

# God's Purpose Through the Ages

Today Christians can benefit by recognizing God's primary purpose shown throughout His movements recorded in the Bible. Namely, over 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 objective by giving the **Law**, how He further achieves it under **Grace**, and how He'll consummate this goal in the **Messianic Kingdom**. In addition, by identifying the way similarities and differences within these programs are used to showcase His glory, many Scriptures make a lot more sense. For, this increased awareness helps us better determine which aspects of His revelation we should currently follow. And by internalizing this knowledge, we can become a conduit for others to *perceive the greatness of God* as they observe how He influences our lives.

## "Glory" Defined

Before discussing how God brings glory to Himself, let's 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* as we grasp the tremendous narratives which describe who He is, what He's done, and what He will do (Matt. 19:28; John 2:11; Rom. 1:23; Eph. 1:6, 12, 14). Then, as we comprehend this Divine Nature, we're able to *conceptualize His Person*, form a mental *image of His Character*, and deepen our confidence in *His Reputation* as the One who's worthy of absolute trust.

## The Law – God's Offer of Salvation

Having touched on the meaning of "**glory**", let's consider 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, "**All that the Lord has spoken we will do**" (Exod. 19:8).

However, the Jewish people didn't 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**" at the onset of the Book of Acts (3:12-4:22; 5:17-40; 7:51-60).

Subsequently, Romans 3:19-20 reveals God's true intent for giving the Law which 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 of Moses** was given to demonstrate how no man can become acceptable to the Father 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 is now revealed. It's 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 *Justifying men through His Son's shed blood on the cross* – His loving, gracious and merciful provision to forgive sin (Rom. 3:21-26; Eph. 2:1-9; 1 Tim. 1:12-16).

Thus, mankind has a way to become acceptable in God's presence by trusting 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're 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** (ελεησῃ) **on all**" (Rom. 11:30-32, cf. 8:28-30; 9:11-13). The "**all**" includes both Jew and Gentile as equals in our natural, degenerate state. And the word "**might**" is derived from the *subjunctive mode* which indicates God *may or can choose to* "**show mercy on**" whoever He wants.

The idea God saves men by mercy is first introduced where it says, “I will have mercy on whoever I might have mercy” (ἐλεω – Rom. 9:15). Just like in 11:32, the *subjunctive mode*, translated “might”, is used to specify God *exercises the choice* or *prerogative* to bestow “mercy” on whoever He “wills” (vv. 16, 18). Also, the verb translated “I will have mercy” (ἐλεησω) is in the *active voice* which indicates God *actively exercises* or *initiates* His will to give this “mercy”. Here, salvation based on the mercy of God is presented as having its foundation in the “will” (βουληματι), *council* 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).

Next, 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 the Father's *fairness* in reference to the manner by which He chose to save men. For, they criticize the Spirit's instruction about how He 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're you who answers back to God!” (9:20). Then, he illustrates how the Creator, like a potter, has the *prerogative* to do as He wishes with the vessels He makes. Expanding this thought, he concludes if God wants to display His “wrath” through vessels prepared “for ruin”, 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, consequently, unwilling to accept God's gift of redemption* (Rom. 7:5; 8:6-8). The thought individuals were chosen according to His will is difficult to grasp because it confronts the very fiber of human perception that the unsaved 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. Nevertheless, because the Lost occupy a dead spiritual state as a result of sin, no one 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 doesn't repay our sinful acts with the “wrath” we deserve. And linked with this “mercy” and “love”, His “grace” frees us from Satanic bondage and enables us to receive the provision of righteousness in Christ (Rom. 11:5-6; 2 Cor. 4:3-6; Eph. 2:1-9; 2 Tim. 2:25-26).

Paul gives himself as an “**example**” of one who received saving “**grace**” in First Timothy. He explains how as the “**chief**” or *foremost* of sinners he was saved by the “**mercy**” of God (1:12-16). And since “**mercy**” is mentioned twice, *It's The Emphasized Factor* involved in both *saving Paul* and making him *the pattern* of how men “**believe**” to obtain “**eternal life**” (Acts 9:15; Gal. 1:15-16). This lesson correlates with Romans 11:5 which says, “**in the present time a remnant has come into being according to the election of grace**”. Paul includes himself in the group of individual Jews God chose to become His children (11:1). Then, verse 6 says, “**If by grace, it's 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 about the *extension of “mercy”*, it's evident *These Divine Acts are Interrelated Aspects of How God Carries Out His “purpose”* (Rom. 9:11-12, 16, 18, 23; 11:30-32).

