



THE END FOR WHICH GOD CREATED THE WORLD

JONATHAN EDWARDS

Jonathan Edwards On God And Creation

Owen Strachan, Douglas Sweeney



Jonathan Edwards On God And Creation:

Jonathan Edwards on God and Creation Oliver Crisp, 2012-12-06 Jonathan Edwards 1703 1758 is widely regarded as a philosopher and theologian of the first rank sometimes even as America's Theologian This study offers a major revisionist account of his views on the relationship between God and creation and a fresh analysis of other central issues in Edwardsian philosophical theology such as the divine nature and attributes the doctrine of the Trinity and eschatology **Jonathan Edwards on God and Creation**

Oliver Crisp, 2013 Jonathan Edwards 1703 1758 is widely regarded as a philosopher and theologian of the first rank sometimes even as America's Theologian This study offers a major revisionist account of his views on the relationship between God and creation and a fresh analysis of other central issues in Edwardsian philosophical theology such as the divine nature and attributes the doctrine of the Trinity and eschatology **Jonathan Edwards' Concerning The End for Which God Created the World**

Walter J. Schultz, 2020-01-20 This book is an exposition of Jonathan Edwards' argumentation in his dissertation *Concerning the End for Which God Created the World* In addition to stating Edwards' theses regarding God's end and motivation in creation this book identifies and discusses the assumptions of his argumentation analyses and explains its crucial components and explores its philosophical implications These implications include a version of exemplarism i.e. the nature of God's ideas for creation dispositionalism i.e. the characteristics of God which explain God's motivation and emanationism i.e. what God shares of himself with persons who have a living faith in Christ These entail a view of idealism i.e. a view of the ultimate ontological ground of the universe God's temporal nature continuous creationism i.e. how God sustains creation a version of panentheism i.e. how God who is infinite is related to creation from which God is absolutely distinct and occasionalism i.e. the nature of causation of physical events or states of creation These concepts and what they entail constitute a complete metaphysical system providing a thoroughgoing divine action understanding of the foundation of reality For Jonathan Edwards God's acting according to his plans for his purposes in Christ is fundamental to all things Were we to have an understanding of how the fundamental concepts of science mathematics and ordinary experience are related in reality to the God who acts for his original ultimate end in creation sustaining the universe while providentially guiding its affairs and working redemption we would have the opportunity to develop these as he had hoped he pointed the way for others to follow **Jonathan Edwards** Oliver D. Crisp, Kyle C. Strobel, 2018-02-20

Student friendly intro to one of America's most fascinating theological minds Jonathan Edwards 1703 1758 has long been recognized as one of the preeminent thinkers in the early Enlightenment and a major figure in the history of American Christianity In this accessible one volume text leading Edwards experts Oliver Crisp and Kyle Strobel introduce readers to the fascinating and formidable mind of Jonathan Edwards as they survey key theological and philosophical themes in his thought including his doctrine of the Trinity his philosophical theology of God and creation and his understanding of the atonement and salvation More than two centuries after his death theologians and historians alike are finding the larger

than life Edwards more interesting than ever Crisp and Strobel's concise yet comprehensive guide will help students of this influential eighteenth century revivalist preacher to understand why God and the Person in Jonathan Edwards' Doctrine of Creation Katherine A. Cunningham, 1979

A Treatise on Jonathan Edwards, Continuous Creation and Christology S. Hamilton, 2017-11-07 Jonathan Edwards 1703-1758 is one of the most important thinkers of the Christian Tradition. Ironically little is known about his Christology. Lesser still is that which is known about the philosophical commitments that undergird much of thinking about the God-man. In *A Treatise on Jonathan Edwards' Continuous Creation and Christology* S. Mark Hamilton shows that Edwards has much more to say about the nature of the person of Christ that is both significant and original than has been believed to this point. Hamilton's *Treatise* tackles Edwards' unique understanding of the God-world relationship and how that understanding bears upon his doctrine of the person of Christ. Equal parts philosophical clarification and theological construction and offering a number of truly original insights, Hamilton makes the convincing case that Edwards' commitment to the idea that God somehow creates the universe out of nothing every moment does not, as some have hitherto supposed, imperil his commitment to an orthodox Christology. In so doing, Hamilton puts forward a reconstruction of a controversial aspect of Edwards' Christology that will undoubtedly provoke both a deeper appreciation and closer examination of Edwards' philosophical theology.

