their misery. On the other hand, it will be their duty to rejoice in the will and glory of God. It is not our duty to be sorry that God hath executed just vengeance on the devils, concerning whom the will of God in their eternal state is already known to us" (p. 210).

endureth for ever. The sun to rule by day; for his mercy endureth for ever. The moon and stars to rule by night; for his mercy endureth for ever.” And God’s works of *providence* in the following part of the Psalm.

[PART NINE OF SECTION FIVE]

[The kingdom of God is prepared for the people of God]

[238] That expression in the blessed sentence pronounced on the righteous at the day of judgment, Matthew 25:34: “Inherit the kingdom *prepared for you* from the foundation of the world,” seems to hold forth thus much, that the fruits of God’s goodness to them was his end in creating the world and in his providential disposals; that God in all his works, in laying the foundation of the world and ever since the foundation of it, had been preparing this kingdom and glory for them.

[PART TEN OF SECTION FIVE]

*[The ultimate end of virtue among men
is that they do each other good]*

[239] Agreeable to this, the *good of men* is spoken of as an ultimate end of the *virtue of the moral* world, Romans 13:8, 9, 10. “He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, &c. And if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself. *Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.*” Galatians 5:14: “All the law is fulfilled in one word, even in this, *Thou shalt love thy neighbor as thyself.*” James 2:8: “If ye fulfill the royal law, according to the Scripture, *Thou shalt love thy neighbor as thyself*, thou shalt do well.”

[240] If the *good of the creature* be one end of God in all he does, and in all he requires moral agents to do; an end by which they should regulate all their conduct; these things may be easily explained; but otherwise, it seems difficult to be accounted for, that the Holy Ghost should thus express himself. The Scripture represents it to be the spirit of all true saints, to prefer the welfare of

God's people to their chief joy.⁸⁶ This was the spirit of Moses and the *prophets* of old: the good of God's church was an end by which they regulated all their conduct. And so it was with the *apostles*. 2 Corinthians 4:15: "For all things are *for your sakes*." 2 Timothy 2:10: "I endured all things *for the elect's sake*, that they may also obtain the salvation which is in Christ Jesus, with eternal glory." And the Scriptures represent it, as though every Christian should, in all he does, be employed for the good of the church, as each particular member is employed for the good of the body: Romans 12:4, 5, &c.; Ephesians 4:15, 16; 1 Corinthians 12:12, 25, &c. To this end, the Scripture teaches us, the angels are continually employed, Hebrews 1:14.

SECTION SIX

WHEREIN IS CONSIDERED WHAT IS MEANT BY THE GLORY OF
GOD AND THE NAME OF GOD IN SCRIPTURE, WHEN SPOKEN OF
AS GOD'S END IN HIS WORKS

[241] Having thus considered what are spoken of in the Holy Scriptures as the *ends* which God had *ultimately* in view in the creation of the world, I now proceed particularly to inquire what they are, and how the terms are to be understood.

⁸⁶ Taken in isolation, this comment could lead us to think that Edwards meant that the "chief joy" of the virtuous and "the welfare of God's people" could really be at odds—as though we would have to choose between them. But this is emphatically not what he believes. He speaks sometimes with self-love in view which finds happiness in private, selfish pleasures, and sometimes with self-love which finds happiness in the welfare of others. The latter is not bad. For example in his sermon on 1 Corinthians 13:5 ["Love seeks not its own"], he says, "A man's love to his own happiness may be inordinate in placing that happiness in things which are confined to himself. In this respect the error is not so much in the degree of his love to himself as it is in the channel in which it flows. It is not in that degree in which he loves his own happiness, but in the placing his happiness. In this the man is limited and confined. Some, although they love their own happiness, do not place their happiness in their own confined good, or in that good which is limited to themselves, but more in the common good, in that which is the good of others as well as their own, in good to be enjoyed *in* others and to be enjoyed *by* others. A man's love of his own happiness when it runs in this channel is not what is called selfishness, but is quite opposite to it. But there are others who, in their love to their own happiness, place their happiness in good things which are confined and limited to themselves exclusive of others. And this is selfishness. This is the thing most directly intended by that self-love which the Scripture condemns. When it is said that charity seeketh not her own, we are to understand it of her own private good, good limited to herself" (Jonathan Edwards, *Charity and Its Fruits*, in: *Ethical Writings*, ed. by Paul Ramsey, p. 257-258). This would be confirmed by Biblical passages like 1 Thessalonians 2:19, "For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming?" (NASB). Psalm 16:3, "As for the saints who are in the earth, they are the majestic ones in whom is all my delight" (NASB). See footnotes 64 and 69.

[PART ONE OF SECTION SIX]

[What is meant in Scripture by the glory of God?]

[242] Let us begin with the phrase, the GLORY OF GOD—and here I might observe, that it is sometimes used to signify the second person in the Trinity; but it is not necessary, at this time, to prove it from particular passages of Scripture. Omitting this, I proceed to observe some things concerning the Hebrew word *kabod*,⁸⁷ which is most commonly used in the Old Testament where we have the word *glory* in the English Bible. The root it comes from, is either the verb, *kabad* which signifies *to be heavy*, or make heavy, or from the adjective *kaved*, which signifies *heavy* or weighty. These, as seems pretty manifest, are the primary signification of these words, though they have also other meanings, which seem to be derivative. The noun *kavod* signifies *gravity*, heaviness, *greatness*, and abundance. Of very many places it will be sufficient to specify a few: Proverbs 27:3; 2 Samuel 14:26; 1 Kings 12:11; Psalm 38:4; Isaiah 30:27. And as the weight of bodies arises from two things, *density* and *magnitude*; so we find the word used to signify *dense*, Exodus 19:16 (*'anan kaved*, *nubes gravis*, Vulgate: *densissima*) *a dense cloud*; and is very often used for *great*: Isaiah 32:2; Genesis 5:9; 1 Kings 10:2; 2 Kings 6:14 and 18:17; Isaiah 36:2 &c.

[243] The Hebrew word *kabod*, which is commonly translated *glory*, is used in such a manner as might be expected from this signification of the words from whence it comes. Sometimes it is used to signify what is *internal*, *inherent*, or in the *possession* of the person: and sometimes for *emanation*, *exhibition*, or *communication* of this internal glory: and sometimes for the *knowledge*, or *sense* of these, in those to whom the exhibition or communication is made; or an *expression* of this knowledge, sense, or effect. And here I would note that, agreeable to the use of this word in the Old Testament, is the Greek word *doxa* in the New. For as the word *kabod* is generally translated by the just mentioned Greek word *doxa* in the Septuagint; so it is apparent, that this word is designed to be used to signify the *same thing* in the New Testament with the

⁸⁷ I follow the Yale critical edition's (*Ethical Writings*, pp. 512 ff.) transliterations in the following Hebrew and Greek words rather than using the actual Hebrew and Greek letters which are in the Banner of Truth edition.

other in the Old. This might be abundantly proved, by comparing particular places of the Old Testament; but probably it will not be denied. I therefore proceed particularly to consider these words, with regard to their use in Scripture, in each of the fore-mentioned ways.

