

Talk 1- Sanctification: The Goal As God's Glory & Our Joy In Him

Big Idea: The glory of God and our joy in Him is the goal of 'sanctification'.

Introduction

In being asked to speak on "Getting Personal: From programs to people" let me set the framework for the next 3 talks.

- Firstly, I want to give you a theological framework to thinking about how we should be ministering to our people – where we are leading them, what we should be seeking to grow in them, and how we should be helping them grow
- Secondly, I want you understand that in the language of Christian theology – we're talking about the doctrine of sanctification: God's work of renewing us in His image each day, where we are becoming more like His Son, and enabled to live with Him as our supreme treasure above all things.
- So over the next 3 talks I'm going to look at the goal of sanctification in the lives of your people, the path to sanctification in the lives of your people, and our ministry as a ministry of sanctification (talk 1 and 2 is our theological framework/foundation and talk 3 will be the application of that framework).

A Key Framework

I want to begin this evening with three statements that are a framework for much of what I'm going to say this weekend. There are three key statements that, if you understand and grasp, will begin to help you unpack much of what the Bible says about God's glory and our joy, and how God being praised in our lives is synonymous with our joy and satisfaction in Him. And, this weekend, I want to show you how **becoming more like Jesus, His Son, is the greatest praise and glory that God can receive from you, and is also the greatest joy you can be brought to in your life.**

So here are the three key statements that form that framework:

1. We imitate only that which we consider supremely great

Firstly, everyone has a desire to imitate greatness. We love knowing and being in the presence of greatness. For example, the young man in high school who has posters of his basketball hero on his wall, and who, every time he gets on the basketball court, thinks he's LeBron James. Or the young woman in high school who travels everywhere with her iPod, singing along to Justin Bieber: her hero and role model (everyone has a desire to imitate greatness).

For those of you into cooking, it's the reason you buy certain cookbooks by certain authors (E.g. Ferran Adrià or Heston Blumenthal or Matt Moran), and step by step you'll follow their recipes to reproduce their creations. And for those of you into guitar, it's the reason why you study, and work out, how to play certain pieces; step by step you learn to play those guitar riffs so that you can reproduce the creation of your guitar god Carlos Santana (everyone has a desire to imitate greatness).

We don't just have a desire to imitate greatness in our lives; we only pursue and imitate that which we consider supremely great in our lives. You're not going to consider me your basketball hero, you're not going to sing along with me on your iPod, you're not going to pay for a cookbook I wrote, and you're not going to want to play guitar like me. So in life we always look for, and we always imitate, what we consider supremely great.

2. The closer we get to becoming more like that which we consider supremely great in our lives, the greater they are magnified and praised

Secondly, the closer we get to imitating greatness, the greater praise the one we imitate receives. The closer we get to becoming more like the one we consider supremely great, the greater they are praised and magnified, and the greater the glory they get. The closer you get to playing basketball like LeBron James, to being with or singing like Justin Bieber, to cooking like Ferran Adrià or Matt Moran, or to playing guitar like Carlos Santana, the greater praise they get, and the greater glory they get. **Imitation is the best form of praise.** *The better you are at imitating that which you consider supremely great in your life, the greater glory they will get.*

If you think about it, there's a difference between listening to Pachelbel's 'Canon in D' played by a 5-year-old who's learning piano and hearing it played by the London Philharmonic Orchestra. The 5-year-old who's learning piano sounds okay when he plays it, but Pachelbel's music is magnified and elevated even more when it's played by the London Philharmonic. The greatness of his music is glorified even more because the closer you get to imitating that which you consider supremely great, the greater praise they receive because we sound and look more like them. The closer we get to imitating them; the greater we amplify them, their worth, their greatness, their glory, and their supremacy. **Imitation is the best form of praise;** the highest form of praise.

3. The closer we get to becoming more like that which we consider supremely great in our lives, the greater our joy and satisfaction in them

Thirdly, the closer we get to imitating greatness, the greater our joy because we are becoming more like the one we are imitating. The closer you are to becoming that which you consider supremely great in your life, the greater your joy, happiness, and satisfaction in their greatness. Which is why no one looks to cook up recipes from a chef they consider mediocre; there's no joy or satisfaction in that. The only reason you seek to recreate a dish by a chef you consider great is because it gives you joy, and brings you satisfaction. The only reason we seek to imitate greatness in our lives is because it brings us joy, happiness, and satisfaction in their greatness. Becoming more like that we consider great always brings us joy!

