

**Text: 2 Pt 3.18b**

This morning I spoke about Christian growth. Our whole lives as Christians should be a process of growing in Christlikeness.

This afternoon, I want to talk about the goal of your life. Where should you be aiming?

I searched online for “life goals” – here are the headlines

- 9 Life Goal Examples to Help You Live More Meaningfully (from BetterUp)
- 100 Life Goals & How to Set Them (from American Family Insurance)
- 20 Life Goals to Set for Yourself in 2024 (from oberlo.com)
- 100 life goals to achieve before you die! (from 100goalsclub.com)

Those were the first four on the list.

They included goals like:

1. Become an inspiration to others
2. Master a difficult skill
3. Become a thought leader in your industry
4. Get promoted to an executive role at your company
5. Learn about how to become a millionaire
6. Go on a trip around the world
7. Travel to your dream country
8. Double your personal income
9. Publish a novel
10. Take a motorcycle trip
11. Volunteer at a hospital when it's safe to do so
12. Run in a marathon
13. Get six-pack abs
14. Achieve zero debt
15. Invest in the stock market

What do these have in common?

- They tend to be short-term
- They tend to be self-focused

How could we really describe them as *life* goals?

Our text gives us the life goal for a Christian:

Read 2 Peter 3.14-18, text 18b

In very brief terms, the goal of your life should be this:

To Him be the glory, both now and in the day of eternity.

**Proposition:** The goal of your life is the glory of our Lord Jesus Christ

## I. Defining “glory”

A. Our text is called a “doxology”

1. Doxology comes from the Greek: doxos (glory) + logos (word)
2. *i.e.*, A word of glory
3. This is one of the few doxologies in the Bible directed towards Christ

B. The concept of glory

1. The Gk. word for glory can mean “renown,” or “opinion” in connection with a verb about thinking, evaluating: so it is the high opinion someone might have of another
2. However, in the NT, the word takes on an entirely different meaning:

“In the NT, however, the word is used for the most part in a sense for which there is no Greek analogy whatever and of which there is only an isolated example in Philo. That is to say, it denotes ‘divine and heavenly radiance,’ the ‘loftiness and majesty’ of God, and even the ‘being of God’ and His world.”<sup>1</sup>

a. Meaning comes from the OT Hebrew word kabod

Ps 19.1 The heavens are telling of the **glory** of God; And their expanse is declaring the work of His hands.

b. Hebrew has the secular sense of “honour”

c. But not just the esteem in which a man is held, but his actual “weightiness,” or “substance”

<sup>1</sup> Gerhard Kittel, “Δοκέω, Δόξα, Δοξάζω, Συνδοξάζω, Ἐνδοξος, Ἐνδοξάζω, Παράδοξος,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, vol. 2 (Grand Rapids, MI: Eerdmans, 1964), 237.

d. It refers to the summation of the substance of a man that makes him a significant man

In terms of substance, most of us don't have much. We are ordinary people, not people of substance.

C. God, however is full of "substance" — full of glory

"God's glory is the manifestation of the perfection of all of his attributes. The doctrine of the glory of God emphasizes his greatness and transcendence, his splendor and holiness. God is said in Scripture to be clothed with glory and majesty (1 Chr 16:27; Pss 29:4; 96:6; 104:1; 113:4). Creation manifests the glory of its Creator (Pss 8; 19:1–2; Isa 6:3)."<sup>2</sup>

1. God is great: he is above all things (transcendence)
2. God is splendorous: he is full of all light and beauty
3. God is holy: he is completely separate from sin, absolutely pure
4. God is powerful: he made all things by the word of his power

We could go on, but you get the picture. Glory means the sum of the wonder, majesty, power and beauty of God; and is the same in his son Jesus Christ

## II. The "full bucket" problem

A. Can we increase the glory of our infinite God?

"Cornelius Van Til called that mystery the 'full bucket problem.' We can put it this way: given the vast importance of God, how can human actions have any importance at all?"<sup>3</sup>

B. Calls to glorify God

<sup>1</sup> Cor 10.31 Whether, then, you eat or drink or whatever you do, do all to the glory of God.

<sup>2</sup> Michael A. G Haykin, "God's Glory," in *Lexham Survey of Theology*, ed. Mark Ward et al. (Bellingham, WA: Lexham Press, 2018).

<sup>3</sup> John M. Frame, *Salvation Belongs to the Lord: An Introduction to Systematic Theology* (Phillipsburg, N.J.: P & R Pub, 2006), 229.

1 Pt 4.11 Whoever speaks, *is to do so* as one who is speaking the utterances of God; whoever serves *is to do so* as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen.

Rm 11.36 ¶ For from Him and through Him and to Him are all things. To Him *be* the glory forever. Amen.

Rm 16.27 to the only wise God, through Jesus Christ, be the glory forever. Amen.

2 Pt 3.18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.

### III. Our part in God's glory

#### A. The general sense

“we are God’s image, and so he wants us to reflect back the glory shining out of him. When that reflected glory shines from us back to him, we become more like God: both God and we have glory shining out of us. And God receives more light, because we reflect it back to him. So, we can be said to glorify God.

“Returning to a more literal description of this process, remember that glory refers to all of God’s perfections, such as his love, grace, and goodness. For us to glorify God is to be holy as he is holy, good as he is good, loving as he is loving. To glorify God is to image him. Remember that the image of God is both a fact and a norm. It is a fact, what we are, how God made us. But it is also a norm, a duty, a responsibility. God wants us to be like him, for he says, ‘Be holy as I am holy.’”<sup>4</sup>

#### B. The temporal aim “both now”

1. Obviously, this doxology points to glorifying Jesus “in the now” — in the present time

<sup>4</sup> Frame, 229.

2. All the imperatives of Scripture are ways in which we glorify his name
  - a. Fallen men follow their passions, forgiven men surrender their passions to Jesus Christ
  - b. Fallen men live for self, forgiven men live for Jesus Christ
  - c. We could go on
3. When we fulfil the creation mandate, we glorify God
  - a. Be fruitful and multiply
  - b. Take dominion (creativity, servant leadership)
4. When we forgive as our Father in heaven forgives, we glorify God

Take some time to meditate on the way you live with one another in your home. Are you glorifying God? Are you making his name big? What do other people see?

#### C. The eternal aim “the day of eternity”

1. We only have hints about eternity in the Bible
2. We are pretty sure that eternity doesn’t mean sitting around on clouds strumming harps
3. We will reflect the Lord’s glory back to him, with our human nature completely redeemed, not clouded by sin or self-interest

Rev 22.1-5 ¶ Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb,<sup>2</sup> in the middle of its street. On either side of the river was the tree of life, bearing twelve *kinds of* fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations.<sup>3</sup> There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him;<sup>4</sup> they will see His face, and His name *will be* on their foreheads.<sup>5</sup> And there will no longer be *any* night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.

**Conclusion:**

**Proposition:** The goal of your life is the glory of our Lord Jesus Christ

Our aim of bringing glory to Jesus Christ is a given in eternity.

But our aim in “the now” is to walk by faith, live for him, bring glory to him, every day.