The End For Which God Created the World Jonathan Edwards, 2015-06-29 This classic is organized as follows: Introduction; Containing Explanations of Terms and General Positions; Chapter I: Wherein Is Considered What Reason Teaches Concerning This Affair; Section I: Some things observed in general which reason dictates; Section II: Some further observations concerning those things which reason leads us to suppose God aimed at in the creation of the world; Section III: Wherein it is considered how on the supposition of God's making the aforementioned things his last end, he manifests a supreme and ultimate regard to himself in all his works; Section IV: Some objections considered which may be made against the reasonableness of what has been said of God making himself his last end; Chapter II: Wherein If It Is Inquired What Is To Be Learned From Holy Scriptures Concerning God's Last End In The Creation Of The World; Section I: The Scriptures represent God as making himself his own last end in the creation of the world; Section II: Wherein some positions are advanced concerning a just method of arguing in this affair from what we find in the Holy Scriptures; Section III: Particular texts of Scripture that show that God's glory is an ultimate end of the creation; Section IV: 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; Section V: 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; Section VI: 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; Section VII: Showing that the ultimate End of the Creation of the World is but one and what that one end is.

Jonathan Edwards Among the Theologians Oliver Crisp, 2015 Though Jonathan Edwards 1703-1758 is widely regarded as America's

most important theologian very few people are actually familiar with his theology In this book Oliver Crisp helpfully elucidates key themes in Edwards's thought Treating Edwards as a constructive theologian with serious philosophical interests Crisp explains Edwards's thinking on such matters as the Trinity creation original sin free will and preaching Crisp underscores the innovative nature of Edwards's work by bringing his thought into dialogue with other major Christian theologians such as Anselm and Arminius What emerges from Crisp's *Jonathan Edwards among the Theologians* is a complex multifaceted picture of Edwards as a highly original significant thinker who sometimes pressed at the very limits of orthodoxy and whose theological thought remains strikingly relevant today *Jonathan Edwards and the Immediacy of God* John Carrick, 2020-12-09 Jonathan Edwards is one of the outstanding figures in the history of the Christian church he was quite simply a man of towering intellect and towering spirituality But it has been noted even by his friends and admirers that his thought is also marked at times by certain idiosyncrasies which inevitably introduce certain complexities into his philosophical theological system This study contends that the theme of divine immediacy is the controlling theme and the correlating principle within Edwards's thought It analyzes the theme of divine immediacy in the thought of Jonathan Edwards under four major heads creation the will ecclesiology and spiritual experience Indeed Dr Carrick claims that the theme of the immediacy of God is the Ariadne's thread which runs with consistency through the multiple aspects of Edwards's philosophical theological ecclesiological experiential and homiletical interests But sometimes a man's strength is also his weakness and it would appear that Edwards's profound commitment to the concept and the reality of the immediacy of God entails significant problems for his entire philosophical theological system Edwards's concept of divine immediacy finds its supreme expression surely in his doctrine of continuous creation but is it not the case that this doctrine of continuous creation is in conflict with his determinism that its tendency is to destroy the moral responsibility of man and that it makes God both the author and the actor of sin In short is it not the case that Edwards's Ariadne's thread is in fact also his Achilles heel

Jonathan Edwards's Theology: A Reinterpretation Kyle C. Strobel, 2012-11-29 This volume provides an interpretative key to Jonathan Edwards's theology developed from within his own doctrinal constructs Strobel offers a dogmatic exposition of Edwards's theology by unveiling the trinitarian architecture of his thought Building upon this analysis Strobel applies his construct to reinterpret three key areas of redemption debated widely in the secondary literature spiritual knowledge regeneration and religious affection In order to achieve this purpose Strobel's approach is theological rather than philosophical employing Edwards's self confession as a Reformed theologian to guide his analysis In advancing a theological reading of Edwards Strobel focuses on the systematic nature of Edwards's theology ordering it according to his doctrinal affirmations This necessitates as many Edwards scholars now affirm a primary focus on Edwards's trinitarian theology where the Trinity serves as the key ontological principle which orders the whole of his doctrinal construction By grounding the interpretive key in Edwards's understanding of the Trinity Strobel's idiosyncratic exposition of his doctrine of the Trinity

