

God's Purpose Through the Ages

Today Christians can significantly benefit as we recognize God's primary purpose which is shown throughout His movements recorded in the Bible. Namely, during the course of time, *God brings glory to Himself through various interactions with mankind*. As we study His Word, we can understand how He began to accomplish this goal by giving the Law, how He further achieves it under Grace, and how He will consummate this objective in the Messianic Kingdom. In addition, as believers identify the way in which similarities and differences within these programs are used to showcase His glory, many Scriptures make a lot more sense. This increased awareness then helps us better determine which aspects of His revelation we should follow at the present time. And, when we internalize this knowledge, we can actually become a conduit for others to *perceive the greatness of our God* while they observe Him touching our lives.

"Glory" Defined

Before discussing how God brings glory to Himself, let us first consider what this word means. The noun "glory" (δοξα) conveys the idea of an *opinion* or *notion developed* about something (Matt. 6:29; 1 Cor. 11:7; Phil. 3:19; 1 Thess. 2:6). In reference to God's glory, we can gain a *perception about His greatness or splendor* by grasping the tremendous, biblical realities concerning who He is, what He has done and what He will do (Matt. 19:28; John 2:11; Rom. 1:23; Eph. 1:6, 12, 14). As a result of comprehending the nature of God, we are able to *conceptualize His Person*, form a *mental image of His character*, and deepen our confidence in *His reputation* as the One who is worthy of absolute trust.

The Law – God's Offer of Salvation

Having touched on the meaning of "glory", let us observe how God displayed it by giving the Law of Moses to Israel. Under this Law, He offered the Jewish people "life" and entrance into the Land which was promised to their father, Abraham. *These promises were conditional* because they depended on whether the Jews would commit themselves to "obey" the Law (Deut. 30:1-6, 15-16, 19). The deal was both clear and simple. If they would keep the Law, God told them, "I . . . will be your God and ye shall be my people" (Exod. 19:5-6; Lev. 26:3, 12). Israel freely accepted these terms. For, when Moses presented the Law to them, they responded by saying, "All that the Lord has spoken we will do" (Exod. 19:8).

However, the Jewish people did not really keep His Law, which is a recurrent theme throughout the Old Testament. Then, Jesus' time on earth came, and this same problem of rebellion emerged when He presented Himself as their Messiah (Matt. 23:37-39). They rejected Him and His message just as their fathers had

rejected God's prophets, beginning with Moses and continuing all the way through Old Testament times. Finally, Israel, as a Nation, refused to accept Jesus when He was proclaimed to be their "Christ" in the beginning of the Book of Acts (3:12-4:22; 5:17-40; 7:51-60).

In Romans 3:19-20, God reveals His true intent for giving the Law when He explains it was so "all the world (Jew and Gentile) would be under judgment to God" and "through the Law is the full knowledge of sin". These statements show the Law was given to demonstrate how no man can become acceptable to God by works. On the contrary, mankind is completely condemned by it (Rom. 7:9-11).

The Church – Salvation is by the Grace of God

God uses the principle of man's inability to be righteous by works as a basis to reveal His purpose today (Gal 2:21; 3:21-22). He does this through a program which was previously hidden, but has now been revealed. It is described in the writings of Paul as the "administration of the grace of God" or "the mystery" (Eph. 3:2-3, 8-9; Col. 1:24 – 2:3). This revelation teaches men can have a *righteous standing before God*. But, in contrast to obtaining this virtuous state by human works, this message presents the Father as the One who Justifies men *through His Son's shed blood on the cross* – God's loving, gracious and merciful provision to forgive sin (Rom. 3:21-26; Eph. 2:1-9; 1 Tim. 1:12-16).

Now, mankind has a way to become acceptable in God's presence by believing in what Jesus Christ accomplished on our behalf (Rom. 3:21-28; 5:1; Eph. 2:8-9). However, Scripture also teaches men are incapable of generating the kind of good within themselves which would empower any person to receive this reconciliation. The symptoms of this *spiritual disability* are conveyed by our lack of desire to admit we are sinners, recognize our need for a savior, or please God (Rom. 3:10-18, 8:6-8; 1 Cor. 2:14; Eph. 2:1-3; 1 John 1:8, 10) Therefore, if anyone is to be saved, God needs to take the initiative.

