

SERMON SERIES NOTES  
**WHAT DOES GOD WANT?**  
By Bob Young

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**Facebook, July 19, 2020**

**It's Sunday Again: What Does God Want? What is his will, goal, purpose? (Introduction, sermon #1)**

I think a lot about a single question: *What does God want from me?* The question has many applications. *What does God want from people around the world? What does God want from his church? What does God want from me today?*

I want to simplify the answer. We have made Christianity complex. We have drawn distinguishing lines based on minutiae. My first list included four items -- God desires that we **recognize him, respect him, respond to him, and relate to him and our fellow human beings.**

This is introduction. I want to share the big picture.

This sermon began at least 10-12 years ago in Guatemala. How would I share the gospel?

I have returned to the question many times--

- Question of preaching, teaching preaching
- Question of evangelism, teaching evangelism
- Question of leadership, teaching leadership
- Question to inform work in ministry and missions
- Question to inform my response to God's love

What does God want?

- 1- God reveals himself because he wants to be known, recognized, known for who he is, accurately  
God wants to be found, Acts 17
- 2- God wants, deserves, merits worship, respect, reverence, declaring his glory
- 3- God wants relationship with him, restored relationship  
Humans were created for relationship, God calls and recreates for relationship
- 4- God wants relationships horizontally, restored relationships, his purpose in the church
- 5- God makes reconciliation possible, relationships require two parties, God wants response  
Repentance, imitation, he gives a model so we know how to do it
- 6- God wants humans to reflect, declare his glory, reflection

Whatever I say, whatever I teach, preach, the way I share the good news, all of my life, actions, thoughts, attitudes – all must be pointed toward what God wants

Making him known, declaring God -- who he is, his identity and nature

Respect, reverence, declaring God's glory

Vertical relationship – declaring God's grace

Horizontal relationship -- declaring God's unifying peace

Response, change, redemption – declaring God's saving work in Jesus Christ

Reflection – mirrors, declaring God's transforming power, his presence in this world

Facebook, July 26, 2020

## It's Sunday Again: What Does God Want? To Be Recognized (sermon #2)

The question, "What Does God Want," suggests related questions

### To what is God calling his people?

God's call and calling provide orientation – a call to him, to return to him, to relationships

### What did God put his people here to do?

God's OT people were to be a light and witness; God's NT people have the same task

### What did God put human beings here to do?

To glorify him; to imitate him; to relate to him (made his image and likeness, created as living beings)

### What will it take to advance God's cause and purpose in this world?

We must identify Bible answers

## **GOD WANTS TO BE RECOGNIZED. God wants human beings, his human creation, to recognize Him.**

God desires that his human creation recognize him. He wants us to see him and to know him. He wants to be known as he really is. He makes it easy – natural revelation and special revelation.

The gospel, good news, begins with who God is. If we are image of God people, who we are depends upon who God is. Who is God? What is God like? God is above nature; he is not a part of nature. God is Creator, Sustainer, and Savior. We cannot understand God by beginning with our limited categories.

Much of who God is summarized in his love—that is the popular notion today, both in culture and in the church. Other, equally important characteristics of God are revealed in nature and in the Bible. We cannot effectively preach the gospel, in the US or in countries around the world, without making certain that the foundation of our understanding of the message is the identity of God – who God is. The message demands that God be made known – in his fulness. Not an idol, not a false image, not a warped view, one-sided, limited. In his completeness – all powerful, all knowing, all-present. Many misconceptions of God exist. We must rethink who God is before we can understand his desire for his world.

God's attributes (10) that are not shared by human beings. I think of them in groups.

(1) One group of the incommunicable (un-shareable) attributes of God are the "omni" attributes:

**omnipresent, omnipotent, omniscient.** God is everywhere (at the same time), all powerful, and all knowing.

(2) A second group reflects God's name. Yahweh is often translated "I am." The meaning is I am because I am, or I am who I am. Always I am; I was, I am, I will be. God is **self-existent** (not caused, or First Cause), **eternally existent** (without time limits), and **self-sufficient** (totally independent, not needing anything from any source outside himself).

(3) A third group helps us understand God in comparison to our own humanity. He is **immeasurable**—we live in a world of measurements, but God is infinite. He is **incomprehensible**—beyond our understanding. This does not mean that God cannot be known to the extent he reveals himself; it means that he cannot be perfectly understood by humans in the human realm using human reasoning. He is **immutable**—he does not change, in comparison to human experience. He is **sovereign**—unlimited, unrestricted, boundless, absolute, supreme. Sovereignty is more than power. It describes God's ultimate, unconditional totality.