[DEFINITION ONE]

[Glory denotes what is internal]

A person's internal excellence or greatness is referred to as his glory

[244] The word *glory* denotes sometimes what is *internal*. When the word is used to signify what is within, or in the possession of the subject, it very commonly signifies *excellency*, dignity, or worthiness of regard. This, according to the Hebrew *idiom*, is, as it were, the *weight* of a thing, as that by which it is heavy; as to be *light* is to be worthless, without value, contemptible. Numbers 21:5: "This *light* bread." 1 Samuel 18:23: "Seemeth it a *light* thing." Judges 9:4: "*Light* persons," *i.e.* worthless, vain, vile persons. So Zephaniah 3:4. To set *light* by is to despise, 2 Samuel 19:43. Belshazzar's vileness in the sight of God, is represented by his being *Tekel*, weighed in the balances and found *light*,⁸⁸ Daniel 5:27. And as the weight of a thing arises from its *magnitude*, and its specific gravity conjunctly; so the word *glory* is very commonly used to signify the *excellency* of a person or a thing, as consisting either in *greatness*, or in *beauty*, or in both conjunctly; as will abundantly appear by considering the places referred to in the margin.⁸⁹

Great possessions are sometimes called a person's glory

[245] Sometimes that internal, great and excellent good, which is called glory, is rather in *possession*, than inherent. Any one may

⁸⁸ *Tekel* by itself does not mean "light, but rather "weighed." Edwards is making his point from the reality of the scales and the lightness of the king in the balances which implies his lack of excellence in God's sight.

⁸⁹ Edwards's own footnote: Exodus 16:7 and 28:2, 40 and 3:8; Numbers 16:9; Deuteronomy 5:24 and 28:58; 2 Samuel 6:20; 1 Chronicles 16:24; Esther 1:4; Job 29:20; Psalm 19:1 and 45:13 and 63:3 and 66:3 and 67:6 and 87:3 and 102:16 and 145:5, 12, 13; Isaiah 4:2 and 10:18 and 16:40 and 35:21 and 40:5 and 60:13 and 62:2; Ezekiel 31:18; Habakkuk 2:14; Haggai 2:3, 9; Matthew 6:29 and 16:27; 24:30; Luke 9:31, 32; John 1:14 and 2:11 and 11:40; Romans 6:4; 1 Corinthians 2:8 and 15:40; 2 Corinthians 3:10; Ephesians 3:21; Colossians 1:11; 2 Thessalonians 1:9; Titus 2:13; 1 Peter 1:24; 2 Peter 1:17.

be called *heavy*, that possesses an abundance; and he that is empty and destitute, may be called *light*. Thus we find riches are sometimes called *glory*. Genesis 31:1: "And of that which was our fathers' hath he gotten *all this glory*." Esther 5:11: "Haman told them of the *glory of his riches*." Psalm 49:16, 17: "Be not afraid when one is made rich, when the *glory of his house* is increased. For when he dieth, he shall carry nothing away, his *glory* shall not descend after him." Nahum 2:9: "Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and *glory* out of the pleasant furniture."

[246] And it is often put for a great height of prosperity, and fullness of good in general. Genesis 45:13: "You shall tell my father of *all my glory* in Egypt." Job 19:9: "He hath stripped me of *my glory*." Isaiah 10:3: "Where will you leave your *glory*." Verse 16: "Therefore shall the LORD of hosts send among his fat ones leanness, and under his *glory* shall he kindle a burning, like the burning of a fire." Isaiah 17:3, 4: "The kingdom shall cease from Damascus, and the remnant of Syria; they shall be as the *glory* of the children of Israel. And in that day, it shall come to pass, that the *glory* of Jacob shall be made thin, and the fatness of his flesh shall be made lean." Isaiah 21:16: "And all the *glory* of Kedar shall fail." Isaiah 61:6: "Ye shall eat the riches of the Gentiles, and in their *glory* shall ye boast yourselves." Chapter 66:11, 12: "That ye may milk out, and be delighted with the abundance of her *glory*. I will extend peace to her, like a river, and the *glory* of the Gentiles like a flowing stream." Hosea 9:11: "As for Ephraim, their *glory* shall fly away as a bird." Matthew 4:8: "Showeth him all the kingdoms of the world, and the *glory* of them." Luke 24:26: "Ought not Christ to have suffered these things, and to enter into his *glory*?" John 17:22: "And the *glory* which thou gavest me, have I given them." Romans 5:2: "And rejoice in hope of the *glory* of God." Chapter 8:18: "The sufferings of this present time, are not worthy to be compared with the *glory* which shall be revealed in us." (See also chapter 2:7, 10 and 3:23 and 9:23). 1 Corinthians 2:7: "The hidden wisdom which God ordained before the world, unto our *glory*." 2 Corinthians 4:17: "Worketh out for us a far more exceeding and eternal weight of *glory*." Ephesians 1:18: "And what the riches of the

glory of his inheritance in the saints.” 1 Peter 4:13: “But rejoice, inasmuch as ye are made partakers of Christ’s sufferings; that when his *glory* shall be revealed, ye may be glad also with exceeding joy.” Chapter 1:8: “Ye rejoice, with joy unspeakable and full of *glory*.”⁹⁰

[DEFINITION TWO]

[Glory expresses exhibition or emanation]

*Glory is also the outshining
of the internal greatness or excellence*

[247] The word *glory* is used in Scripture often to express the *exhibition, emanation, or communication* of the internal glory. Hence it often signifies an effulgence, or shining brightness, by an emanation of beams of light. Thus the brightness of the sun and moon and stars is called their *glory*, in 1 Corinthians 15:41. But in particular, the word is very often thus used, when applied to God and Christ, as in Ezekiel 1:28. “As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the *glory* of the LORD.” And chapter 10:4: “Then the *glory* of the Lord went up from the cherub, and stood over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the LORD’s *glory*.” Isaiah 6:1, 2, 3: “I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim. And one cried to another and said, Holy, holy, holy is the LORD of hosts, the whole earth is full of his *glory*.” Compared with John 12:41: “These things said Esaias,⁹¹ when he saw his *glory* and spake of him.” Ezekiel 43:2: “And behold the *glory* of the God of Israel came from the way of the east. And the earth *shined* with his *glory*.” Isaiah 24:23: “Then the moon shall be confounded, and the sun ashamed, when the LORD of

⁹⁰ Edwards’s own footnote: See also Colossians 1:27 and 3:4; 1 Thessalonians 2:12; 2 Thessalonians 2:14; 1 Timothy 3:16; 2 Timothy 2:10; Hebrews 2:10; 1 Peter 1:11,21 and 5:10; 2 Peter 1:3; Revelation 21:24, 26; Psalm 73:24 and 149:5; Isaiah 6:10.