He does this by means of "election". The most comprehensive explanation of how this works is recorded in the Book of Romans, chapters 8 through 11. Concluding His purpose laid out in this passage, it says, "God locked up all into the state of disobedience that He might show mercy on all" (Rom. 11:30-32, see also 8:28-30; 9:11-13). The "all" includes both Jew and Gentile as equals in our natural, degenerate state. And, the word "might", which occurs in the *subjunctive mode*, means God *can choose* to "show mercy on" whoever He wants.

The idea God saves men by mercy is first introduced in this Book where it says, “I will have mercy on whomever I might have mercy” (Rom. 9:15). Just like in Romans 11:32, the *subjunctive mode*, translated “might”, is used to indicate God *exercises the choice or the prerogative* to bestow mercy on whoever He “wills” (vv. 16, 18). Also, the verb translated “I will have mercy” (ελεησω) is in the *active voice* indicating God *actively exercises or initiates* His will to bestow this mercy. Here, salvation based on the mercy of God is presented as having its foundation in the “will” (βουληματι), *plan or intention* of God alone (Rom. 9:16-19).

These thoughts follow a historical discussion concluding with how the birth of Jacob and Esau fits into God's purpose. This context teaches how God chose Jacob according to His Divine Purpose and not according to this man's work. The proof Jacob's works had nothing to do with God's choice of him is illustrated by the fact He was chosen before he was born (Rom. 9:10-13).

Then, verses 19-24 contain the clearest declaration of how election is based on the sovereign action of God. In this passage, Paul answers someone who challenges God's *fairness* regarding the manner by which He has chosen to save men. For, they criticize the Spirit's instruction about how God shows “mercy” on some and “hardens” others by saying, “Why does He still find fault, for who has resisted His will?” (9:18-19). Paul's terse response to this human-sourced thinking is, “Oh man, who are you who answers back to God!” (9:20). Then, he proceeds to illustrate how the Creator, like a potter, has the *prerogative* to do as He wishes with vessels He makes. Expanding on this thought, he concludes if God wants to display His “wrath” through vessels prepared “for destruction”, or if He desires to glorify vessels previously prepared for “mercy” to “make known the richness of His glory”, our Divine Artisan has the *full right* to do so.

A major biblical teaching which validates the need for “election” is *all men are evil by nature and, therefore, unwilling to accept God's gift of redemption* (Rom. 7:5; 8:6-8). The thought of God choosing men according to His will is difficult to grasp because it confronts the very fiber of human perception that unsaved men can make choices acceptable to God by their own free will. God does give mankind an open invitation to trust in the blood of Christ for salvation. Nevertheless, because of the spiritually dead state which all men occupy as a result of sin, none of us will choose to believe (Eph. 2:1-3; Col. 2:13). This leads back to the point, *the “mercy” of God is required for anyone to be saved*. “Mercy” means God will not repay our sinful actions with the wrath we deserve. In conjunction with this loving act of “mercy”, His Grace frees us from the Devil's bondage enabling us to receive the provision of righteousness in Christ (2 Cor. 4:3-6; Eph. 2:4-9; 2 Tim. 2:25-26).

Paul gives himself as an “example” of one who received saving Grace in First Timothy 1:12-16. This passage explains how he as the “chief” or *foremost* of sinners was saved by the “mercy” of God. Since “mercy” is mentioned twice in this passage, *it is the factor of emphasis* involved in both *saving Paul* and making him the *pattern* of how all men come to “believe” resulting in “eternal life” (Acts 9:15; Gal. 1:15-16). This teaching correlates with Romans 11:5, regarding how “in the present time a remnant has come into being according to the election of grace”. For, Paul includes himself in this group of individual Jews God chose to become His children (11:1). Then, verse 6 says, “If by grace, it is no longer out of works, otherwise grace is no longer grace.” When Romans 11:1-6, which connects *election* to the *giving of Grace*, is tied with contexts detailing the *extension of mercy*, it is evident these three actions are *interrelated aspects of how God carries out His purpose* (Rom. 9:16, 18; 11:30-32).

Now, how do these Elect ones receive God's provision of salvation? It is by “faith”. And, the following contexts show how God gives this belief to the Chosen, which we then utilize to place trust in the Savior (John 6:26-71; Acts 13:48; Rom. 12:3; 1 Cor. 1:21-31; Eph. 1:13; 2:8-9; Phil. 1:28-29; 1 Tim. 1:14). Each of these references cited help to clarify how *God works to bring about this saving faith*.