serves to recast Edwards's theology in a new light *Jonathan Edwards on Beauty* Owen Strachan, Douglas Sweeney, 2010-01-21 Beauty is hard to describe but easy to identify It resides in expected and unexpected places in our world Beauty is present in our world in a variety of forms Yet while the average person might think about the reality of beauty from time to time few people would think about the source of beauty Where does beauty come from Why is it here Several hundred years ago Jonathan Edwards did some thinking of his own on this difficult subject This volume explores his meditation on the subject and lays out a Christian framework for understanding and experiencing the beauty God has planted in His world Edwards found in the study of beauty the person of God Where Edwards saw beautiful images and acts he saw a representation a small picture of a reality too great to comprehend a God too majestic to adequately adore He sets in motion a path of glory that begins with the Lord moves to creation continues to the incarnation of Christ moves to the church and ascends to the glory of heaven where the Holy Trinity dwells Easily accessible and readable you do not need to be a scholar to enjoy these insights about Jonathan Edwards and his writings Regeneration, Revival, and Creation Chris Chun, Kyle C. Strobel, 2020-07-06 Jonathan Edwards 1703-58 is considered one of the greatest theologians and philosophers of evangelicalism who also served as a pastor missionary and revival leader By underscoring Regeneration Revival and Creation in Edwards's thought this volume uniquely captures the need to delve into Edwards's theological and philosophical rationale for the revivals alongside key questions concerning the historical context and Edwards's standing in his own tradition This book gathers the work of scholars working in the areas of historical systematic and analytic theology church history psychology and biology It contains papers presented at the inaugural conference of the Jonathan Edwards Center at Gateway Seminary JEC West Bringing together some of the leading authorities as well as up and coming Edwards scholars working today this collection advances the questions of regeneration revival and creation in fresh new ways With contributions from Adriaan Neele Douglas Sweeney Chris Woznicki Obbie Tyler Todd Peter Jung Michael Haykin Ryan J Martin Mark Rogers Allen Yeh Oliver Crisp Walter Schultz John Shouse Rob Boss Lianne Winslow and Robert Caldwell Jonathan Edwards Lawrence S. Bale, 1984 **A Great and Remarkable Analogy** Lianne Winslow, 2020-10-05 Edwards proposed that natural types in all of creation served as a communication or language of God pointing to the antitypes of divine truths These types are shown to exist all the way down to the cellular and molecular levels of nature We explore how natural types are not mere poetical assignments of Christian themes onto nature Rather these types are ontologically real in that they eternally existed in the mind of God with intent to communicate divine things to the creature Thus we call these natural types onto types to reflect their ontological significance theologically and spiritually In Edwards's scheme this was an important part of God's end in creating Emerging out of Edwards's comprehensive metaphysics of creation is a portrayal of God's commitment to emanate knowledge of the divine Self into the creation God's Being is not emanated resulting in a creation rather the knowledge and glory of God are emanated into the creation serving to communicate messages of the divine to the creature out of infinite

love and faithfulness Edwards expounded a two fold method where revelation of this language of nature can be experienced by direct engagement with the beauty in nature and in the study of science and its mechanisms God's action in revealing takes the form of willing the creation into being communicating analogically through onto types in the physical world and revealing such knowledge to the creature In this way all of nature is the triune God acting the Father willing into being Christ communicating and the Spirit revealing God's Trinitarian beauty and magnificent glory are not merely displayed by what has been made but is intimately shared and delighted in This in Edwards view is God's ultimate end in creating