No one tries to learn and reproduce a guitar riff by their guitar hero to be unhappy. No one listens and sings along to their rock star Justin Bieber to be unhappy (maybe some of us do). No one tries to play basketball like LeBron James to be unhappy. No one strives to create dishes by their master chef Ferran Adrià to be unhappy. In fact, the closer we get to becoming, and reproducing in our lives, what we consider supremely great, the greater our joy. It's the reason why, in everything we do, we strive constantly to become that which we consider supremely great because it brings us joy and satisfaction.

It's the reason why Greg, one of the father's in our church who loves cooking, will meticulously follow a master chef's soufflé recipe, and do it over and over again until he is able to reproduce it perfectly. The closer he gets to it, the greater his satisfaction; the closer he gets to reproducing a supremely great soufflé recipe, the greater his joy and satisfaction.

It's the reason why Roy, one of the guitar players in our church, will sit in his room and listen to a guitar riff over and over and over again, and playing it over and over again until he gets it

right, to imitate and reproduce it. The closer he gets to it, the greater his joy, happiness and satisfaction because he's playing like his guitar hero.

Even when it requires time, and effort, and suffering, and hardship, we do it because doing what it takes to imitate, and become, what we consider supremely great brings us joy and satisfaction in their greatness.

Here are three key statements that reflect life; that's how everyone lives:

- 1) Everyone lives for, and has a desire to pursue and imitate, what they consider supremely great in their lives,
- 2) The closer we get to becoming more like that which we consider supremely great, the greater praise the one we imitate receives, and
- 3) The closer we get to becoming more like that which we consider supremely great, the greater our joy and satisfaction in them. The closer we are to that which we consider supremely great in our lives, the greater praise they receive, and the greater our joy and satisfaction in them.

A Call to Be Like the One Who is Supremely Great in His 'Holiness'

So it's no surprise that, as God's people, we read these words in the Scriptures ...

For who does God call us to imitate? Who's greatness does he want to bring us to? Nothing less than himself, for there is none greater than he is!

So repeatedly the Old Testament people of God are called to be like God, who is holy; to imitate the God who is holy:

- **Leviticus 19:2** – *You shall be holy, for I the LORD your God am holy.*
- **Leviticus 20:26** – *You shall be holy to me, for I the LORD am holy and have separated you from the peoples, that you should be mine.*
- **Leviticus 11:44-45, v.45** – *For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy.*

The same call is echoed to the New Testament people of God:

- **1 Peter 1:15-16** – *but as he who called you is holy, you also be holy in all your conduct, ¹⁶since it is written, “You shall be holy, for I am holy.”*
- **Galatians 5:1** – *¹Therefore be imitators of God, as beloved children.*

God calls us to nothing less than himself.

If there is anyone whose greatness transcends all things, whose supremacy alone is unrivalled, whose worth is unsurpassing, and whose glory is above all, who, in His being, is incomparable, and is the highest ideal, it would be God in His 'holiness'. Now understand the relationship between glory and holiness. **The glory of God is his 'holiness' on display; the glory of God is His 'holiness' revealed, lifted up, shown, and visibly seen.**

God's Glory Is His 'Holiness' On Display – Isaiah 6:1-3

It's a familiar passage for most of you, where God comes and fills the temple in Isaiah's vision. We read that when God fills the temple, and when He makes the temple His dwelling place, He fills it with His glory, He fills it with His infinite greatness and worth, and He fills it with His infinite power and majesty, which makes Him unapproachable. This is why Isaiah collapses in the presence of God because he is in the presence of the glory of God's holiness. **When God**

fills the temple with His glory, He is, in effect, filling it with His holiness.

Isaiah 6:1-3 *¹In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. ²Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. ³And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!"*

Notice what Isaiah sees – the Lord on a throne; His robe fills the temple, flowing out. And then notice what the seraphim are doing and what they are crying:

- They are covering their faces and their feet because they are in the presence of 'holiness'. The holiness of God marks everything, touches everything, and fills everything in the temple.
- And they cry out – '*holy, holy, holy, the whole earth is full of his glory.*'

Have a closer look at v.3. You would expect them to cry out: '*holy, holy, holy is the Lord of Hosts, the whole earth is full of his holiness*', but they don't. Look carefully at what they say.