All of these ten things about God are infinitely true.

- # He is without limits of power, knowledge, and presence.
- # He is beyond the limits of creation, time, and need. He is ultimately self-existent and self-sustaining beyond time boundaries.
- # He cannot be measured, cannot be understood, and cannot change.
- # He is beyond every limit, restriction, and boundary—absolute and supreme with authority over everything. God's sovereignty means that there is God, and there is everything else. When these two categories are understood, one begins to grasp the nature of God that is beyond, above, over all else.

We cannot imitate these incommunicable attributes. They are what make God be God. Human beings are not to mimic or covet these characteristics.

God's attributes that are passed on and shared by human beings made in his image.

To say that God shares these attributes with us does not mean that we have them to the same extent that God has them. Neither does it say that we could have them apart from God. These are possible in our lives because God has given them to us. He created us in his image.

To make these easier to remember, I usually think of them in two sets of five. The second five are the attributes that get most of the attention when one reads about the moral attributes of God. The first five may be less familiar, but in Scripture it is clear that we also share these attributes with God. The second five relate to the traditional meaning of morals as principles of relationship.

- **Living.** God is living; we are living. God is alive; we are alive. The God of life gives us life. He gives life, sustains life, and makes possible eternal life. God in Jesus conquers death and demonstrates that he is immortal. Human creation is also immortal, not in the sense of living physically on the earth forever, but in a spiritual or eternal sense. This does mean that he makes us self-existent, but that he makes us participants in eternal life. Living means more than capable of living on this biological planet—we are both living beings (Gen. 2:7) and “image of God” people with spiritual existence (Gen. 1:26-27).
- As God is mysteriously and inexplicably triune, **he puts life into a dual being** with body and spirit (1 Thess. 5:23); other verses speak of human beings as body and spirit or body and soul.
- God creates us as beings **capable of relationships** [moral beings]. God is capable of relationship, and exhibits community in his triune nature. We are social beings, made to live in community.
- God made us with the ability to **think and communicate**—to make promises and commitments. This is a part of our relational ability.
- God originally created everything “good.” God originally endowed his creation with his own **goodness**. This is a human capacity even when it is not a human reality.
- **Holy, totally separated from sin.** The root meaning of the word means set apart for a special purpose or function, i.e. holy oil, holy water, holy days. God's holiness reflects his purity. The all-power God is able to maintain total separation from sin and all forms of impurity. God through Jesus' sacrifice makes it possible for us to be declared holy.
- **Just.** This word means characterized by “justice” but in the New Testament it is also the word righteousness. We are declared righteous because of Jesus.
- **Mercy.** This signifies compassion and forgiveness when punishment is deserved. In the Old Testament, this word (*chesed*) is sometimes translated loving kindness or steadfast love.
- **Grace.** Grace is related to gifts or something received. Grace is thus undeserved, “unmerited favor.” Grace is extended without considering the merits of the recipient. What inheres in the word grace is “unmerited” or “unconditional” giving—the extension of a gift. Those same concepts, when applied to the reception of gift, do not inhere in the word. Gifts that are freely extended without merit and without condition must be received.
- **Love,** keeping steadfast love, forgiving. This is a distinct concept from mercy or grace, but in an older, traditional model of explaining God's nature, they are often combined as one of three descriptions of God's nature—holy, just, loving/merciful/gracious.

God sent Jesus so we could know him. God is revealed in nature. God is revealed in Scripture but we are not dependent on a written word. God is to be seen and understood in a real person, Jesus Christ, historically verifiable, marvelous, exemplary, living out the reality of the presence of God. That God can be seen in people has implications for what we do and how live our daily lives in his presence and service.

Preaching the gospel, sharing the good news, begins with the person and purpose of God. We must declare God! God wants people to recognize him, and come to know him in the full reality of who he is. Magnificent, majestic, his splendor, his glory.

When we understand God, the next thing God wants will be easier, perhaps even automatic.