⁹¹ Esaias = Isaiah.

hosts shall reign in mount Zion, and in Jerusalem, and before his ancients *gloriously*.” Isaiah 60:1, 2: “Arise, shine, for thy light is come, and the *glory* of the LORD is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his *glory* shall be seen upon thee.” Together with verse 19: “The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy *glory*.”

[248] Luke 2:9: “The *glory* of the Lord shone round about them.” Acts 22:11: “And when I could not see for the glory of that *light*.” In 2 Corinthians 3:7: The shining of Moses’s face is called *the glory of his countenance*. And to this Christ’s glory is compared, verse 18: “But we all with open face, beholding as in a glass the *glory* of the Lord, are changed into the same image, *from glory to glory*.” And so chapter 4:4: “Lest the light of the *glorious* gospel of Christ, who is the image of God, should shine unto them.” Verse 6: “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the *glory* of God in the face of Jesus Christ.” Hebrews 1:3: “Who is the *brightness* of his *glory*.” The apostle Peter, speaking of that emanation of exceeding brightness, from the bright cloud that overshadowed the disciples in the mount of transfiguration, and of the shining of Christ’s face at that time, says, 2 Peter 1:17: “For he received from God the Father honor and *glory*, when there came such a voice to him from the *excellent glory*, This is my beloved Son, in whom I am well pleased.” Revelation 18:1: “Another angel came down from heaven, having great power, *and the earth was lightened with his glory*.” Revelation 21:11: “Having the *glory* of God, and her *light* was like unto a stone most precious, like a jasper stone, clear as crystal.” Verse 23: “And the city had no need of the sun nor of the moon to shine in it; for the *glory* of God did lighten it.” See the word for a *visible effulgence* or emanation of light in the places to be seen in the margin.⁹²

⁹² Edwards’s own footnote: Exodus 16:12 and 24:16, 17, 23 and 40:34, 35; Leviticus 9:6, 23; Numbers 14:10 and 16:19; 1 Kings 8:11; 2 Chronicles 5:14 and 7:1, 2, 3; Isaiah 58:8; Ezekiel 3:23 and 8:4 and 9:3 and 10:18, 19 and 11:22, 23 and 43:4, 5 and 44:4; Acts 7:55; Revelation 15:8.

Glory sometimes refers to God's fullness of goodness and grace

[249] The word *glory*, as applied to God or Christ, sometimes evidently signifies the *communications* of God's *fullness*, and means much the same thing with God's abundant goodness and grace. So Ephesians 3:16: "That he would grant you, *according to the riches of his glory*, to be strengthened with might by his Spirit in the inner man." The expression, "According to the riches of his glory," is apparently equivalent to that in the same epistle, chapter 1:7: "According to the riches of his grace." And chapter 2:7: "The exceeding riches of his grace in his kindness towards us, through Christ Jesus." In like manner is the word *glory* used in Philippians 4:19, "But my God shall supply all your need, according to his *riches in glory*, by Christ Jesus." And Romans 9:23: "And that he might make known the *riches of his glory*, on the vessels of his mercy." In this and the foregoing verse, the apostle speaks of God's making known two things, his *great wrath*, and his *rich grace*. The former on the vessels of wrath, verse 22. The latter, which he calls *the riches of his glory*, on the vessels of mercy, verse 23. So when Moses says, "I beseech thee show me thy *glory*;" God granting his request, makes answer, "I will make all my *goodness* to pass before thee." Exodus 33:18, 19.⁹³

[250] What we find in John 12:23-32 is worthy of particular notice in this place. The words and behavior of Christ, of which we have here an account, argue two things.

[251] That the happiness and salvation of men, was an end that Christ ultimately aimed at in his labors and sufferings. The very same things which were observed before, (chapter second, section third,) concerning God's *glory*, are in the same manner observable, concerning the salvation of men. Christ, in the near approach of the most extreme difficulties which attended his undertaking,

⁹³ Edwards's own footnote: Dr. Goodwin observes (Vol. I of his works, part 2d, page 166) that riches of grace are called *riches of glory* in Scripture. "The Scripture," says he, "speaks of riches of glory in Eph. 3:6. *That he would grant you according to the riches of his glory*; yet eminently *mercy* is there intended: for it is that which God bestows, and which the apostle there prayeth for. And he calls his *mercy* there his *glory*, as elsewhere he doth, as being the most eminent excellency in God. That in Rom. 9:22, 23. compared, is observable. In the 22d verse where the apostle speaks of God's making known the power of his wrath, saith he, *God willing to show his wrath, and make his power known*. But in verse 23d, when he comes to speak of mercy, he saith, *That he might make known the riches of his glory on the vessels of mercy*." [The reference is from *The Works of Thomas Goodwin* (London, 1681), vol. I. Pt. II, p. 166, from his sermon on Eph. 2:4-6.]

comforts himself in a certain prospect of obtaining the *glory of God*, as his great end. And at the same time, and exactly in the same manner, is the *salvation of men* mentioned, as the end of these great labors and sufferings, which satisfied his soul in the prospect of undergoing them. (Compare the 23rd and 24th verses; and also the 28th and 29th verses; verses 31 and 32.)

[252] The glory of God, and the emanations and fruits of his grace in man's salvation, are so spoken of by Christ on this occasion in just the same manner, that it would be quite unnatural to understand him as speaking of two distinct things. Such is the connection, that what he says of the latter, must most naturally be understood as exegetical [i.e., explanatory] of the former. He first speaks of his *own glory*, and *the glory of his Father*, as the great end that should be obtained by what he was about to suffer; and then explains and amplifies this, in what he expresses of the *salvation of men* that shall be obtained by it. Thus, in the 23rd verse, he says, "The hour is come that the Son of man should be glorified." And in what next follows, he evidently shows how he was to be glorified, or wherein his glory consisted: "Verily, verily, I say unto you, except a corn of wheat fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit." As *much fruit* is the *glory* of the seed, so is the multitude of redeemed ones, which should spring from his death, his glory.⁹⁴ So concerning the glory of his Father, in the 27th and following verses. "Now is my soul troubled, and what shall I say? Father, save me from this hour! But for this cause came I unto this hour. Father, *glorify thy name*. Then came there a voice from heaven, saying, *I have both glorified it, and will glorify it again*."

