

Man's Chief End - to enjoy God (Quality: Good)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 07 October 1990

Preacher: Matrunola, Kenneth (1937-1994)

- [0 : 00] I begin this evening as I did last Lord's Day evening by saying that I'm speaking from these words that man's chief end is to glorify God and to enjoy him forever.
- And I said last time that that may be a surprise that I should come without a text and indeed for that reason I gave a text as we sought last week to consider the glorifying of God.
- Psalms 96:7 gave unto the Lord ye kinders of the people glory and strength. We are those that nonetheless have derived great benefit from the catechism and from its well-known opening question and answer.
- What is man's chief end? Man's chief end to glorify God and to enjoy him forever. That is the area that we're in. We were looking at the glory of God and what it is to glorify God.
- And tonight we shall be coming to consider something of the enjoying of God forever. Chief end of man.
- [1 : 19] What is it? Philosophers have given their answers through the generations to this great question in terms of the purpose of life.
- But this is the answer of revelation. This is the answer of the word of God that we are to glorify God.
- Give unto the Lord ye kinders of the people glory and strength. And in the glorifying of God we believe from the whole thrust and drift of scripture there is the discovery of the purpose of life.
- Purpose of life is to live as unto the God who has made us. In whom we live and move and have our being. To live in such a way that he is honored.
- And in the honoring of God we discover our greatest blessing. So we do believe that these are words of wisdom.
- [2 : 23] To glorify God and to enjoy him forever. There are many subordinate aims and purposes in life but man's chief end. To glorify God and to enjoy him forever.
- We saw something of what it means to glorify God as we took up what is the glory of God. The breaking forth of God. We saw it again a little this morning.
- Not designedly. I did not come to the ministry this morning with any particular thought in my heart from last Lord's Day evening. And yet it seemed even in the preaching of it that we were speaking of these very things.
- For it became him for whom are all things and by whom are all things. In bringing many sons unto glory. To perfect the captain of their salvation through sufferings.
- And there is the glory of God. And we saw the glory of God in creation. And the glory of God in grace. And the glory of God as the wonders of Solomon's temple and all the great works in Jerusalem.
- [3 : 37] When the Queen of Sheba came up and made her visit to Jerusalem. Her breath was taken away. She had no spirit within her. She said the half has never been told me of these things.

And if that great Queen was brought to such an admiration by a mere earthly king. How much more ought we to be brought to speak forth the worth and to rejoice.

To sing forth the praises of the great God. We would not give to the creature what belongs to the creator. Man in the foolishness at all times. Are preferring to worship the creature rather than the creator.

But we have been given I trust that wisdom. Which is of God. That fear of the Lord. Which is the very beginning of wisdom.

That we might glorify God. Saving knowledge enables us to glorify God. Men are all to glorify God. But only those who are saved by grace can glorify God.

[4 : 46] Only they will glorify God. And glorifying God is to appreciate him as we saw. To appreciate him and to adore him. And to have that affection towards him.

We love him because he first loved us. And the glorifying of God means that there is a submission to him. Whatsoever he saith unto you. Do it.

He is our Lord and God. Unto him be the glory and dominion. Which means that he has a right to rule over us.

And in our submission to our God. And to his word in all its content. And in all its law and precept. There is that which glorifies him.

Well these were the matters last time. How we are to glorify God as our chief end. Men and women have lived like that.

[5 : 42] Upon the earth. The Puritans in our land. By and large live like that. There were those. A numerous company in these days.

That are caricatured by the enemies of truth. That are looked back on with reproach. As if this was a colorless and a drab period of our history.

It was the most glorious period. Of the history of this nation. The Cromwellian period. And the Puritan era. And anything that we have still.

And that which has not yet been filched away from us. By the inroads of unbelief. And materialism. And humanism. And rising Romanism. Anything that remains.

Can virtually be traced back to the English Reformation in this land. And these Puritans were ordinary people. There were scholars among them. There were giants in the land certainly.

[6 : 38] In terms of their mental apparatus. And it was all to the glory of God. There was no denial of the authority of scripture amongst these men.

They revered God's book. They were under the authority of every letter of God's word. But it was not just amongst the scholars. The ordinary people.

The people that lived in the villages. They were those that were seeking to bring. Into their every aspect of living.

That which would glorify God. They dressed with a view to the glory of God. They lived in their families. With a desire to the glory of God. In the way they brought up their children.