God in His holiness fills the temple, '*holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.*'

Now we have to get this right. When God's holiness goes out and is seen and is displayed, it is called glory! **The glory of God is the holiness of God on display**; visible and revealed for all to see. The glory of God is the infinite worth of God, above things made known.

For what does 'holy' mean? Basically 'holy' means "set apart" or to be "separated" from everything that is common or ordinary.

So when we say God is 'holy' we're speaking of His separation from everything that is common or ordinary; His setting apart as one whose greatness transcends everything, who is unrivalled in His supremacy over all, whose worth and value is unsurpassing over all, whose character is incomparable in beauty and perfection over all, and whose power is unmatched in the universe. **To say God is 'holy' is to say that He is set apart; above everything.** There is none like Him! That's what's on display – the glory of God in his holiness above all!

At the heart of Israel's faith was this fundamental truth that every child learnt growing up – **the Lord alone is God, there is none like Him; he is 'holy'** (cf. Ex.9:14; Deut.32:39; 33:26; 1 Sam.2:2; 2 Sam.7:22; Ps.86:8; Is.45:6; 45:21; Jer.10:6). So you read, in **Deuteronomy 6:4-5**, the Shema, which is what every Israelite child learnt from the moment they were born: *⁴"Hear, O Israel: The LORD our God, the LORD is one. ⁵You shall love the LORD your God with all your heart and with all your soul and with all your might. **There is no other.***

And repeatedly we're told in the Old Testament that everything God does He does to reveal, preserve, and magnify the glory of His holiness and His exclusiveness; the visibility of the manifestation of His holiness above all things: *I do what I do that you might know that I the Lord alone am God, **there is no other beside me!*** Cf. Deut.4:35; 4:39; 1 Kings 8:60; Isaiah 45:5, 14, 18, 21, 22; 46:9

He is so set apart, and so separated from anyone or anything, that He is infinitely and supremely "one of a kind". And who He is, as God alone, makes Him a being of infinite greatness and worth that is 'holy'.

So when God, in His infinite greatness and worth above all, is held up and seen, it is called glory. When God is held up as an incomparable treasure above all, it is called glory. When the supremacy of God in all His otherness is displayed, it is called glory.

God's glory is the radiance of His holiness: the radiance of His transcendent greatness, the display of His unrivalled supremacy, the revelation of His unsurpassing worth and value, the exposing of His incomparable beauty, the unveiling of His absolute perfection, and the demonstration of His unmatched power over all. It is the shining out of His supreme greatness and value above all things.

He is the highest treasure. And it is this that filled the temple in the Old Testament; this is what God revealed to His people and called His people to. He reveals the glory of His holiness, and He called them to His holiness; He revealed the glory of His greatness above all things, and He called them to His greatness. He reveals the glory of His worth as a treasure above all things, and He calls them to supremely treasure Him.

And it's the reason why Isaiah says what he says as he beholds the glory of God in His holiness. You read it in v.4-5. In the presence of the glory of the holiness of God no one can stand because there is no one like God. And so Isaiah says, 'I'm a dead man'. God's holiness is like the sun; it's like you and me beholding the sun. There is nothing like the sun; nothing that compares to the sun in our solar system. It's a ball of self-contained and self-sustaining nuclear power that you cannot approach without dying. And no one has ever planned to put man on the sun. You cannot approach the sun without being consumed by it.

In a sense the sun is holy, separated from any other object in our solar system. There is none like the sun, and what we do, see, and feel of the sun, is its radiance, its revelation, and its glory. It's a reflection of its holiness and its separateness. And even then, if you look at the sun for too long, you'll go blind. So Isaiah, when he beholds the glory of the holiness of God, collapses because he is in the presence of supreme greatness; there is nothing higher, there is no other, and there is none like Him – God in his holiness.

NOTE: And it shouldn't surprise us because that's a natural response in the presence of greatness. In fact, the greater we consider something or someone, the closer we get to them, and the closer we get to being in their presence, the more it affects us. We don't just experience joy, we also experience fear. We're brought to fear and trembling, nervousness, and stammering. And physically we are affected by it, our stomachs knot up, and we might even collapse in their presence, be it Justin Bieber, the Beatles, your basketball hero, or your rock god. For example, when my friend Pete met his jazz hero, he didn't know what to say, and asked him instead, 'How much is the CD?'