[253] In an assurance of this, which this voice declared, Christ was *greatly comforted*, and his soul even *exulted* under the view of his approaching sufferings. And what this glory was, in which Christ's soul was so comforted on this occasion, his own words plainly show. When the people said, it thundered; and others said, an angel spake to him; then Christ tells them what this voice meant, verses 30-32. "Jesus answered and said, This voice came

⁹⁴ Edwards's own footnote: Here may be remembered what was before observed of the church being so often spoken of as the glory and fullness of Christ.

not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.” By this behavior and these speeches of our Redeemer, it appears, that the expressions of *divine grace*, in the sanctification and happiness of the redeemed, are especially that *glory* of his, and his Father, which was the *joy that was set before him*, for which he endured the cross, and despised the shame [Heb. 12:1-2]: and that this glory especially was the end of the travail of his soul, in obtaining which end he was satisfied. (Is. 53:10, 11).

[254] This is agreeable to what has been just observed, of God’s glory being so often represented by an effulgence, or emanation, or communication of light, from a luminary or fountain of light. What can so naturally and aptly represent the emanation of the internal glory of God; or the flowing forth and abundant communication of that infinite fullness of good that is in God? Light is very often in Scripture put for comfort, joy, happiness, and for good in general.⁹⁵

[DEFINITION THREE]

[Glory implies the view or knowledge of excellency]

God’s glory is the honor accorded him by the creature

[255] Again, the word *glory*, as applied to God in Scripture, implies the *view* or *knowledge* of God’s excellency. The exhibition of glory is to the *view* of beholders. The manifestation of glory, the emanation or effulgence of brightness, has relation to the *eye*. Light or brightness is a quality that has relation to the *sense* of seeing; we see the luminary by its light. And *knowledge* is often expressed in Scripture by light. The word *glory* very often in Scripture signifies, or implies, *honor*, as any one may soon see by casting his eye on a concordance.⁹⁶ But *honor* implies the *knowledge* of the dig-

⁹⁵ Edwards’s own footnote: Isaiah 6:3—“Holy, holy, holy is the LORD of hosts, the whole earth is full of his *glory*.” In the original, His glory is the fullness of the whole earth: which signifies much more than the words of the translation. God’s glory, consisting especially in his holiness, is that, in the sight or communications of which man’s fullness, i.e. his holiness and happiness, consists. By *God’s glory* here, there seems to be respect to those effulgent beams that filled their temple: these beams signifying God’s glory shining forth and communicated. This effulgence or communication, is the fullness of all intelligent creatures, who have no fullness of their own.

⁹⁶ Edwards’s own footnote: See particularly Hebrews 3:3.

nity and excellency of him who hath the honor; and this is often more especially signified by the word *glory*, when applied to God. Numbers 14:21: “But as truly as I live, all the earth shall be filled with the *glory* of the LORD,” *i.e.* all the inhabitants of the earth shall *see* the manifestations I will make of my perfect holiness and hatred of sin, and so of my infinite excellence. This appears by the context. So Ezekiel 39:21, 22, 23: “And I will set my *glory* among the heathen, and all the heathen *shall see* my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel *shall know* that I am the LORD their God. And the heathen *shall know* that the house of Israel went into captivity for their iniquity.” And it is manifest in many places, where we read of God glorifying himself, or of his being glorified, that one thing, directly intended, is *making known* his divine greatness and excellency.

[DEFINITION FOUR]

[*Glory implies praise*]

God’s glory is the praise he receives from his creatures

[256] Again, *glory*, as the word is used in Scripture, often signifies or implies *praise*. This appears from what was observed before, that *glory* very often signifies *honor*, which is much the same thing with *praise*, *viz.* high esteem and the expression of it in words and actions. And it is manifest that the words *glory* and *praise*, are often used as equivalent expressions in Scripture. Psalm 50:23: “Whoso offereth *praise*, *glorifieth* me.” Psalm 22:23: “Ye that fear the LORD, *praise* him; all ye seed of Israel, *glorify* him.” Isaiah 42:8: “My *glory* I will not give unto another, nor my *praise* to graven images.” Verse 12: “Let them give *glory* unto the LORD, and declare his *praise* in the islands.” Isaiah 48:9-11: “For my *name’s sake* will I defer mine anger; for my *praise* will I refrain for thee. For mine *own sake* will I do it; for I will not give my *glory* unto another.” Jeremiah 13:11: “That they might be unto me for a people, and for a *name*, and for a *praise*, and for a *glory*.” Ephesians 1:6: “To the *praise* of the *glory* of his grace.” Verse 12: “To the *praise* of his *glory*.” So verse 14. The phrase is apparently

equivalent to this, Philippians 1:11: “Which are by Jesus Christ unto the *praise* and *glory* of God.” 2 Corinthians 4:15: “That the abundant grace might, through the *thanksgiving* of many, redound to the *glory of God*.”

[257] It is manifest the *praise of God*, as the phrase is used in Scripture, implies the high *esteem* and love of the heart, exalting thoughts of God, and complacence [i.e., satisfaction, delight] in his excellence and perfection. This is manifest to every one acquainted with the Scripture. However, if any need satisfaction, they may, among innumerable other places which might be mentioned, turn to those in the margin.⁹⁷

[258] It also implies joy in God, or *rejoicing* in his perfections, as is manifest by Psalm 33:2. “*Rejoice* in the LORD, O ye righteous, for *praise* is comely for the upright.” Other passages to the same purpose, see in the margin.⁹⁸ How often do we read of *singing praise*! But *singing* is commonly an expression of *joy*. It is called, making a *joyful noise*.⁹⁹ And as it is often used, it implies *gratitude* or *love* to God for his benefits to us.¹⁰⁰

[PART TWO OF SECTION SIX]

[*What is meant in Scripture by the name of God?*]

[259] Having thus considered what is implied in the phrase, *the glory of God*, as we find it used in Scripture; I proceed to inquire what is meant by the NAME of God.

God's name and his glory often signify the same thing

[260] God's *name* and his *glory*, at least very often, signify the same thing in Scripture. As it has been observed concerning the glory of God, that it sometimes signifies the second person in the Trinity; the same might be shown of the *name* of God, if it were needful in this

⁹⁷ Edwards's own footnote: Psalm 145:1-12 and 34:1, 2, 3 and 44:8 and 21:14, 15 and 99:2, 3 and 107:21, 32 and 108:3, 4, 5 and 119:164 and 148:13 and 150:2; Revelation 19:1, 2, 3.