And ruled in their homes. They worked. They wrought as those that were working primarily. To please the God who had made them.

[7 : 34] Not as time servers. Not as men pleasers. But whatever their hand found to do. They did it with all their might. For it was in the eye of God. That they knew themselves continually to be.

And in Scotland it was the same. And the great day of Scottish history. Was the day from Knox onward. When there was that blossoming of education.

And when there was that religion. That affected and influenced those of every. At every level of the country's life. And there was that godliness.

And it would be founded in every home. The book of God. And other godly books beside it. And even in the caricature. Even as Robert Burns, a poet.

Writing with no love of the truth. And speaking in a sarcastic manner. Yet he is bound to say. That in these homes. As he speaks of the cotter.

[8 : 34] On a Saturday night. He was as one of that number. That by the fire. His shins are roasting. Was perusing Bunyan. Brown and Boston.

These men of Scottish divinity. And English divinity. These men and women. Knew their god. And we had a time of blessing. In this land.

That we cry to god. That it might be returned to us. Or then. That we might be those. That take very seriously. What our forefathers.

The Puritan forefathers. In the confession. And in the shorter catechism. Of the Westminster assembly. Put into this. Into this first opening statement.

Because it expresses all their. All their thinking. And all their living. Man's chief end. Is to glorify God. And to enjoy him forever.

[9 : 29] And I quoted the larger catechism. Which came forth in the same period. And on this. It says. That. Man's highest. And chiefest.

End. Is to glorify God. And to fully. And to fully enjoy him. Forever. Well. Let us. Then pass to this other.

Part of the. The question and answer. What is man's chief end? It is to enjoy God. It is fully. To enjoy God. Forever.

Now let us. Seek to understand that. To enjoy God. That's a foreign concept. To many a person. There would be.

Multitudes of people. All about us. If we had the opportunity. To speak to them. Of these things. That would never. Concede. That there could be any enjoyment.

[10 : 26] In the glorifying. Of God. And in a relationship. To God. Their enjoyment. Is found. In other. Ways. From other sources.

Consists in an entirely. Different. Attitude. It's. It's the enjoyment. Of those. That are of the flesh. And of the earth. Leaves God out. Of their reckoning.

Entirely. God. The tenth psalm. Is not. In all their thoughts. Or in all their thoughts. There is no God. That's their conclusion. But we.

Are those. That are considering. As. Believing. Men and women. Tonight. What this means. That is stated. By our forefathers. And. And corroborated. As I shall show in a moment.

From. The word of God. That. Our chief end. Is to. Glorify God. And fully.

[11 : 21] To enjoy him. Forever. What is it. To enjoy. Anything. It is to find. To find satisfaction. In it. It is to find. A pleasure. In it. And.

Where. Do we. Find. Why do we. Find these. In our experience. Why do we. Find that. Which satisfies. That which. Gives us. Pleasure. Because we. Recognize.

Some. Good. In that thing. Because we. Find some. We recognize. Some good. In that thing. As we. Experience it. As we make use of it.

As we employ it. So we derive. Satisfaction. From it. We enjoy. That thing. That we judge. To be. A good thing. Think of a little boy.

Obviously. Enjoying. A large. Juicy. Apple. And. He is. Satisfied. With it. And. If you asked him. Why he was so satisfied.

[12 : 18] With this apple. He would say. It's good. And that sums it up. Isn't it? It's good. And therefore. He loves to be. Eating this. Apple. And to. Have it there.

And to. Be. Looking at it. With. Eyes of enjoyment. Evident relish. It's good. And therefore. He's satisfied. As he. Eats it.

Why are you. Enjoying it so much. Because it's so good. Now let us take that. A little further. That. Is really the. Portrayal. Of Christian.

Enjoyment also. There isn't a difference. About it. We are those. That enjoy. God. Because. We find a satisfaction. In God.

And we find a satisfaction. In God. Because God. Is. Good. Supremely good. And here now. Are some of the scriptures. Here is some.

[13 : 11] 34. And the 8th. Verse. Here is David's. Statement. In his. Day. Concerning this. Enjoyment of God. Listen to how he puts it. He says. Oh taste.

And see. That the Lord. Is good. Blessed. Is the man. That trusted in him. And you. Know. That. Blessed. In the Bible.