So let me now ask you this question in light of the glory of the holiness of God, above all things.

- **If there's anyone whose glory God relentlessly pursues, who would it be?** If there's anyone God so desires to magnify above all things, and to give highest praise to, who would it be? **It would have to be none other than Himself** because the glory of His 'holiness' is unrivalled, unsurpassing, incomparable, and without equal, above all things.

There is nothing greater than the glory of God in His holiness. So you read, in **Is.42:8, *I am the LORD; that is my name; my glory I give to no other, nor my praise to carved idols.***

Who else can God magnify in your life other than Himself, in the glory of His holiness?

- **If there's anyone in whose image God so desires to see in His people, who would it be?** If there's anyone in whose image God is out to secure in the lives of His people, who would it be? **It would have to be none other than His image, and His likeness,** because the glory of His 'holiness' is unrivalled, unsurpassing, incomparable, and without equal, above all things.

There is nothing greater you can be brought to than to be made more like Him, in the glory of His holiness. So you read, Lev.19:2; Lev.11:44-45, v.45 - *For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy.* The call to imitate God, and to be like God, is grounded in the glory of his Holiness above all things. **Who else is God going to call you to be like other than Himself, in the glory of His holiness?**

If there's anyone whose glory God so desires to praise, and magnify, and elevate, who would it be but Himself? There is none like Him or above Him, **which is why everything God does is to the praise of the glory of His holiness.** For there is no greatness or glory He can pursue more than His own because there is no one greater than He is in supremacy, majesty, power, strength, worth, value, beauty, perfection, hope, security, love, mercy, compassion, and kindness. He alone is holy above all. There is none like Him!

And so we come to what must therefore be the chief end of all things: **the goal, of everything in the economy of God, must surely be the praise and glory of God Himself;** the goal of everything God does must surely be the praise and glory of God Himself. Who else could God praise and glorify? Who else is glorious in holiness above all things?

1. The 'chief' End: To Glorify God & Enjoy Him Forever

And that is the overwhelming testimony of the Bible. God has not only made Himself the end goal in all His works; He is also the first cause in all things.

- And so you read in **Isaiah 44:6**, *Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: "I am the first and I am the last; besides me there is no god.* (Is.48:12; Rev.1:8,17; 21:6; 22:13)
- **Hebrews 2:10**, *For it was fitting that he - God, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect/complete through suffering.*
- **Romans 11:36**, *For from him and through him and to him are all things. To him be glory forever. Amen.*

Everything God does He does to reveal, to magnify, and to preserve His glory above all things. His glory is what **ultimately** motivates Him, and His praise is what **ultimately** motivates Him. What higher motive can drive God other than His own greatness? For God to act for any other ultimate reason would make that, which moves Him, greater than He is; for God to be ultimately driven by anything other than His own glory would make that, which drives Him, greater than He is.

- **Isaiah 48:9-11**, *⁹For my name's sake I defer my anger, for the sake of my praise I restrain it for you, that I may not cut you off. ¹⁰Behold, I have refined you, but not as silver; I have tried you in the furnace of affliction. ¹¹For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another.*

God says – I will obtain my end: the preservation of my glory alone that I will not give to any other; no one will take this from me.’

Everything God does is ultimately for His own sake; for His praise and to glorify Himself, for there is nothing greater that He could possibly pursue; for He alone is glorious in holiness above all things. (See *Let the Nations Be Glad* by John Piper, pp.22-28, for passages on God’s glory: the centrality of God in His own affections)

And so in saving a people to Himself, in His work of redemption, God is ultimately seeking to bring together a people who will glorify and praise Him; a people who live for His glory and praise, and who will speak of and magnify the glory of His holiness above all things. It’s the reason why, in the Old Testament, the goal of salvation, and the ultimate end of God’s work of redemption, is God Himself.

What is the goal of the Exodus? Why does God do all He does in the Exodus? It is to bring His people to worship Him in the glory of His holiness; to worship Him alone as supreme. Everything He does is to display His glory and to bring His people to His glory.