Facebook, August 2, 2020

### It's Sunday Again: What Does God Want? To Be Reverenced (sermon #3)

There are many important questions, perhaps several ways to get to the heart of the matter. I am part of a Christian group that is fond of asking, "What does the Bible say?" Good question, but the question suggests that the beginning point is the Bible. The Bible is not #1. Something, someone exists before the Bible. The Bible has a source. The Bible comes from somewhere. That is not to deny the authority or importance of the Bible, only to say that the Bible without any other context is an inadequate beginning point.

I am sharing my effort to go back further. What Does God Want? What is his will, desire, goal, purpose? Previously I asked the question, "*What does God want from his human creation?*" As we attempt to make people aware of God and his plan for their life, what is the most important message? What should we share? (Illustration: if you could share only one thing with others?) My experience in contemplating an appropriate message for those who have not read the Bible, may not have a Bible, are not familiar with the Bible.

What should we say? How do we share Good News? Is what we are doing working? Is there a better way? Previously I said that the first desire of God for his human creation is that people **recognize God** for who he is. We must think deeply, analyze, learn, grow in this area. How do we communicate the reality of God's presence and involvement in our world, how do we communicate his nature, how do we communicate his desire, his purpose, his goals in this world?

Background, orientation, review – brings us to today's study – a second point.

### **GOD WANTS TO BE REVERENCED. RESPECTED. Reverence God. He wants to be respected, worshiped.**

God wants people to reverence him. This reflects his desire that his creation honor him and worship him. The reverence, glory, worship God desires is based on and consistent with who he is. God is dishonored by honoring false gods and by false ideas about Him.

God wants us to worship him for who he is. You can question the order of the points, the sermons. I have already said that these may be totally sequential. Today I am thinking that at some level, worship and respect are possible before a committed response (Romans 2:14-16; God-fearers in the book of Acts).

We have to talk about worship. Many churches have distinguished themselves by emphasizing various aspects of worship. We worship in this way, and not in that way. We are for this and against that. Many of the ideas about worship are based in human desires and preferences. Others are based in a strict, legalistic reading of and obedience to the word of God. **The kind of worship that is acceptable to God is based on who he is, what he is like.** Before we get to specifics, let us establish this general truth.

God is not seeking ritual nor liturgy. He cannot be pleased with heartless worship. Nor is he pleased with worship that does not reflect a total sacrificial commitment to him as God, Lord, and King. Reverence and respect demand worship to God that is consistent with his nature. If we do not properly understand and proclaim the nature of God so that people can recognize and understand him, we will have an empty message concerning what it means to respect or worship God.

Preaching the gospel requires preaching God's glory, God's nature, character.

When God is seen. Exodus 2-6, God reveals himself through his actions. I have identified 25 verbs related to God's actions. Notice carefully what the text says in 4:29-31.

New Testament. Romans 12:1-6. When we understand God's nature (after Paul penned the great teachings of Romans 9-11, God's nature summarized by his mercy), the natural response is reverence, respect.

### **Romans 12:1-6 deserves careful study....**

- \*Worship will grow out of God's nature
- \*Worship will be self-abnegating, sacrificial, giving self away without exception, a totality given to God
- \*Worship will be a choice, whether to present self or not
- \*Worship will not require the literal death of the sacrifice, the sacrifice will remain living, which has a number of implications – for future study.
- \*Worship will be holy, pleasing, rational (thoughtful)

\*Worship will be thought-driven, worship is intentional. Can one worship accidentally? Without thought? Without intention? Is it possible to worship unintentionally, unthoughtfully? Most say no—you have to be thinking about the words of the prayer, the words of the song, the words of Scripture when read.

\*Reasoned service, spiritual service, thoughtful worship (logical latreia). Service? Worship? Ministry? How to translate in the context. Less important than the translation is the concept – what is meant? What is clear is that the activity is not for the worshipper—service, ministry, worship. All are directed outside of self.

→The point of confusion. We easily come to think that the only service required is attendance at worship.

→The antidote to such an unbiblical view and limitation, is that we see our service or worship as extending into life. Into how much of life? Some of life? Which parts of life? All of life?

Read the context. Do not isolate verses. Do not isolate sub-verses.

In worship, there is a transforming mind-renewal that takes place. Worship involves testing, discerning God's will. These factors developed in one's life (transformation, mental renewal and readjustment, testing, discernment, focus on God's will) are what lead to worship that is wholly goodness – rational, other-centered, holy, acceptable, complete.