Jonathan Edwards's Philosophy of History Avihu Zakai, 2009-07-26 Avihu Zakai analyzes Jonathan Edwards's redemptive mode of historical thought in the context of the Enlightenment As theologian and philosopher Edwards has long been a towering figure in American intellectual history Nevertheless and despite Edwards's intense engagement with the nature of time and the meaning of history there has been no serious attempt to explore his philosophy of history Offering the first such exploration Zakai considers Edwards's historical thought as a reaction in part to the varieties of Enlightenment historical narratives and their growing disregard for theistic considerations Zakai analyzes the ideological origins of Edwards's insistence that the process of history depends solely on God's redemptive activity in time as manifested in a series of revivals throughout history reading this doctrine as an answer to the threat posed to the Christian theological teleology of history by the early modern emergence of a secular conception of history and the modern legitimation of historical time In response to the Enlightenment refashioning of secular historical time and its growing emphasis on human agency Edwards strove to re-establish God's preeminence within the order of time Against the de-Christianization of history and removal of divine power from the historical process he sought to re-enthrone God as the author and lord of history and thus to re-enchant the historical world Placing Edwards's historical thought in its broadest context this book will be welcomed by those who study early modern history American history or religious culture and experience in America *Why?* Christopher W Bogosh, 2014-03-29 Why Ultimately God according to Jonathan Edwards This point is basic to a Christian's understanding of the world but its implications are often breezed over In fact possessing an improper view of God is the major culprit behind misunderstanding God's end and purpose in the world Like a rocket ship tilted one degree off course misses its destination in space by hundreds of miles so Christians with a slightly wrong view of God do not correctly comprehend his end and purpose In Edwards's worldview God has one eternal decree one end one purpose and one elect people chosen before the creation of the world Eph 1:4 *The ^ATheology of Jonathan Edwards* Michael J. McClymond, Gerald R. McDermott, 2011-12-16 The Theology of Jonathan Edwards is the first survey of the religious thought of America's theologian Jonathan Edwards that draws on all of his writings now available in a 73 volume online Yale critical edition In 48 chapters McClymond and McDermott two of the world's leading Edwards scholars treat topics in Edwards's thought that have rarely been analyzed in depth and never in coordination with a close analysis of the rest of his theology *Idealism and Christian Theology* Joshua

R. Farris, 2017-08-24 Introduction Idealism and Christian theology Joshua R Farris and S Mark Hamilton The theological orthodoxy of Berkeley's immaterialism James S Spiegel Berkeley Edwards idealism and the knowledge of God William J Wainwright Idealistic panentheism reflections on Jonathan Edwards's account of the God world relation Jordan Wessling Berkeley realism idealism and creation Keith Yandell Edwardsian idealism imago Dei and contemporary theology Joshua R Farris On the corruption of the body a theological argument for metaphysical idealism S Mark Hamilton Idealism and the Resurrection Mark Cortez Jonathan Edwards idealism and Christology Oiver D Crisp Jonathan Edwards's dynamic idealism and cosmic Christology Seng Kong Tan Idealism and participating in the body of Christ James Arcadi Idealistic ethics and Berkeley's good God Timo Airaksinen Theology in the Democracy of the Dead Matt Jenson, 2019-10-15 G K Chesterton wrote Tradition means giving votes to the most obscure of all classes our ancestors It is the democracy of the dead This book pays homage to major theologians of the Christian tradition that tell the history of theology Matt Jenson engages in charitable yet critical exposition and dialogue with eleven select thinkers offering a lucid synthetic account of their theology with a view to ongoing systematic theological issues He engages directly with core primary texts and treats individual theologians in greater depth and nuance than most overview textbooks **Themelios, Volume 38, Issue 3** D. A. Carson, 2015-01-27 Themelios is an international evangelical peer reviewed theological journal that expounds and defends the historic Christian faith Themelios is published three times a year online at The Gospel Coalition <http://thegospelcoalition.org/themelios> and in print by Wipf and Stock Its primary audience is theological students and pastors though scholars read it as well Themelios began in 1975 and was operated by RTSF UCCF in the UK and it became a digital journal operated by The Gospel Coalition in 2008 The editorial team draws participants from across the globe as editors essayists and reviewers General Editor D A Carson Trinity Evangelical Divinity School Managing Editor Brian Tabb Bethlehem College and Seminary Consulting Editor Michael J Ovey Oak Hill Theological College Administrator Andrew David Naselli Bethlehem College and Seminary Book Review Editors Jerry Hwang Singapore Bible College Alan Thompson Sydney Missionary Nathan A Finn Southeastern Baptist Theological Seminary Hans Madueme Covenant College Dane Ortlund Crossway Jason Sexton Golden Gate Baptist Seminary Editorial Board Gerald Bray Beeson Divinity School Lee Gatiss Wales Evangelical School of Theology Paul Helseth University of Northwestern St Paul Paul House Beeson Divinity School Ken Magnuson The Southern Baptist Theological Seminary Jonathan Pennington The Southern Baptist Theological Seminary James Robson Wycliffe Hall Mark D Thompson Moore Theological College Paul Williamson Moore Theological College Stephen Witmer Pepperell Christian Fellowship Robert Yarbrough Covenant Seminary

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