Historically, this “faith” materializes when God “calls”, *summons* or *invites* those He has predestined for ultimate glory (Rom. 8:28-30; 9:11-12, 24). Paul shows his evangelistic ministry was influenced by his grasp of how God accomplishes this “purpose” when he says he endured “all things because of the elect, in order that they might obtain salvation in Christ Jesus with eternal glory” (2 Tim. 2:10). For, he knew *God would initiate a faith response to the Gospel* within those He had chosen before the foundation of the world (1 Cor. 2:1-5; 2 Cor. 4:1-6; Eph. 2:4-9).

Summing up salvation under Grace, God wants Christians to know that He alone is Righteous. And, since Scripture teaches man cannot recognize his need for a savior, we should conclude no one would be saved apart from God's loving intervention of mercy and Grace. Also, the extent to which God involves Himself in redemption is emphasized by how He spawns faith in our heart which enables us to accept the Gospel. Believers should understand that apart from these divine actions we would have continued in the humble position of moral bankruptcy. And, in this depraved state, we were destined for a sentence of condemnation with no possibility of reaching the level of perfection required by a Holy God.

The manner in which God saves men builds on His purpose to show how no one can be justified before Him by completing the works of the Law or any other humanly produced effort (Rom. 3:20). It also accomplishes His goal for the Elect

to “boast” in Him as the only One deserving “the praise associated with the glory of His grace, which He granted to us” (1 Cor. 1:30-31; Eph. 1:4-6).

God's Plan for Christians following Salvation

After we are justified before God because He has placed us “in Christ”, the stage is set for the second part of His purpose concerning members in the Church (1 Cor. 1:30). He now expects us to put off our old man and put on the new man by submitting to the power of His Spirit (Eph. 2:10; 4:17-24). His intent regarding this is recorded in Romans 6, where we are taught how God identified us with Jesus Christ's death on the cross, His burial and His resurrection “in order that . . . we might walk in newness of life” (v. 4). Then, later in this same context it says, “our old man was crucified with (Christ) in order that the body of sin might be rendered inoperative with the outcome for us to no longer serve sin” (v. 6).

Verse 6 explains the *reason* God crucified our old man with Christ. It was to take away the previous, unyielding grip sin had on our lives and put us in a position where we no longer need to be controlled by it. For, when we were “crucified with” Christ, the *enslaving force of sin* had already been “rendered inoperative” (καταργηθη) or *made to not work*. Since this verb occurs in the *subjunctive mode*, translated “might”, the indication is we now have the *potential* “to no longer serve sin”. This same *subjunctive mode*, translated “might”, is also found in verse 4 meaning we have the *potential* “to walk in newness of life”. When the thoughts conveyed in verses 4 and 6 are combined, they teach we have been effectively associated with the death, burial and resurrection of Christ – “crucified with” Him – resulting in the *real possibility to live a new life rising above sin* (Rom. 4:24 – 5:2).

Now, what gives us this ability? The answer comes in Romans 7:6, where it says, “but now we were rendered inoperative (same word as in Rom. 6:6) from the Law, having died by which we were being held, so that we serve in newness of the Spirit and not in oldness of the letter.” Those who are in Christ were “caused to die to the Law . . . to be joined to another . . . in order that we might bear fruit to God” (7:4). So, believers can produce this fruit by using *power God has made available to us through the Holy Spirit* (8:9).

Continuing his explanation of why God has saved us, Paul instructs the Roman believers, “You consider yourselves to be dead ones indeed to sin, but living ones to God in Christ Jesus” (Rom. 6:11). *Christians who incorporate this positional truth are now able to utilize His Spirit* in order to “not let sin reign in” their “mortal body with the outcome to obey its lusts” (v. 12). At the same time, they can positively respond to the command, “Present yourselves to God as if living ones

out of the dead and your members as instruments of righteousness to God” (v. 13). And, the reason why “sin will not have mastery over” them is because they “are not under law but under grace” (v. 14).