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**Facebook, August 9, 2020**

**It's Sunday Again: What Does God Want? To Restore Vertical Relationship (sermon #4)**

What does God want? What is his will, desire, goal, purpose? Fourth sermon, third point.

God wants RESTORED VERTICAL RELATIONSHIP. To accentuate and clinch the point – I point you today to God's REDEEMING GRACE.

Because God wants to be recognized and revered by his human creation, two truths that are consistent with his purpose in creation, God has acted to make possible restored relationship. Here's what we have seen thus far. God wants to be recognized or known—the message we share must begin with God. Maturing faith grasps the great truth, not trite, not circular reasoning, not repetitive – God is God. God wants to be known as he is, for this reason he has revealed himself.

Second truth—God wants to be revered. Yes, there is still work to be done on this part of the study. We have established that God desires worship. That worship will be consistent with God's nature. That worship will be transformative, mind-renewing. Worship must involve testing, discerning God's will. Worship is intentional, not accidental; therefore, worship must always be thoughtful. Biblical worship is characterized by transformation, mental renewal and readjustment, testing, discernment, focusing on God's will. Biblical worship is rational, other-centered, holy, acceptable, complete. All of that said – the how is yet to be developed, but that is another study. God wants to be worshiped. The kind of worship that is pleasing to God we have developed briefly, but not completely. That is another study for another series – the kind of worship that pleases God.

Now for today's study. The Bible uses several words – in this series I am using the word redemption. God's redeeming grace. God seeks to restore the relationship that is broken by the presence of sin.

Background – declaring God, recognizing God as he is, will reveal that he is (1) holy, (2) just, and (3) graciously merciful and loving.

These truths about God explain the current human dilemma and the message of “re-lig-ion.” Religion is technically, etymologically, the question of how to “bind back.” How to restore broken relationship.

The relationship of God with his human creation in the Garden, immediately after creation, was broken by the entry of sin.

A third item must be included in our description of what God wants – who God is, that he desires and deserves reverence and worship because of his nature.

It is the nature of God that sets in relief the third desire of God in this series. To understand what God requires that the broken relationship with God be made clear. The entry of sin and its great separating power, totally denying purity and holiness. Totally denying God. Living as though God does not exist.

God's great desire to restore relationship, recreation, reconnecting. This is redemption by God's grace. This is the message of the cross. This is the essence of what is often preached evangelistically. The giving nature of God, even in our enmity, reconciling, unifying, making peace, bringing us back. The sacrifice, the suffering, the Savior.

But do not begin here, begin with God, make clear his nature, his grandeur, his glory. Respond to God, reverence, respect, adoration. Almost automatic when we have clearly seen God.

Once people have seen God, accepting the message of the gospel is easy. Make it easy. Prepare hearts. Do not force God, do not force the word of God. Plant seed, have the soil ready, watch it grow.

**Facebook, August 16, 2020**

**It's Sunday Again: What Does God Want? To Restore Horizontal Relationships (sermon #5)**

What does God want? What is his will, desire, goal, purpose? Fifth sermon, fourth point.

God wants RESTORED HORIZONTAL RELATIONSHIPS. To accentuate and clinch the point, today's key word is reconciliation. Reconciliation refers to both vertical and horizontal relationships. God acts to accomplish reconciliation.

Remember where we have been. What do you think about when someone says "God?" What is your concept, idea? This is not the place to reproach God's character and nature. Our question. In revealing himself to be a personal God who comes near and cares for his creation, what does God want? God wants his human creation to recognize him, respect him, enjoy restored relationship with Him through his redemptive grace. While God graciously acts to repair broken relationship, relationships are by definition mutual. God does not desire a unilateral relationship with humanity. God desires response from his human creation.

I paint with broad strokes, but with a purpose – how can we Christians be more effective in our efforts to take the gospel to all the world?

Analysis. We can divide our initial question into two parts: what does God want FROM human beings? what does God want FOR human beings? Summarizing quickly, looking ahead.

What Does God Want from his human creation?

- **Recognition**, for who he is, not a false recognition, but recognition of his reality. Will also include seeing ourselves for who/what we are
- **Respect, worship**, veneration, consistent with who he is. Respect from the created to the creator.
- **Response** to his nature, his love, his overtures. We have pointed to this truth by noticing God's gracious action to redeem. Human response is essential. Otherwise, universalism reigns where all are saved regardless. We will eventually come to a fourth thing that God wants from his creation--
- **Repentance**, change of view of the world, change of mind/heart, right thinking. Renewed thinking that renews lives.
- And, **reflect his glory**, image restored, likeness, right doing. This is the right actions.