- His plagues and judgment on Pharaoh is to display His glory over Pharaoh (**Exodus 8:10** – *that you may know that there is no one like the LORD our God; 9:14* – *so that you may know that there is none like me in all the earth; 14:17* – *so that I will get glory over Pharaoh and all his host*),
- His provision of food for His people in the desert is to display His glory before His people, showing them that He can and will meet their every need. They’re looking back at the glory of Egypt and what Egypt can provide for them. They were enslaved for 400 years to lesser glory and pleasures. And God says, ‘my glory is greater than Egypt, and you will see my daily provision for you’ (**Exodus 16:7, 12** – *you will see my glory, at twilight you shall eat meat, and in the morning you shall be filled with bread. Then you shall know that I am the LORD your God. There is none like Him, for he alone is Holy!*). Until Israel grasps the glory of the holiness of God, above all others, they will always seek the glory of another.

His work of redeeming them from slavery in Egypt is to bring them to Himself, to worship and serve Him alone; exclusively. Who else is God going to bring people to worship and serve but Himself: the God who is glorious, in His holiness above all? (Ex.3:12; 4:23; 7:16; 8:1, 20; 10:3 – *let my people go that they might serve me*, cf. Ex.20:5; 23:24 – you shall not bow down to any other gods or serve them; the Lord alone is God: a jealous God who will have no other gods before Him.)

God **IS** the ultimate goal in the Exodus event. God **IS** the ultimate goal in the redemption of His people. Who else is He going to bring His people to serve and worship and live for? What greater treasure can God give His people, and bring His people to, than Himself, in the glory of His holiness over all?

And so in bringing us to Himself, and in calling us to be holy, as He is holy, and in calling us to imitate God Himself, and making us more like God Himself, **He is securing in our lives the greatest glory and praise we can give Him.** For there is no greater glory God can secure in your life than in making you more like Himself. There is no greater praise you can give someone than by becoming more like them. **Imitation is the best form of praise.** The better you are at imitating that which you consider supremely great in your life, the greater the glory they get.

For example, when you can sing and play guitar like Chris Tomlin, whom you consider great, and people say to you, 'Wow, you sound and play just like Chris Tomlin when you lead!' Who does it magnify? Who gets the glory and praise? Or when you dress and look like your rock star Lady Gaga, whom you consider great, and people say to you, 'Wow, you remind me of Lady Gaga!' Who does it magnify? Who gets the glory and praise? The one you consider supremely great is always magnified, and the closer you get to becoming more like them, the greater glory and praise that they get. **So in saving us, and calling us to be like Him in the glory of His holiness, and working to make us more like Him in the glory of His holiness, God is bringing us to the highest glory and praise we can give Him.**

And it's precisely because God is relentless pursuing His glory and praise in our lives that we are also being brought to the greatest possible joy and satisfaction we can know in our lives, as His people.

Remember the framework: the closer we get to becoming more like that which we consider supremely great, the greater they are magnified and praised, and the closer we get to becoming more like that which we consider supremely great, the greater our joy and satisfaction in them. We delight in that which we consider supremely great, we always enjoy that which we consider supremely great, and the closer we get to what we consider supremely great, the greater our joy and satisfaction in their greatness.

That's how life works. It's the reason why people pay over a hundred dollars to go hear Lady Gaga or U2 sing at Sydney Olympic Park; they consider them supremely great over all other rock stars, and all other music. They enjoy being in the presence of greatness. What would give them greater joy and satisfaction? If Lady Gaga or Bono got off stage, came up to them, and gave them a backstage pass to hang with them after the concert.

The closer you get to that which you consider great, the greater your joy and satisfaction in their greatness. What would give them even greater joy and satisfaction? If they became more like the ones they consider supremely great (if they could sing like Lady Gaga or Bono). The more you become like them, the greater your joy and satisfaction in their greatness.

For example, no will pay, or go, to see me and Ying play basketball, or aspire to play like us. And there is certainly no joy or delight in seeing us play, or playing like us. But if you're a basketball fan, you know greatness when you see it. And when you see a team of all stars play, you enjoy it; you delight in watching greatness, and basking in the greatness of your all stars team.