Under the Law, without the indwelling Spirit, the Jewish people were asked to obey God by their flesh-produced ability. They failed miserably (Rom. 3:19-20; 5:20). Under Grace, after receiving the Holy Spirit, we possess divine power which enables us to truly obey God and walk pleasing to Him. In Galatians 5:16-18, we are commanded to “walk by the Spirit” and not by our flesh. When we choose to be “led by the Spirit” we “will not complete the lust of the flesh”. Therefore, through this *divine enabler*, we can begin to *put on the qualities of our Savior* while discontinuing our natural lifestyle of sinful rebellion (Rom. 13:11-14; Gal. 5:18-26; Eph. 4:17-24; Col. 3:5-15).

Returning to Romans 6, note verse 18 says, “Having been freed from sin, you were enslaved to righteousness”. God’s purpose for us to *glorify Him in our bodies* by producing righteous fruit is made possible by His act of *purchasing us with the precious blood of His Son* (7:4; 1 Cor. 6:20; Gal. 5:22). As a result of this transaction we are defined as His “slaves” (δουλα – “servants” in the KJV). Also, every time the word “serve” appears in these chapters of Romans, it is the verb form of this noun. Before we were saved, our bodies were “slaves to uncleanness and lawlessness resulting in lawlessness”. After salvation, God wants us to “present” ourselves “as slaves to righteousness resulting in holiness” (Rom. 6:19).

Many believers struggle with the concept we are God’s possession, but this is the consistent picture painted in Romans 6. When we understand He gave us salvation by mercy and not because we merit it, this should cause us to celebrate our designation as “slaves”. For, only in this position, as those redeemed from wrath, can we have both the possibility and privilege of serving our Creator (1 Cor. 7:21-22; Titus 2:9-10).

Although God purchased us to be His servants, He does not force us to walk in obedience to Him. However, there are ramifications which accompany how we respond to our Divine Owner. If we choose to walk by the power of His Spirit, we produce “righteousness” with the outcome of “holiness” which ultimately results in “eternal life” (Rom. 6:16, 19, 22). When we choose to obey sin by acting out our flesh, the result is “death” (v. 16). Since, we already possess eternal life as we find ourselves firmly positioned in Christ, what is Paul speaking about when he uses the words “eternal life” and “death” in this passage (Rom. 3:21-26; 5:1)? These terms refer to the putting off of our old man, the putting on of the new man, and *the character we gain as a result of these actions*.

This process is encapsulated in Galatians 6:7-8, which says, “Whatever a man might sow, this also he will reap. Because the one sowing in the direction of his own flesh, out of the flesh will reap corruption, but the one sowing in the direction of the Spirit, out of the Spirit will reap life eternal”. The context of this passage does not support the idea “eternal life” is obtained by our works since this *reaping* is based on *Spirit-generated fruit*. For that reason, this activity must follow both salvation and reception of the Holy Spirit. In this Spirit-aided condition, we are now able to “put on” the *qualities* of “righteousness”, “holiness” and “eternal life”.

Paul again addresses this subject when he directs Timothy to “pursue righteousness, godliness, faithfulness, love, endurance, gentleness” in conjunction with the command, “take hold upon eternal life” (1 Tim. 6:11-12). Then, later in the same chapter, wealthier believers are instructed to use their resources in a way which pleases God “in order that they might take hold upon real life” (vv. 17-19). These Scriptures show when we implement godly qualities by His Spirit we can *experience part of the eternal glory during this life*, which we will fully enjoy when Christ returns (Rom. 6:22; Eph. 4:22-24; Col. 3:3-4; 1 Tim. 4:8).

When we do not seek to live under the Spirit's power, we go into default mode – functioning according to our flesh. This routine promotes sin in our members (thoughts or actions) and results in spiritual “death” and “corruption” (Rom. 6:16; 1 Cor. 3:15-17; Gal. 6:8). If these designations are taken in context, the clear intent is they do not refer to *eternal* death and corruption, for we are already freed from these in Christ. But, they speak about the *present death effect and corruption upon our moral character* as we maintain the status quo of our old man. In this state, we yield the “works of the flesh”, causing an unhappy condition in which many believers feel trapped (Gal. 5:19-21).

This bondage to sin will continue to the extent we do not adequately have an understanding of His will or have not effectively applied these truths to improve our lives. Furthermore, all Christians are destined for the day we stand before our Savior and Judge when these evil works will be burned, causing us to “suffer loss”. This will happen at “the judgment seat of Christ” where *the death sentence to our sin-producing old man will be carried out* prior to the time we are transformed into glory (1 Cor. 3:13-15; 2 Cor. 5:10; Phil. 3:20-21; Col. 3:3-4).