What Does God Want for his human creation?

- **Relationship**, vertical relationship with God, peace with God, restoration of broken relationship, redemption, reconciliation
- **Relationship**, horizontal relationship, restoration of relationships, peace among human beings, reconciliation
- **Re-creation**, rebirth from above, renewed lives

Simply put, God desires that **relationships** between human beings reflect His presence in the world. As Jesus summarized the Old Testament law that God gave to the Jews to guide their lives, the two great commands were love for God and love for neighbor. The fact that God puts his image within us changes how we react and interact with others. Relationships established on the basis of God's presence in the world and in our lives as disciples shapes every relationship—with other disciples, in our family, and also with those who are not disciples. These relationships are properly guided by recognizing the nature of God, and his desire for respect and response.

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**Facebook, August 23, 2020**

**It's Sunday Again: What Does God Want? What is his will, desire, goal, purpose? (#6)**

What does God want? What is his will, desire, goal, purpose? Sixth sermon, fifth point.

**He wants his human creation to RESPOND to Him, CHARACTERIZED BY REPENTANCE**

Analysis. In the previous sermon, I observed that my initial question can be divided into two parts.

What does God want FROM human beings?

What does God want FOR human beings?

Summarizing, so we have the same beginning point, same foundations.

What Does God Want **from** his human creation?

- **Recognition**, for who he is, not a false recognition, but recognition of his reality. Will also include seeing ourselves for who/what we are
- **Respect, worship**, veneration, consistent with who he is. Respect from the created to the creator.
- **Response** to his nature, his love, his overtures. We have pointed to this truth by noticing God's gracious action to redeem. Human response is essential. Otherwise, universalism reigns where all are saved regardless. We will eventually come to a fourth thing that God wants from his creation--
- **Repentance**, change of view of the world, change of mind/heart, right thinking. Renewed thinking that renews lives.
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What Does God Want **for** his human creation?

- **Relationship**, vertical relationship with God, peace with God, restoration of broken relationship, redemption, reconciliation
- **Relationship**, horizontal relationship, restoration of relationships, peace among human beings, reconciliation
- **Re-creation**, rebirth from above, renewed lives

Here is an overview of how these ideas come together in this series of lessons. The first four items lead to today's study, the fifth thing that God wants – response.

**#1, recognition**

**#2, reverence, respect, worship**

**#3, relationship repaired and restored – vertical, redemption [reconciliation]**

**#4, relationships repaired and restored – horizontal, reconciliation**

**#5, response**

The accomplishment of #3 and #4 are initiated by God, but cannot come to pass without human response. A biblical word that is at times used to summarize that response is **repentance**. The word repentance describes the human response (or, **reaction**) that is necessary to restore the God-human relationship. I like the word "reaction" because it maintains a clear focus on God's grace as the initiating event.

Another way the Bible describes #3 and #4 is with the word “**re-creation.**” The Nicodemus story talks about “**rebirth.**” The rebirth is a birth from above. The rebirth is not physical. The result is life-renewal. For me, the word “re-creation” encompasses God’s desire for his human creation in a marvelous, many-faceted word.

I hope this is helpful, I have tried to make it easier to grasp and remember this background with a slide.

#### #6, **reflection**

This will be the subject of the final lesson in the series.

This is a call to the church to focus on the message Christians are called to share. I am thinking about ministry; I am thinking about mission work. I am thinking about local evangelism. I want to sharpen my understanding, our understanding I want to understand clearly the message so that I can articulate it well. How do I effectively communicate the message of God for the world? How do I help others know God and the salvation he provides through Jesus Christ?

God desires that human beings **recognize him** and **respect him**.

God wants restored relationships, both vertical and horizontal – redemption, reconciliation.

To continue the sequence, God desires that his human creation **respond to him**. This response is multi-faceted. Even respect for God is a response to God. Churches disagree and divide, churches are distinguished, by how they define the responses God desires.