The closer you get to your all star – sitting up the in the stands, sitting in the front bench behind the team - the greater your joy and satisfaction in their greatness. And the closer you get to your all star LeBron James, whom you consider great, the more you become like him, when you can play like him, replicate his awesome moves, the greater he is praised, and the greater your joy and satisfaction in his greatness. **Imitation is not only the highest form of praise; it is also what brings you greatest joy.**

The same holds true when it comes to the glory of God, in His holiness above all. Because in being brought to glorify God and praise God, and by becoming more like God in the glory of His holiness, **what are we being brought to?** We are being brought to the one who IS supremely great; we are being brought to the one who IS power transcendent, who IS

unrivalled in His supremacy, who IS unsurpassing worth, who IS incomparable beauty, and who IS alone glorious and great, over all.

So in becoming more like God in the glory of His holiness, God gets the highest praise in my life, and I get the highest joy and satisfaction I can ever have because I am becoming more like Him in the glory of His holiness; for God alone is the supreme and highest treasure I can be brought to in life. It's the reason why the Psalmist says:

- **Psalm 16:11**, *you make known to me the path of life; [and where is life found?] in your presence there is fullness of joy, at your right hand are pleasures forevermore.*
- **Psalm 21:6**, *For you make him most blessed forever; you make him glad with the joy of your presence.*
- **Psalm 73:25**, *whom have I in heaven but you? And there is nothing on earth that I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever* – there is nothing greater or higher that you can be brought to. God IS the treasure of heaven.

For if God is supremely great, if He alone is glorious in holiness above all things, and if He alone is the highest treasure, then to be brought into His presence to praise Him, and to glorify Him, is to be brought to the highest possibly joy and satisfaction I could ever experience because I am being brought into the presence of supreme greatness (of worth unsurpassing, beauty unmatched, and power incomparable), all to His praise and my joy in Him.

And so to be called to be like Him in the glory of His holiness, and to be made like Him in the glory of His holiness, is to be brought to a place where He is most supremely praised in my life, and I am brought to supreme joy and satisfaction in Him. **There is no contradiction between glorifying and praising what is great, and knowing joy and satisfaction in greatness.** In life we always praise that which we enjoy; we enjoy the presence of greatness.

It's the reason why we get up early in the morning to watch the beauty of a sunrise on Noosa Beach; the greatness of the rising sun in its greatness is what gives us joy. It's the reason why we pay money to watch an all stars basketball game; watching the greatness of the players gives us satisfaction. We glorify and praise what we enjoy precisely because it IS great. **So to the God of the gospel, we glorify and praise Him because He is supremely great above all, and in doing so we are brought to the highest possible joy and satisfaction in Him.**

But there's more. In becoming more like Him, God gets even greater praise, and I get even greater joy in Him. In imitating God, He gets the glory, and I get supreme satisfaction in Him. It doesn't get any better because I am getting the greatest possible treasure I can have - God himself - and God gets the greatest possible praise from me. And in becoming more like Him into eternity, He gets the glory and praise, and I get ever expanding joy and satisfaction forever.

So the chief end for which you were saved, the chief end for which you were made, and the chief end in **sanctification, is to glorify God in His holiness above all; by becoming more like Him, who alone is supremely great, and to enjoy Him in the glory of His holiness forever.** It's the reason why God commands and calls His people to be holy, as He is holy; to imitate Him, and to live lives that are set apart for His holiness, **because it is what brings Him the most glory and praise, and will bring us the greatest joy and satisfaction;** being brought to supreme greatness in the glory of His holiness above all.

To glorify God, and to enjoy Him, are ultimately one and the same thing. We only glorify that which we consider supremely great, and we only enjoy that which we consider supremely great.

Conclusion

So let me say to you, the goal in sanctification is God's glory and our joy in Him by becoming more like Him in the glory of his holiness above all. **The goal in sanctification** – the call to holiness in the Christian life, the call to be holy as God is holy, the call to imitate God the Father, and the call to live lives set apart for His holiness – has only one supreme goal: **the glory of God, and our joy in Him forever.**

In saving us, in setting us apart for the glory of His holiness, and in calling us to be holy as He is Holy, we are being brought to the chief end for which we were made. You are being brought to God being most praised and glorified, and the greatest joy and satisfaction you can know, because you are being brought to the glory of God in His holiness above all. And, in becoming like Him in sanctification, He gets the most praise and we get the greatest joy. We are becoming more like Him in the glory of His holiness, for there is none like Him. And tomorrow we'll see the path that takes us there.