

## Glory to God

Over the past two months I have found myself engaged in several studies that have tended to end up discussing the glory of God and why he does what he does. We know that all God does is for his glory. God created the universe and we read that he did so for his glory (Psalm 19:1; Col. 1:16). God then made man for his glory (Isaiah 43:7), yet man fell miserably in the garden. But what did God do? He then used the Fall for his glory by providing redemption through his Son Jesus Christ, all of which he did once again, for his glory (Ephesians 1:6,12). Why does God ever do anything? For his glory. Is he obsessed with his glory? In a nutshell, yes. He must be because of who he is. He creates for his glory, he makes man for his glory, he turns sin into an opportunity for his glory, he made Israel for his glory, he gave them the Law for his glory and one day, when our mortality gives way to immortality, it will be because he glorified us with his own life. We will reign with Christ in all his glory forever.

The great systematic theologian Millard Erickson has stated this truth in his magnum opus, *Christian Theology*. In commenting on what God is like, he states that “If we have fully understood who and what God is, we will see him as the supreme being. We will make him the Lord, the one who is to be pleased, and whose will is to be done” (300).

The problem today, Erickson notes is an inverted theology where “Instead of regarding God as our Lord, whose glory is the supreme value and whose will is to be done, we regard him as our servant. He is expected to meet all of our perceived needs” (300).

What is then needed today? A fresh look at God, his sovereignty, and his purpose. Erickson notes again that, “In the ultimate sense, the purpose of God’s plan is God’s glory. This is the highest of all values, and the one great motivating factor in all that God has chosen and done” (352). It does not mean, Erickson states, that God has no other secondary purposes. He does, but they are only “a means to a greater end, God’s own glory. We must bear in mind that God is truly the Lord. We exist for his sake, for his glory and pleasure, rather than he for ours” (352).

*Soli Deo glori.*