⁹⁸ Edwards's own footnote: Psalm 9:1, 2, 14 and 28:7 and 35:27, 28 and 42:4 and 63:5 and 67:3, 4, 5 and 71:22, 23 and 104:33, 34 and 106:47 and 135:3 and 147:1, 2, 5, 6; Acts 2:46, 47 and 3:8; Revelation 19:6, 7.

⁹⁹ Edwards's own footnote: Psalm 66:1, 2 and 96:4, 5.

¹⁰⁰ Edwards's own footnote: Psalm 30:12 and 35:18 and 63:3, 4 and 66:8, 9 and 71:6, 7, 8 and 79:13 and 98:4, 5 and 100:4 and 107:21, 22 and 138:2. And many other places.

place. But that the name and glory of God are often equipollent [i.e., equivalent] expressions, is manifest by Exodus 33:18, 19. When Moses says, “I beseech thee, show me *thy glory*,” and God grants his request, he says, “I will proclaim the *name* of the Lord before thee.” Psalm 8:1: “O LORD, how excellent is thy *name* in all the earth! Who hast set thy *glory* above the heavens.” Psalm 79:9: “Help us! O God of our salvation, for the *glory* of thy *name*; and deliver us, and purge away our sins for thy *name’s* sake.” Psalm 102:15: “So the heathen shall fear the *name* of the LORD; and all the kings of the earth thy *glory*.” Psalm 148:13: “His *name* alone is excellent, and his *glory* is above the earth and heaven.” Isaiah 48:9: “For my *name’s* sake will I defer mine anger, and for my *praise* will I refrain for thee.” Verse 11: “For mine own sake, even for mine own sake will I do it: for how should my *name* be polluted? And I will not give my *glory* unto another.” Isaiah 59:19: “They shall fear the *name* of the LORD from the west, and his *glory* from the rising of the sun.” Jeremiah 13:11: “That they might be unto me for a *name*, and for a *praise*, and for a *glory*.” As *glory* often implies the *manifestation*, *publication*, and *knowledge* of excellency, and the *honor* that any one has in the world; so does *name*. Genesis 11:4: “Let us make us a *name*.” Deuteronomy 26:19: “And to make thee high above all nations, in *praise*, in *name*, and in *honor*.”¹⁰¹

God’s name sometimes means the same as his praise

[261] So it is evident that by *name* is sometimes meant much the same thing as *praise*, by several places which have been just mentioned, (as Is. 48:9; Jer. 13:11; Deut. 26:19). And also by Jeremiah 33:9: “And it shall be unto me for a *name*, a *praise*, and an *honor*, before all the nations of the earth, which shall hear of all the good I do unto them.” Zephaniah 3:20: “I will make you a *name* and a *praise* among all people of the earth.”

God’s name sometimes refers to the exhibition of his goodness

[262] And it seems that the expression or exhibition of God’s *goodness* is especially called his *name*, in Exodus 33:19. “I will make

¹⁰¹ Edwards’s own footnote: See also 2 Samuel 7:9 and 8:13 and 23:18; Nehemiah 9:10; Job 30:8; Proverbs 22:1. Many other places import the same thing.

all my goodness pass before thee, and I will proclaim the *name* of the LORD before thee. And chapter 34:5, 6, 7: “And the LORD descended in the cloud, and stood with him there, and proclaimed the *name* of the LORD. And the LORD passed by before him, and proclaimed, The LORD, the LORD God, *gracious and merciful, long-suffering* and abundant in *goodness and truth*; keeping *mercy* for thousands,” &c.

[263] And the same illustrious brightness and *effulgence* in the pillar of cloud that appeared in the wilderness, and dwelt above the mercy-seat in the tabernacle and temple, (or rather the spiritual, divine brightness and effulgence *represented* by it,) so often called *the glory of the LORD*, is also often called *the name of the LORD*. Because God’s glory was to dwell in the tabernacle, therefore he promises, Exodus 29:43: “There will I meet with the children of Israel, and the tabernacle shall be sanctified by my *glory*.” And the temple was called *the house of God’s glory*, Isaiah 60:7. In like manner, the *name* of God is said to dwell in the sanctuary. Thus we often read of the place that God chose, *to put his name there*: or, as it is in the Hebrew, *to cause his NAME* to inhabit there. So it is sometimes rendered by our translators, as Deuteronomy 12:11. “Then there shall be a place which the LORD your God shall choose *to cause his name to dwell there*.” And the temple is often spoken of as built *for God’s name*. And in Psalm 74:7, the temple is called *the dwelling-place of God’s name*. The mercy-seat in the temple was called the throne of God’s name or glory, Jeremiah 14:21. “Do not abhor us, for thy *name’s sake* do not disgrace the *throne of thy glory*.” Here God’s *name* and his *glory* seem to be spoken of as the same.

SECTION SEVEN

SHOWING THAT THE ULTIMATE END OF THE CREATION
OF THE WORLD IS BUT ONE, AND WHAT THAT ONE END IS

*All that is an ultimate end of God in creation
is included in “the glory of God”*

[264] From what has been observed in the last section, it appears, if the whole of what is said relating to this affair be

duly weighed, and one part compared with another, we shall have reason to think that the design of the Spirit of God is not to represent God's ultimate end as *manifold*, but as ONE. For though it be signified by various names, yet they appear not to be names of *different* things, but various names involving each other in their meaning; either different names of the *same thing*, or names of several parts of *one whole*; or of the same whole viewed in *various lights* or in its *different respects* and relations. For it appears, that all that is ever spoken of in the Scripture as an ultimate end of God's works, is included in that one phrase, *the glory of God*; which is the name by which the ultimate end of God's works is most commonly called in Scripture; and seems most aptly to signify the thing.

The glory of God is the emanation of God's fullness

[265] The thing signified by that name, *the glory of God*, when spoken of as the supreme and ultimate¹⁰² end of all God's works, is the emanation and true external expression of God's internal glory and fullness; meaning by his *fullness* what has already been explained; or, in other words, God's internal glory, in a true and just exhibition, or external existence of it. It is confessed, that there is a degree of obscurity in these definitions; but perhaps an obscurity which is unavoidable, through the imperfection of language to express things of so sublime a nature.¹⁰³ And therefore the thing may possibly be better understood by using a variety of expressions, by a particular consideration of it, as it were, by parts, than by any short definition.