The decision to respond will ultimately lead to changed thinking and changed lives – what the Bible calls repentance. The steps that precede repentance are (1) recognition, recognition that God is worthy and deserving our respect or worship. Recognizing who God is – his nature and his actions – leads to (2) respect and worship. God’s very nature and his constant interactions in this world, throughout the history that is recounted in the Bible, declare his desire for restored relationship. Seeing God as he has revealed himself leads to the desire to experience (3) restored relationship with God. These three points summarize a way of thinking – thoughts and attitudes – that is essential before genuine response to God occurs. The initial response to God is thus measured in how we see God and accept his revelation of himself, whether we worship in ways consistent with his nature, his authority, his instruction, his desires, and whether we are seriously desirous to restored relationship.

Central to the restored relationship, which is made possible by God’s grace extended, is repentance, a change of thinking resulting in a change of life. Repentance is not self-generated. Repentance is response, reaction. Seeing a previous action (God’s action in and through the cross), human beings react. Some reaction with apathy, others with revulsion or disgust. Some react with inaction (overwhelmed). What is an appropriate reaction to God?

At the heart of our response is that we are called to become like him, to fulfill his purpose when he made us in his image. This calling suggests that we should imitate him and become like him (a theme often found in Scripture), and that we should follow him (discipleship). Interestingly, our imitation of Jesus begins even before we are able to perfectly imitate him in life. Our imitation of Jesus begins as we reflect his death, burial, and resurrection (the gospel, 1 Corinthians 15:1-4) in our own baptism. This response is imitation, and initiates our personal experience and evidence that God’s promise is true. Imitation is possible, not only as we become like him in his death, but also in his resurrection (Rom. 6:3-6). Our baptism is not an imitation of his baptism, but of his death and resurrection. Nor is baptism a mere symbol of a commitment to be an imitator – baptism as the response and pledge of a good conscience is the beginning of a lifetime of imitating Jesus, disciples becoming like their Master.

The response God desires must not be limited to baptism. **Christianity cannot be defined exclusively by whether one has imitated Christ in baptism. Nor can our response be limited to weekly worship.** Discipleship is the most common word in the New Testament to describe the imitation God desires. Whoever will not take up his cross and follow cannot be my disciple. The biblical view of discipleship demands daily response. (I wonder if what would happen if we used disciple to describe responsive followers. That practice would limit the use of church member, Christian, and other less common biblical descriptions, and would distinguish committed followers from those who claim Christianity with limited commitment.)



God honors our desire, the way we respond to him and become like him, by his participation with us. He honors our commitment to be responsive disciples with the gift and presence of the Holy Spirit within us. The Holy Spirit empowers our response.

The response must empower every **relationship**. Having studied God's desire for restored vertical relationship and for restored horizontal relationships, it is time to talk about what God wants from his people in their relationship to the world, the next topic in the series.

Will you help me think through what God wants from his human creation? I would like to hear from you.

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**Facebook, August 30, 2020**

**It's Sunday Again: What Does God Want? To Be Reflected into the World (sermon #7)**

What does God want? What is his will, desire, goal, purpose? Seventh sermon, sixth point.

**God wants CONTINUING RELATIONSHIP, REFLECTING HIS IMAGE, POWER AND PRESENCE IN THE WORLD**

We are thinking, studying, analyzing – how we can more effectively take the gospel to our world. How can we make clear what God wants from human beings, his creation made in his image? God wants to be known and recognized, he wants to be revered—respected and worshiped, he wants restored relationship with his human creation so much that he made it possible in Jesus Christ, he desires our response to his love. Further, he desires restored horizontal relationships in the context of family, society, community. We have summarized these ideas from the human point of view – that God desires that we **recognize him, respect him, and respond to him, resulting in the restoration of relationships**. An important part of the human response is repentance. These are broad categories deserve more thought, study, detail, development.

Today – the last (at least for now) in the series. God desires a continuing relationship with his human creation, a **relationship that will reflect** his presence in the world. For the Jews, as Jesus summarized the law, the two great commands were love for God and love for one's fellowman. That God puts his image within us changes how we react and interact with others. Relationships established on the basis of God's presence in the world and in our lives as disciples shapes every relationship—with other disciples, in our family, and even with those who are not disciples. These relationships are properly guided by recognizing the nature of God, and his desire for respect and response.

While this series does not depend on the Bible as a beginning point, the points included are consistent with what the Bible reveals about the God of Scripture – the kind of God that we need, that kind of God that we want. Reflection!

Primary text: 2 Cor. 3:16-18. Imitators, like him, conformed to his image. Recreated. Made anew.