

3rd Edwards Pt.3: the teaching of Scripture on God's end in creating the world

He has seven sections

- 1) Texts showing that He is Himself His own last end, 106
- 2) How to work with this subject in Scripture, 106-107
- 3) Texts that show that God's glory is an ultimate end of creation, 107-112
- 4) Passages that speak of God's name equivalent to His glory as His end, 112-114
- 5) How communicating good to sinners fits into His end, 114-116
- 6) What do glory and name of God mean in connection with God's end, 116-119?
- 7) God's ultimate end is but one and what that one end is, 119-121

We can rearrange these points in a "better" way with logical progression:

- 1A. How to work with this subject (2)
 - 2A. The meaning of glory and name as equivalents (4, 6)
 - 3A. Texts showing God's end (1, 3)
 - 4A. God's ultimate end is but one (5, 7)
- What that one end is and how good to sinners fits into it.

1A. How to work with this subject, 106-107

Edwards lays out a number of "positions" or propositions that guide our work with Scripture on this subject in order to move from particular things to a conclusion as sweeping as the end of the entire creation. Two merit comment.

- 1) The highest end that God requires man to seek must be the highest end of creation (107).

There is more to the creation than man, but man is the high point of creation *per* Genesis 1-2. Therefore, we learn about the end of creation from texts that give us the end for man: what God requires of man, His image bearer, as his highest end must be God's highest end for creation; it is man's duty to comply with the will of the Creator, to fall in with it; man ought to reflect (it is his duty to reflect) God's great end. Likewise, texts that tell us of God's end for creation teach us about man's highest end.

Furthermore, being intelligent creatures amidst creation, human beings are capable of knowing their Creator by His self-revealing speech that is both direct and indirect (direct/indirect refers to...?). Therefore, the end for man must be that he knowingly seek, and actively promote the end God has in mind for him and the creation.

- 2) The highest end that the man Christ Jesus sought shows us God's highest end in creation. Jesus is the chief of God's servants, the chief and most perfect example of goodness, so, "what *he* sought as he last end, was God's last end in the *creation of the world*" (107).

We can add: if that is what He sought, then that is what we ought to seek.

2A. The meaning of glory and name as equivalents

- 1B. Glory of God involves four things: 1) to what is internal to God as His excellency, dignity, greatness, goodness, and beauty, 2) the communication and display of His excellencies 3) so that others know them, and 4) give praise to God (glorify God) because of them.

On praise: **Let them give glory to the LORD, and declare his praise in the coastlands** (Isa. 42.12). To glorify God includes rejoicing in His perfections; therefore, we sing praise; we sing His praises. Thus, praising God "implies the high esteem and love of the heart, exalting thought of God, and complacency in his excellence and perfection" (118).

2B. God's glory and His name often signify the same thing (118). Moses asks to see God's glory and God proclaims His name before him (Ex. 33.18-19): ⁵ **The LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD.** ⁶ **The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, ⁷ keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty** (Ex. 34.5-7). Glory, name, and praise: **Let them praise the name of the LORD, for his name alone is excellent; his glory is above earth and heaven** (KJV, Ps. 148.13). Finally: **O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens** (Ps. 8.1).