¹⁰² The terms "supreme" and "ultimate" correspond to "chief" and "last" as he interpreted them in his Introduction. "Supreme" or "chief" means highest or supreme as opposed to an inferior or less desired end. But "ultimate" or "last" means that the end in view is the one to which all others are subordinate means. The glory of God is the last or final end to which all things are a means. And it is also the best and most superior end of all the possible ultimate ends one could conceive of.

¹⁰³ It is very important, as we come to the end of this great treatise, that we let this repeated "confession" of a great theologian sink in. He has said before, at the end of Chapter One, Section Four, that there is "a degree of indistinctness and obscurity in the close consideration of such subjects and great imperfection in the expression we use concerning them, arising unavoidably from the infinite sublimity of the subject and the incomprehensibility of those things that are divine" (see ¶ 124). We must be very careful to balance any given term or phrase or assertion in this treatise with the whole and, where possible, with what Edwards said in other places, so that we do not read too much, or too little, into some very provocative expressions.

The glory of God includes manifestations of his fullness to the creation and the creature's esteem and love and enjoyment of God's fullness

[266] It includes the *exercise* of God's perfections to produce a proper *effect*, in opposition to their lying eternally dormant and ineffectual: as his power being eternally without any act or fruit of that power; his wisdom eternally ineffectual in any wise production, or prudent disposal of any thing, &c. The *manifestation* of his internal glory to created understandings. The *communication* of the infinite fullness of God to the creature. The creature's high *esteem* of God, love to him, and complacency [i.e., satisfaction, delight] and joy in him; and the proper *exercises* and *expressions* of these.

[267] These, at first view, may appear to be entirely distinct things: but if we more closely consider the matter, they will all appear to be ONE thing, in a variety of views and relations. They are all but the *emanation of God's glory*; or the excellent brightness and fullness of the divinity *diffused, overflowing* and, as it were, *enlarged*; or in one word, *existing ad extra*.¹⁰⁴ God *exercising* his perfection to produce a proper *effect*, is not distinct from the emanation or *communication* of his *fullness*: for this is the effect, *viz.* his *fullness communicated*, and the producing of this effect is the communication of his fullness; and there is nothing in this effectual exerting of God's perfection, but the emanation of God's internal glory.

All God's internal glory is summed up in his understanding, virtue and happiness

[268] Now God's *internal* glory, is either in his understanding or will. The glory or fullness of his *understanding* is his knowledge. The internal glory and fullness of God, having its special seat in

¹⁰⁴ On the Latin phrase *ad extra* see footnote 27. Where Edwards speaks of the "divinity *diffused, overflowing* and, as it were *enlarged*, or in one word *existing ad extra*," at least three things are important to note, lest we construe him as a pantheist or see ourselves as God. 1) Note the crucial term "as it were," which cautions us that there is something very delicate and complex and easily misconstrued in this assertion. 2) Note that "divinity" overflowing may refer not to the extension of God's essence in his creation, but in some sense, overflowing of his glorious knowledge and love and joy that he has in himself. 3) Note what is said on this issue in numerous other places in the *Dissertation* that help us keep our balance in handling such a lofty theme. See the related footnotes mentioned in footnote 113.

his *will*, is his holiness and happiness.¹⁰⁵ The *whole* of God's *internal* good or glory, is in these three things, *viz.* his infinite *knowledge*, his infinite virtue or *holiness*, and his infinite joy and *happiness*. Indeed there are a great many attributes in God, according to our way of conceiving them: but all may be reduced to these; or to their degree, circumstances, and relations. We have no conception of God's *power*, different from the degree of these things, with a certain relation of them to effects.¹⁰⁶ God's *infinity* is not properly a distinct *kind* of good, but only expresses the *degree* of good there is in him. So God's *eternity* is not a distinct good; but is the duration of good. His *immutability* is still the same good, with a negation of change. So that, as I said, the *fullness* of the Godhead is the fullness of his *understanding*, consisting in his knowledge; and the fullness of his will consisting in his virtue and happiness.

*God's external glory includes
the creatures knowing, loving, and rejoicing in God*

[269] And therefore, the *external* glory of God consists in the *communication* of these. The communication of his knowledge is chiefly in giving the *knowledge of himself*: for this is the knowledge in which the fullness of God's understanding chiefly consists. And thus we see how the manifestation of God's glory to created

¹⁰⁵ Edwards sometimes distinguishes acts of the will and their more vigorous exercises. The latter he calls the affections, or, as we would say, the emotions (though not including the bodily effects). See footnotes 26, 107. That is what he is doing when he speaks of the holiness and happiness of God and of us, as acts of the will. *Holiness*, he says below, is love to God, and *happiness* is joy in God. But love to God is simply the broader term and refers to the esteem and regard that we are to have to God. When this is in vigorous exercise, as it should be, it is joy in God. Earlier in *The End for Which God Created the World*, he said that love to God included "complacency in" (§ 257) God's perfections. This means "delight" in God's perfections. This is confirmed in his *Treatise on Grace*, where he says, "Divine love, as it has God for its object, may be thus described. 'Tis the soul's relish of the supreme excellency of the Divine nature, inclining the heart to God as the chief good" (*Treatise on Grace and Other Posthumously Published Writings*, ed. by Paul Helm, [Cambridge: James Clarke & Co. Ltd., 1971], p. 49). Thus holiness (love to God) and happiness (joy in God) are not two completely distinct responses to God. This is confirmed in other places, for example, Miscellany #448 (ed. by Thomas Schafer, p. 495), where he sums up the way we glorify God not with three, but only two responses: "God glorifies himself towards the creatures also two ways: (1) by appearing to them, being manifested to their understandings; (2) in communicating himself to their hearts, and in their rejoicing and delighting in, and enjoying the manifestations which he makes of himself."

¹⁰⁶ So he is saying that the *power* of God is not a properly distinct kind of good in God but is, for example, the virtue of God in unstoppable effectiveness. "Power" is simply the forcefulness of knowledge, virtue or happiness in accomplishing their ends. Similarly "eternality" is the extent of these three and "immutability" is the negation of change in these three. Etc.

understandings, and their seeing and knowing it, is not distinct from an emanation or communication of God's fullness, but clearly implied in it. Again, the communication of God's virtue or holiness, is principally in communicating the *love of himself*. And thus we see how, not only the creature's seeing and knowing God's excellence, but also supremely esteeming and loving him, belongs to the communication of *God's fullness*. And the communication of God's joy and happiness, consists chiefly in communicating to the creature that happiness and joy which consists in *rejoicing in God*, and in his glorious excellency; for in such joy God's own happiness does principally consist. And in these things, *knowing* God's excellency, *loving* God for it, and *rejoicing* in it, and in the *exercise* and *expression* of these, consists God's honor and praise; so that these are clearly implied in that glory of God, which consists in the *emanation* of his internal glory.