Now, how do these Elect ones receive God's provision of salvation? It's by “**faith**”. And the following contexts show *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).

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 this grasp of how God accomplishes His “**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* 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 His 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 acts we would continue in the humble position of moral bankruptcy. For, 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 way 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 graced us with in the Beloved**” (1 Cor. 1:30-31; Eph. 1:4-6).

## God's Plan for Christians following Salvation

After believers are justified before God “in Christ”, the stage is set for the second part of His purpose for us (1 Cor. 1:30). Now He expects us to put off our old man and put on the new man by submitting to His Spirit's power (Eph. 2:10; 4:17-24). This intent is recorded in Romans 6 where we're taught how God identified us with Jesus Christ's death on the cross, His burial, and resurrection “in order that . . . we might walk in newness of life” (v. 4). Later, the same context adds, “our old man was crucified with (Christ) in order that the body of sin might be deactivated with the outcome for us to no longer serve sin” (v. 6).

This verse explains the *reason* God crucified our old man with Christ which was to take away the previous, unyielding grip sin had on our lives and put us in a position where we no longer have to be controlled by it. For, when we were “crucified with” Christ, the *enslaving force of sin* was “deactivated” (καταργηθη), *rendered inoperative*, or *made to not work*. Since this verb is in the *subjunctive mode*, translated “might”, it indicates we now have the *potential* “to no longer serve sin”. This same *subjunctive mode* is found in verse 4 which means we “might” or *have the potential to* “walk in newness of life”. Combining the thoughts from verses 4 and 6 teach we've been effectively associated with the death, burial and resurrection of Christ – “crucified with” Him – which affords us the *Real Possibility to Conduct a New Rising-Above-Sin Life* (Rom. 4:24 – 5:2).

Now, what gives us this ability? The answer comes in Romans 7:6, “but now we were deactivated (same word as in Rom. 6:6) from the Law, having died by which we were being held, so that we have the outcome to serve in newness of the Spirit and not in oldness of the letter.” Those who're 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's made available 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 able to utilize His Spirit* to “not let sin reign in” their “mortal body with the outcome to obey its lusts” (v. 12). At the same time, we 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 “sin will not have mastery over” us is because we “aren't under law but under grace” (v. 14, emphasis mine).

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're commanded to "**walk by the Spirit**" and not by our flesh. When we choose to be "**led by the Spirit**" we "**won't 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 was made possible by His act of *purchasing us with the precious blood of His Son* (7:4; 1 Cor. 6:20; Gal. 5:22). The result of this transaction is we're now defined as His "**slaves**" (δουλα – 'servants' in the KJV). Also, every time the word "**serve**" appears in these chapters of Romans, it's 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're God's possession, but this is the consistent picture Paul paints. 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 2:9-14).

Although God purchased us to be His servants, He doesn't force us to walk in obedience to Him. However, there are ramifications accompanying how we respond to our 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 terms "**eternal life**" and "**death**" (Rom. 3:21-26; 5:1)? These words refer to the "**putting off**" of our "**old man**" and "**putting on**" of the "**new man**" which *Results in Heavenly Character*.

This process is encapsulated in Galatians 6:7-8, "**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**". This context doesn't support the idea **"eternal life"** is obtained by works since the *Reaping* refers to *Generating Spirit-Based Fruit*, which is only possible after one is saved and receives the indwelling Spirit. Thus, in this Divinely aided condition, believers are 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 chapter, wealthy 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 verses show if we implement godly qualities by His Spirit we can *experience a portion of the eternal glory during this life*, which we'll fully enjoy when Christ returns (Rom. 6:22; Eph. 4:22-24; Col. 3:3-4; 1 Tim. 4:8).

When we don't seek to live under the Spirit's power, we go into default mode and function 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). Taken in context, the clear intent is these designations don't refer to *an eternal destination of death or corruption*, for we're already freed from these in Christ. But they speak about the *present death effect and corruption upon our moral and ethics* as we maintain the status quo of our old man. In this state, we yield **"works of the flesh"** which cause an unhappy condition and in which many believers feel trapped (Gal. 5:19-21).

This bondage to sin will continue to the extent we don't adequately understand His will and/or haven't effectively implemented 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 being permanently transformed into **"glory"** (1 Cor. 3:13-15; 2 Cor. 5:10; Phil. 3:20-21; Col. 3:3-4).

Concluding God's purpose for His children under **Grace**, He desires us to grasp how He wants us to conduct ourselves. 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 by walking in a manner pleasing to Him. As we observe the Church today, there's an immense lack of holy living before our Holy God. All of us 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 which accompany disobedience since the harmful effects are both present and future.