As it's used. In this fashion. Means. Happy. It stands for. The word. In the Old Testament. In Hebrew. It stands for. An equivalent word. In the New Testament.

Greek. For. Happy. Happy. Happy. Is the man. That trusted in him. That man. Is in possession. Of enjoyment. And satisfaction. Whose trust.

Is in God. And why. Because he is tasted. And he is found. That God. Is. Good. And it is the testimony. Of believing. Men. And women.

[14 : 05] You could call them up. One by one. To give their. Their verdict. And they would say. That they are satisfied. In their God. Because they have discovered. That God. Is. Good.

That there is a blessedness. In their God. In the 73rd. Psalm. And if you turn. To the 73rd Psalm. To look up any of the verses.

I quote. Keep. A marker in it. Because later. We shall be looking at it. More extensively. But in the 73rd Psalm. On the 28th verse.

This is what Asaph. The psalmist says. But it is good. For me. To draw. Near to God. I have put my trust. In the Lord God. That I may declare.

All thy works. In this man. Who has put his trust. In the Lord God. There is that satisfaction. Work. And he proclaims.

[15 : 01] It is good for me. To draw near. To God. Why then. Does the Christian. Find. This goodness. In God.

Now of course. There are several reasons. We say. In the first place. That God. Is. The highest. Good. If this apple is good.

That the little boy. Is eating. Far. Greater. Than the apple. Is the God. That made the apple. Made the tree. Made. The earth. In which the tree. Is growing. Has given. The sun.

Has given the rain. If there is good. In the apple. If there is good. In any creative thing. Below. How much. More goodness. Must. Belong.

To that. God. Of. Greatness. And that God. Of. Goodness. Who has provided. Who is good. Unto all men. His tender mercies. Over all his works.

[15 : 59] And because. God is good. And we are not going into the. Character of God. There are scriptures that speak. Of God. In the goodness. Of his being.

We are not taking. These things up. Because we are seeking to look at it. In a more direct. And simpler. And understandable. Fashion. We are saying that God.

Is supremely. Good. Now think of it this way. This way. Does the presence. Of some. Loved. Person. Do us good. Of course it does.

We feel a. A separation. When that. Person is at a distance. We feel a want. We feel a miss. When there is that. Coming together again. When there is.

That opportunity. To meet. Oh. We rejoice in it. Because. This is so good. It's good. To see you. We say to someone. We haven't seen. Perhaps. We've seen them only.

[16 : 53] But a day or so. Previously. We say. When we meet them. So often. It's good to see you. And we judge it. To be so. Well. If that can be said.

Of mere human relationships. However. Deep. And meaningful. And. However precious. They be to us. Is this not even. More to be said.

Of our relationship. To God. Do we not enjoy. Our God. In that we. We delight. To be with our God. We delight. To be in the presence. Of our God.

And if you say. Well at times. I have that sense. Of the distance of God. I can understand that. There is that sense. Of the. The majesty of God.

There is that sense. Of the. The transcendence of God. That he is that God. That is. A far off. And yet he is that God. That is near. He fills all things. But he is.

[17 : 45] He is such a. A glorious God. That we feel that. How can we come into. Relationship. In the presence of this. God. We are only to. To focus our thought.

On the one whom. The father has sent to us. If we are somewhat. Awed. By the statement. Of the one. For whom.

Are all things. And by whom. Are all things. We are. Surely. Made to. Understand. In those terms. That we can. Comprehend.

When we see. The glory of that. God. In the face. Of Jesus Christ. When we look. To him. We understand. What our God. Is like. We can relate.

To the person. Of the God. Man. Why? Because he came. Amongst us. He took a. Body that was. Prepared for him. That he might be. Like us. That he might have a. Humanity. Such as his.

[18 : 38] Our humanity. That he might feel. With us. And for us. That he might. Bear. With us. And that he might. Bear our sins. Even. In his own body. On the tree.

And if we. Have a feeling. To persons. And we're. Glad to be. In their presence. Cannot we say. As the Lord's people. I'm speaking of the Christian. People in this.

Cannot we say. That as we. Meditate. On the person. Of God's. Dear son. Who loved me. And gave himself. For me. That our heart goes out. We enjoy him.

We enjoy his presence. We come to the house of God. Because. We have a belief. That he will be there. Or the minister. Might not be there. And. And some of our friends.