*The glory of God is reflected mainly
in man's two faculties: knowing and willing*

[270] And though all these things, which seem to be so various, are signified by that *glory*, which the Scripture speaks of as the ultimate end of all God's works; yet it is manifest there is no greater, and no other variety in it, than in the internal and essential glory of God itself. God's internal glory is partly in his understanding, and partly in his will. And this internal glory, as seated in the will of God, implies both his holiness and his happiness: both are evidently God's glory, according to the use of the phrase. So that as God's external glory is only the emanation of his internal, this variety necessarily follows. And again, it hence appears that here is no other variety or distinction, but what necessarily arises from the distinct faculties of the creature, to which the communication is made, as created in the image of God: even as having these two faculties of understanding and will.¹⁰⁷ God communicates himself to the *understanding* of the

¹⁰⁷ See footnote 26 concerning the function of the will as the source of "decisions" and "affections." The affections (e.g., joy) are "the more vigorous and sensible exercises of the inclination and will of the soul." Thus there are not three faculties in man (understanding, will, and emotion), but only two (understanding and will). The emotions are the same as affections and the physical components of them (racing heart, sweaty hands, wobbly knees, etc.) are not properly part of the actings of the soul, but only the responses of the body, which Edwards calls "the motion of the blood and animal spirits" (*Religious Affections*, p. 96).

creature, in giving him the *knowledge* of his glory; and to the *will* of the creature, in giving him *holiness*, consisting primarily in the love of God: and in giving the creature *happiness*, chiefly consisting in *joy* in God.¹⁰⁸ These are the sum of that emanation of divine fullness called in Scripture, *the glory of God*. The first part of this glory is called *truth*, the latter, *grace*, John 1:14. “We beheld his *glory*, the glory of the only-begotten of the Father, full of *grace* and *truth*.”

*The glory of God is compared
to the emanation of light from a luminary*

[271] Thus we see that the great end of God’s works, which is so variously expressed in Scripture, is indeed but ONE; and this *one* end is most properly and comprehensively called, THE GLORY OF GOD; by which name it is most commonly called in Scripture; and is fitly compared to an effulgence or emanation of light from a luminary. Light is the external expression, exhibition, and manifestation of the excellency of the luminary, of the sun for instance: It is the abundant, extensive emanation and communication of the fullness of the sun to innumerable beings that partake of it. It is by this that the sun itself is seen, and his glory beheld, and all other things are discovered: it is by a participation of this communication from the sun, that surrounding objects receive all their luster, beauty, and brightness. It is by this that all nature receives life, comfort, and joy. Light is abundantly used in Scripture to represent and signify these three things, knowledge, holiness, and happiness.¹⁰⁹

*The one end of all creation is God’s internal glory
existing in its emanation*

[272] What has been said may be sufficient to show how those things, which are spoken of in Scripture as ultimate ends of God’s

¹⁰⁸ As we have seen, joy in God is but love to God in more vigorous action. See footnote 105.

¹⁰⁹ Edwards’s own footnote: It is used to signify *knowledge*, or manifestation and evidence by which knowledge is received. Psalm 19:8 and 119:105, 130; Proverbs 6:23; Isaiah 8:20 and 9:2 and 29:18; Daniel 5:11; Ephesians 5:13: “But all things that are reprov’d, are made manifest by the light; for whatsoever doth make manifest, is light,” &c. It is used to signify *virtue*, or moral good. Job 25:5; Ecclesiastes 8:1; Isaiah 5:20 and 24:23 and 62:1; Ezekiel 28:7, 17; Daniel 2:31; 1 John 1:5, &c. And it is abundantly used to signify comfort, joy, and happiness. Esther 8:16; Job 18:8 and 22:28 and 29:3 and 30:26; Psalm 27:1 and 97:11 and 118:27 and 112:4; Isaiah 43:16 and 50:10 and 59:9; Jeremiah 13:16; Lamentations 3; Ezekiel 32:8; Amos 5:18; Micah 7:8, 9, &c.

works, though they may seem at first view to be distinct, are all plainly to be reduced to this *one* thing, *viz. God's internal glory or fullness existing in its emanation*. And though God, in seeking this end, seeks the creature's good; yet therein appears his supreme regard to himself.

*The whole is of God, and in God, and to God;
and he is the beginning, and the middle, and the end*

[273] The emanation or communication of the divine fullness, consisting in the knowledge of God, love to him, and joy in him, has relation indeed both to *God* and the *creature*: but it has relation to God as its *fountain*, as the thing communicated is something of its internal fullness. The water in the stream is something of the fountain; and the beams of the sun are something of the sun.¹¹⁰ And again, they have relation to God as their *object*: for the knowledge communicated, is the knowledge of God; and the love communicated, is the love of God; and the happiness communicated, is joy in God. In the creature's knowing, esteeming, loving, rejoicing in, and praising God, the glory of God is both *exhibited* and *acknowledged*; his fullness is *received* and *returned*. Here is both an *emanation* and *remanation*. The refulgence shines upon and into the creature, and is reflected back to the luminary. The beams of glory come from God, are something of God, and are refunded back again to their original. So that the whole is *of* God, and *in* God, and *to* God; and he is the beginning, and the middle, and the end.¹¹¹

[274] And though it be true that God has respect to the *creature* in these things; yet his respect to himself, and to the creature, are not properly a double and divided respect. What has been said, (Chapter One, Sections 3 and 4) (§§ 57-124) may be sufficient to show this. Nevertheless, it may not be amiss here briefly to say a few things; though mostly implied in what has been said already.

[275] When God was about to create the world, he had respect to that *emanation of his glory*, which is *actually* the consequence

¹¹⁰ On the question of the union of man and God see footnotes 38, 41-46, 104, 113, 115.

¹¹¹ These five preceding sentences are a beautiful summary of Edwards's message. This is the kind of writing that makes Edwards cross the line from philosopher to worshipper—and take us with him.

of the creation, both with regard to himself and the creature. He had regard to it as an *emanation* from himself, a *communication* of himself, and, as the *thing communicated*, in its nature *returned* to himself, as its final term. And he had regard to it also as the *emanation* was *to* the creature, and as the *thing communicated* was *in* the creature, as its subject.