Concluding the purpose for our lives under Grace, God desires His children to be involved in understanding how He wants us to act. For, when biblical knowledge is put into practice by the power of His Spirit, we can gradually be transformed into the image of His Son and walk in a manner pleasing to Him. As we observe the Church today, there is an immense lack of holy living before our Holy God. All

believers can help remedy this situation as we edify one another concerning His righteous standards and the benefits of applying these values to our lives. Also, we should warn fellow Christians of the ramifications associated with disobedience since the harmful effects are both present and future.

The Messianic Kingdom – Israel's Promised Salvation becomes a Reality

Having taken a look at how God brings glory to Himself during the administrations of Law and Grace, let us consider His objective in the future Messianic Kingdom. This heavenly Rule on earth has its roots in Genesis 12:1-3, where God promised Abraham his descendants would be “a great nation” and “a blessing” to other nations (Matt. 6:10). Then, Abraham's grandson, Jacob, was renamed “Israel”, which became the identity of the Nation. Later, we see Joshua leading Israel into the Land God had promised to Abraham. However, the Jewish people consistently disobeyed His standards along the way so they never fully occupied the Promised Land nor attained the stature of being a blessing. Their rebellion became increasingly evident from the time the Law was given until Christ came.

Then, God sent Jesus as the Jew's promised King and Redeemer (2 Sam. 7:12-16; Jer. 31:34). He proved to be their Messiah by *living a sinless life*, which also qualified Him to pay the penalty of death for their sins (Heb. 4:15; 9:28). Because of His work on the cross, they could now be righteous before God and have a Just Ruler. In contrast to this provision, the Gospel accounts show how Israel did not recognize Jesus as their Christ and ultimately conspired with the Romans to crucify Him.

Then, after His resurrection, the Apostles offered Israel a chance to accept Jesus as their prophesied Messiah. If they had received Him, Scripture indicates God would have sent “Christ” back to earth to initiate “times of refreshing” and establish the eternal Kingdom which “all His holy prophets” spoke about (Acts 3:17-26). But, Israel's rulers did not repent for their part in crucifying Jesus and rejected four separate messages which demonstrated He was the Messiah (Acts 2:14-36; 3:12-26; 5:29-32; 7:2-60). Their refusal concluded with the stoning of Stephen, which closed any window of opportunity for the Kingdom to be established at that time.

Evidently, this was not the designated time in God's plan for the Jewish Nation to receive their Messiah, or He would have caused it to happen. However, His purpose of giving Israel an opportunity to accept their glorified Savior, and *the Nation failing to believe in Him*, completed His objective of condemning man under the Law (Rom. 3:20-21; 11:11-25). God can always count on one thing from men; *we will sin and reject Him when left to our own volition*. In addition, this final

refusal laid a foundation for God to reveal His previously hidden “mystery . . . predestined before the ages for our glory”, which set in motion His program for the Body of Christ (1 Cor. 2:6-7; see also Rom. 11:25; Eph. 3:2-10).

Romans chapter 11 records the divine action resulting from Israel's rejection of Christ during the early Acts period. Because of their refusal, God extended salvation to the Gentiles on an equal basis with Jews under Grace (vv. 11-16). Also, Israel is described to be in a “partial hardening” at the present time as stated by the “mystery” revelation, which had been a *secret* before it was made known. This context shows *God had already set aside working with Israel as a Nation* “until the fullness of the gentiles might come in. And, in this manner, all Israel will be saved” (Rom. 11:25-27). In summary, after God saves enough Gentiles in keeping with His present plan of action, He will re-establish the Jewish Nation according to *promises made in Isaiah 59:20 and Jeremiah 31:33-34*, the prophecies Paul cites here for support (Rom. 11:26-27). At that time, Israel will experience “fullness” and “life out of the dead” (Rom. 11:12, 15).

Prior to the events recorded in early Acts, the Bible never indicates God would abandon a National Relationship with Israel or set aside the Law which gave them divine rights and privileges. However, both of these developments are disclosed in the previously unrevealed program of Grace (Rom. 11:25-36; Eph. 3:2-10). So far, this suspended relationship has continued for almost two millennia. Although unbelieving Jews are temporarily enemies of the Gospel, God will keep all the promises made to their fathers regarding their national triumph (Rom. 11:28-29).