Might not be there. For one reason. Or another. But where two or three. Are met together. The Lord Jesus Christ. Is there. And that's a reason. To come.

[19 : 36] And that is a reason. Why we will be. Blessed. This you see is. This is my beloved. In the. In the words of the. The song. This is my beloved.

And this is my friend. And we love him. Because he first. Loved us. Does then. Another person.

Whom we love. Give us pleasure. How much more. The. The presence. And the knowledge. And the fellowship. Of our God. Does beauty. Give us pleasure. Does to many people.

Various forms. But what of one. Who is altogether. Lovely. What of one. Who to. Those who have eyes. To see him. He is.

Chiefest of ten thousand. He is. As the rose. Of Sharon. On the lily. Of the valley. There is a beauty. In Jesus Christ.

[20 : 30] And when. You have been brought. To know him. As your savior. The very. Glimpse. Of the. Beauty. Of the Lord. Is that which. Which fills. Our heart.

Which ravishes. Our. Our feelings. Within us. We. We do love him. Does. Music. Give enjoyment. That. To some.

Is the source. Of their enjoyment. Well. What of one. Whose voice. Is as the sound. Of many waters. What about one. Whose voice. Speaks the words.

Of life. Come. And I will give you rest. And him that cometh. I will in no wise. Cast out. Is not grace. Harmonious. To the ear. How sweet.

The name of. Jesus. Sounds. In. A believer's. Ear. These are. Some of the reasons. Why we say. That God. Is judged. To be. The highest.

[21 : 24] Good. We find. Our supreme. Benefit. And blessing. In our God. We fully. Enjoy. God. That's our. Chief. End. That we might know.

This God. Better. That we might love him. More. That we might dwell. More consciously. And immediately. In his presence. Is. The burden. Of every.

Child. Of God. Who is serious. About these things. In the 73rd Psalm. In another verse. The 25th. We know something. Of this. I trust. Whom. Have I.

In heaven. But thee. And there is none. Upon earth. I desire. Beside thee. Having God. There's. Nothing. More. To be. Desired.

He is the supreme good. If we have him. For us. We will have the supply. Of all the material things. Men and women. Are worshipping. The material things. As though they were God.

[22 : 18] We have God. And with God. We have all those things. For they are added to us. But he is to be worshipped. And in the worship of God. There is the enjoyment. Of God.

The lovely verse of. Ryland in the hymn. Comes to mind. No. Good in creatures. May be found. But may be found. In thee. I must have.

All things. And abound. While God. Is God. To me. Do you have that sense. That you have all. Things. In your God.

And through your dear. Saviour. Then you're in that enjoyment. And it's second. To none. God is. Good in himself. But then God has.

Made us for himself. And we enjoy God. Because of that. He's made us. For himself. He's made us. In his own image. And likeness. Not as the beasts.

[23 : 15] That were not made. In the image. And likeness of God. Wonderfully made. But man. Made. Differently. Man. Made uniquely. That is.

Made man. In our. Image. And likeness. And so. Man. Was. Formed. Adam. Was made. And Eve. Was brought. To the man.

And this. Is. The reason. Also. Why. We are to. Find our enjoyment. In God. And do find. Enjoyment. In God. As the Lord's. People. Because.

We are. Made. By God. And we are made. For God. And he has ensured. That we should be his. Because he has redeemed us. And saved us. From the sin.

That would have. Estranged us. Forever. From his presence. You think of a little. Baby. Born into a family. Where. More appropriate.

[24 : 11] Could that. Baby. Be found. Than in that. Family. What. Greater. Happiness. To that little one. Than to be. Found in his mother's arms.

And what. Greater happiness. For. The children of God. Than to be found. Found. In that conscious. Fellowship. With their. Dear Savior. And with. The father.

That sent him. Into this world. To redeem them. I think of Augustine's. Memorable phrase. When he. Says. Thou hast made us. For thyself.

And our hearts. Are restless. Until they find their rest. In thee. Why do we enjoy our God? Because we are made for it. We are made for this.

Enjoyment. Of God. God. God is supremely good. He is the supreme good. God has made us for himself. God has disclosed. The depths of his love.

[25 : 06] There is a third. Reason. Why we find. That God is good. And finding God is good. We find our satisfaction. And our fullest. Enjoyment. In him. He has shown us his goodness.

In. His love. In his love. That God is good. Is. What. The apostle says. In the new testament. That God is love.