## The Messianic Kingdom – Israel's Promised Salvation

Having looked at how God brings glory to Himself during the administrations of **Law** and **Grace**, let's 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, along the way, the Jewish people consistently disobeyed His standards, 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 their promised King and Redeemer (2 Sam. 7:12-16; Jer. 31:34). He proved to be their Messiah by doing miracles and *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 be righteous before God and claim Him as a Just Ruler. In contrast to this provision, the Gospel accounts show how many Israelites didn't recognize Jesus as their Christ and ultimately conspired with the Romans to crucify Him.

After His resurrection, the Apostles offered the Nation of Israel a final chance to accept Jesus as their prophesied Messiah. If they'd received Him, God would've 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 the Jew's rulers didn't repent for their part in crucifying Jesus, and they rejected four separate messages proving 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 and closed any window of opportunity for the **Kingdom** to be established at that time.

Evidently, this wasn't the designated point in God's plan for the Jewish Nation to receive their Messiah, or He would've 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'll sin and reject Him when left to our own volition*. In addition, this final refusal laid a foundation for God to reveal the 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; cf. Rom. 11:25; Eph. 3:2-10).

Romans 11 records this divine action which undergirded Israel's rejection of Christ during the early Acts period. Because of their refusal, under **Grace** God extended salvation to the Gentiles on an equal basis with Jews (vv. 11-16). Also, Israel is presently described to be in a "**partial hardening**" in accord with "**mystery**" revelation which had been a *secret* before it was made known. This context shows *God had already postponed His dealings 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'll re-establish the Jewish Nation according to *promises made in Isaiah 59:20 and Jeremiah 31:33-34*, prophecies Paul cites 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 these events 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 developments are disclosed by 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 His promises to their fathers concerning *This National Triumph* (Rom. 11:28-29).

When the **Messianic Kingdom** comes to pass, it'll fulfill The New Covenant He promised to the house of Israel in *Jeremiah 31:31-34*. This Reality won't 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 Land. In contrast, *The New Covenant Will Take Place 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; cf. 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 of sins having been previously committed**" by these Old Testament believers (Rom. 3:25; cf. 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 comes into effect, “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 didn't attain it because they couldn't 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, Israel's divinely prompted outcome 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; cf. Gen. 12:1-3; Lev. 26:3, 12).

In summary, the Jewish people won't enter the **Messianic Kingdom** by their own effort, but by God's action in fulfillment of the New Covenant. At that time, He'll gather His chosen remnant, return them to dwell in the Promised Land for eternity, send Christ as their King, forgive their sin through His blood, place the Spirit within them, and cause them to keep the Law. They won't just be declared righteous before God as we are today; they'll actually be made righteous, fully glorified into Christ's image. Thus, they'll 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 through a universal display of sovereign power by transforming 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 can't attain the necessary level of perfection to become acceptable to a Holy God. Today, under **Grace**, His power has placed us in Christ so we can be righteous before Him. Also, after salvation and with assistance from the Holy Spirit, we're capable of living in a manner which pleases Him. In the **Messianic Kingdom**, God will re-establish a relationship with Israel by exercising His “will” to once again make them His people.

By use of these different methods, God demonstrates *His initiative is required* before any person can become acceptable to Him. And today, His primary aim is for each Body member to recognize our relationship with Him and foundation for righteous living was solely brought about by His action. Through study of His

Word, we can learn about this purpose and 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, we can comprehend the distinct ways God brings glory to Himself. With this foundation, Church members can more accurately apply promises intended for us and not be swayed to follow truth given for Israel, whether it's part of the **Law** or in reference to the future **Kingdom**. So, by focusing on the revelation of **Grace**, we can more effectively serve Him according to His present will and, thus, exhibit His grandeur to others (Rom. 15:6; 1 Cor. 2:7). Centuries ago, the *Westminster Confession* expressed this same theme, '[The Chief End of Man is to Glorify God and Enjoy Him Forever](#)'. This declaration rings just as true today. For, 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, grow in our connection with Him (Rom. 15:5-6; 1 Cor. 6:20; Phil. 3:10; Col. 1:9-10).

Chuck Schiedler  
[chuckschiedler@yahoo.com](mailto:chuckschiedler@yahoo.com)  
[edifiedliving.net](http://edifiedliving.net)

Written 2012, revised 2025

Old Testament quotes are from the KJV.

New Testament quotes are original translations by the author from the Greek text.

**Published in Journal of Grace Theology 2.2 - Fall 2015**