When this comes to pass, it will fulfill The New Covenant He promised to the house of Israel in Jeremiah 31:31-34. This Covenant will not be “according to the covenant (The Law of Moses) that I made with their fathers . . . which . . . they brake” (32). The Law Covenant was conditional, requiring perfect compliance to become effective, so it never enabled them to occupy the Promised Land. In contrast, *the New Covenant will become a reality because God Himself will put it into effect*. For He says, “I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” (v. 33; see Lev. 26:12).

Furthermore, to transform Israel into a Holy Nation, God says, “I will forgive their iniquity, and I will remember their sin no more” (Jer. 31:34). But, how will God, who is Holy, be able to receive a sinful people as His children and at the same time retain His *justice*? The answer is this promise was made in conjunction with His plan to pay for Israel's sin through the Messiah. At the cross, the “blood” of Christ achieved the “passing over sins having been previously committed” by these Old Testament believers (Rom. 3:25; see also Heb. 9:11-15; 10:11-18).

Therefore, *God has already satisfied His own standard of perfection* by this “display of His righteousness” which enabled Him to be the “justifier” of the Jewish Nation and simultaneously maintain His “just” virtue (Rom. 3:24-26).

Ezekiel 36 further expands on what will come to pass when the New Covenant is put into effect. In this passage, God says, “I will take you from among the heathen and gather you out of all countries, and will bring you into your own land . . . A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” (vv. 24, 26-27). Just like in Jeremiah 31:31-34, the phrase “I will” indicates God will make this happen by His own hand.

When this promise was in Israel's hands, they did not attain it because they could not obey God's Law. However, in the future Kingdom, *the Jewish Nation will attain righteous since the Holy Spirit will cause them to keep the Law's required statutes and judgments*. Then, the divinely prompted outcome for Israel will be: “You shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God” (Ezek. 36:28; see also Gen. 12:1-3; Lev. 26:3, 12).

In summary, the Jewish people will not enter the Messianic Kingdom by their own effort, but by the action of God in fulfillment of the New Covenant. At that time, He will gather His chosen remnant, return them to dwell in the Land for eternity with Christ their King, forgive their sin through the blood of the cross, place the Spirit within them, and cause them to keep the Law. They will not just be declared righteous before God as we are today; they will actually be made righteous – fully glorified into the image of God. As a result, they will never again be entangled in their former iniquities (Ezek. 36:31-33). Finally, God proclaims, “Not for your sakes do I this” (v. 32). So, *God will once again glorify Himself by displaying sovereign power to the world when He transforms Israel into a Holy Nation*.

Summing up God's Purpose

God gave the Law to demonstrate the principle: When man is left to his own choice and ability, he cannot attain the necessary level of perfection to become acceptable to a Holy God. Today, under Grace, God's sovereign power has placed us in Christ so we can be righteous before Him. Also, following salvation, we are able to live in a manner pleasing to Him with the assistance of the Holy Spirit. In the Messianic Kingdom, God will re-establish a relationship with Israel by exercising His “will” to make them His people.

By use of these different methods, God demonstrates how *His initiative is required* before any man can become acceptable to Him. His primary goal is for each of us to recognize that our relationship with Him as well as the foundation for living in a righteous manner was brought about by His action alone. Then, through studying His Word, each of us can come to understand this purpose and learn how to participate in it for His glory (Acts 16:14; Rom. 8:28; Gal. 1:15; Phil. 1:6).

When the Bible is interpreted within its historical context, believers are able to comprehend the distinct ways God brings glory to Himself. With this foundation, members of the Church can more accurately apply promises intended for us and not be swayed to follow truth given for Israel, whether it is part of the Law or in reference to their future Kingdom. Then, as we focus on His revelation of Grace, we can more effectively serve Him according to His present will and exhibit His grandeur to others (Rom. 15:6; 1 Cor. 2:7). Centuries ago, the *Westminster Confession* expressed this same theme by stating, “The Chief End of Man is to Glorify God and Enjoy Him Forever”. This declaration rings just as true today as it was then. Accordingly, when Christians champion the cause of broadcasting God's attributes, we embark on the satisfying adventure of glorifying our Maker while, at the same time, growing in our connection with Him (Rom. 15:5-6; 1 Cor. 6:20; Phil. 3:10; Col. 1:9-10).

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