*Because God values his glory
he values the joy of creatures in that glory*

[276] And God had regard to it in this manner, as he had a supreme regard to himself, and value for his own infinite, internal glory. It was this value for himself that caused him to value and seek that his internal glory should *flow forth* from himself. It was from his value for¹¹² his glorious perfections of wisdom, righteousness, &c. that he valued the proper *exercise* and effect of these perfections, in wise and righteous acts and effects. It was from his infinite value for his internal glory and fullness, that he valued the *thing itself* communicated, which is something of the same, extant in the creature. Thus, because he infinitely values his own glory, consisting in the knowledge of himself, love to himself, and complacence [i.e., satisfaction, delight] and joy in himself; he therefore valued the image, communication, or participation of these in the creature. And it is because he values himself, that he delights in the knowledge, and love, and joy of the creature; as being himself the object of this knowledge, love, and complacence [i.e., satisfaction, delight]. For it is the necessary consequence of true esteem and love, that we value others' esteem of the same object, and dislike the contrary. For the same reason, God approves of others' esteem and love of himself.

*The key to uniting God's self-regard and his love for man
is to see that man's joy in God is an exaltation of God*

[277] Thus it is easy to conceive how God should seek the good of the creature, consisting in the creature's knowledge and holiness, and even his happiness, from a supreme regard to *himself*; as his happiness arises from that which is an image and participation of God's own beauty; and consists in the creature's exercising a

¹¹² That is, "It was from his *valuing* his glorious perfections . . ."

supreme regard to God, and complacency [i.e., satisfaction, delight] in him; in beholding God's glory, in esteeming and loving it, and rejoicing in it, and in his exercising and testifying love and supreme respect to God: which is the same thing with the creature's exalting God as his chief good, and making him his supreme end.

*God's respect to the creature's good,
and his respect to himself, is not a divided respect*

[278] And though the emanation of God's fullness, intended in the creation, is to the creature as its *object*; and though the creature is the *subject* of the fullness communicated, which is the creature's good; yet it does not necessarily follow, that even in so doing, God did not make *himself* his end. It comes to the same thing. God's respect to the creature's good, and his respect to himself, is not a divided respect; but both are united in one, as the happiness of the creature aimed at is happiness in union with himself. The creature is no further happy with this happiness which God makes his ultimate end, than he becomes one with God. The more happiness the greater union: when the happiness is perfect, the union is perfect.¹¹³ And as the happiness will be increasing to eternity, the union will become more and more strict and perfect; nearer and more like to that between God the Father and the Son; who are so united, that their interest is perfectly one. If the happiness of the creature be considered in the whole of the creature's eternal duration, with all the infinity of its progress, and infinite increase of nearness and union to God; in this view, the creature must be looked upon as united to God in an infinite strictness.

*Union with God by sharing the joy God has in himself
will increase forever*

[279] If God has respect to something in the creature, which he views as of everlasting duration, and as rising higher and higher

¹¹³ The union is a sharing, more and more, for all eternity the very happiness that God has in himself. This is not a "strict" metaphysical, or essential union, but a real "strict" one nevertheless. It seems that Edwards guards himself from the charge of making the creature God in two ways: one is by stressing that the union is in the sharing of God's experience of God (knowing, loving, enjoying) rather than God's being God; and the other is by stressing that even this union will never be perfected to all eternity, but will be increasing forever. See related material at footnotes 38, 41-46, 104, 115.

through that infinite duration, and that not with constantly diminishing (but perhaps an increasing) celerity;¹¹⁴ then he has respect to it, as, in the whole, of infinite height; though there never will be any particular time when it can be said already to have come to such a height.

[280] Let the most perfect union with God be represented by something at an infinite height above us; and the eternally increasing union of the saints with God, by something that is ascending constantly towards that infinite height, moving upwards with a given velocity; and that is to continue thus to move to all eternity. God, who views the whole of this eternally increasing height, views it as an infinite height. And if he has respect to it, and makes it his end, as in the whole of it, he has respect to it as an infinite height, though the time will never come when it can be said it has already arrived at this infinite height.

[281] God aims at that which the motion or progression which he causes, aims at, or tends to. If there be many things supposed to be so made and appointed, that, by a constant eternal motion, they all tend to a certain center; then it appears that he who made them, and is the cause of their motion, aimed at that center; and that term of their motion, to which they eternally tend, and are eternally, as it were, striving after. And if God be this center, then God aimed at himself. And herein it appears, that as he is the first author of their being and motion, so he is the last end, the final term, to which is their ultimate tendency and aim.

[282] We may judge of the end that the Creator aimed at, in the being, nature, and tendency he gives the creature, by the mark or term which they constantly aim at in their tendency and eternal progress; though the time will never come, when it can be said it is attained to, in the most absolutely perfect manner.

[283] But if strictness of union to God be viewed as thus infinitely exalted; then the creature must be regarded as nearly and closely united to God. And viewed thus, their interest must be viewed as one with God's interest; and so is not regarded properly with a disjunct [i.e., disconnected] and separate, but an undivided respect. And as to any difficulty of reconciling God's not making

¹¹⁴ "Celerity" means rapidity or speed.

the creature his ultimate end, with a respect properly distinct from a respect to himself; with his benevolence and free grace, and the creature's obligation to gratitude, the reader must be referred to Chapter One, Section Four, Objection Four, where this objection has been considered and answered at large.

[284] If by reason of the strictness of the union of a man and his family,¹¹⁵ their interest may be looked upon as one, how much more so is the interest of Christ and his church—whose first union in heaven is unspeakably more perfect and exalted, than that of an earthly father and his family—if they be considered with regard to their eternal and increasing union? Doubtless it may justly be esteemed so much one, that it may be sought, not with a distinct and separate, but an undivided respect. It is certain that what God aimed at in the creation of the world, was the good that would be the consequence of the creation, in the whole continuance of the thing created.

*It will take an eternity of increasing joy
to experience all the fullness of God*

[285] It is no solid objection against God aiming at an infinitely perfect union of the creature with himself, that the particular time will never come when it can be said, the union is now infinitely perfect. God aims at satisfying justice in the eternal damnation of sinners; which will be satisfied by their damnation, considered no otherwise than with regard to its eternal duration. But yet there never will come that particular moment, when it can be said, that now justice is satisfied. But if this does not satisfy our modern free-thinkers who do not like the talk about satisfying justice with an infinite punishment; I suppose it will not be denied by any, that God, in glorifying the saints in heaven with eternal felicity, aims to satisfy his infinite grace or benevolence, by the bestowment of a good infinitely valuable, because eternal: and yet there never will come the moment, when it can be said, that *now* this infinitely valuable good has been actually bestowed.

E N D

¹¹⁵ This use of the word “strict” in reference between a man and his family should caution us not to interpret the “strict union” between God and his people as a divinization of man. See footnotes 42-46, 104, 113.

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