And out of that love. He drew salvation's plan. And out of that love. He sent his son. And delivered him up for his own. As we saw a little. This morning. Our trust.

In the service. Then. And we are given all things. Out of God's love. Who has loved us. With an everlasting love. And he has given Christ. For us. And to us.

For all things are yours. Paul says. To the Corinthians. Whether Paul. Or Apollos. Or Cephas. Or the world. Or life. Or death.

[26 : 02] Or things present. Or things to come. All are yours. And ye are Christ's. And Christ. Is. God's.

For these reasons. At least. And there are many. More. And. If we had opportunity. In. An experience meeting. Or fellowship meeting. For one and another. To speak.

Of what it means. To be a Christian. And what. Blessing it has. Been. In the past. To know. That relationship. To God. It would.

Bring. Many. Another reason. To us. I'm sure. But. For these. Let us suffice it. With these. That God. Is the supreme good. That we are. Made for him. And that he.

Has so wonderfully. Disclosed. His love to us. Even in the giving up. Of his son. For us. And giving us. All things. With him. There is that.

[26 : 57] Him. We're not. Singing it. But let me. Quote a verse or two. Of it all. Christ. In thee. My soul. Hath found. And found. In thee alone.

The peace. The joy. I sought. So long. The bliss. Till now. Unknown. Now. None. But Christ. Can satisfy.

None other name. For me. There is love. And life. And lasting joy. Lord Jesus. Found in thee. And that's an experimental. Hymn. And the Lord's people.

Know something. Of that. And they rejoice. In it. And they are gladden. By it. And they are gladden. Oh taste then. And see that the Lord is good. Do you know anything of this?

Are you looking on the outside. Of this which is being opened up? Are you dimly aware. Of the goodness of God. And these things. Oh taste. And see that the Lord is good.

[27 : 52] All but make trial. Of his love. Experience. Will decide. You want to come. And make trial. Of the love of God. As God.

Opens these things. And applies salvation. To you. And find these things. A disappointment. And a failure. And you'll be brought. Into that place. Where it will be.

Your chief end. Henceforth. To glorify God. And in the glorifying of God. To enjoy him. Forever. Again. In the 73rd Psalm.

The 25th. The 26th. Verses. Whom have I in heaven. But thee. And there is none. Upon earth. I desire beside thee. My flesh.

And my heart. My heart. My heart. My heart. Faileth. But God. Is the strength. Of my heart. And my portion. Forever. It is the. Chief end.

[28 : 48] Of the believer. To glorify God. And to enjoy him. Forever. Now. I turn to. Say. In the remainder. Of the time.

Something. Something which. I'm sure. Some will feel. Is. A question. That is rising. Within their hearts. On the hearing. Of this ministry.

And that is. Does the Christian. Never have his times. When he feels. No enjoyment. Of God. Does the Christian. Never have times. When he is in a dark place.

In a depressed place. Is he always elated. Is he always. Singing. Does the Christian. Never have that. Monday. Feeling.

As it's termed. That. That many. A person. That we meet. In the world. Does he. Does he never have his times. Is it always. Up. No. The answer.

[29 : 44] To these questions. Which all. Resolve around this. Is this enjoyment. Continually. And. Ever consciously. Experienced. The answer is no. The answer is certainly not.

Whatever there are. I've met those people. Caught up in the. The movements. Of the present day. That. They feel. If they ever. Own up. To feeling down. That it's. It's a reproach.

Upon them. They must. At all times. Be up. They've always. Got to be. Full of bubble. And full of zest. And they're. They're to be. Greatly pitied. They're to be. It's to be lamented.

That they've come. Into such a delusion. As this. That they feel. They've always. Got to be. Manifesting. Joy. And. And if the truth. Is known. And if they. If they do.

Speak about. These things. They will say. That this is. One of the great. Problems to them. That they're meant. They feel to be. Always up. But they have their. Times when they don't. Feel at all.

[30 : 41] Like being up. Now that. That is. Not something. That should disturb us. That is not. Something that should. Make us feel. That. We are. Utter failures.

And that we're not. The Lord's. Because. We lose. Conscious. Enjoyment of God. This. Is. A very. Normal thing. Think of the boy.

With his apple. He comes. To a place. When he's at enough. Of the apple. And. As he loses. His appetite. For it. So he ceases.

To enjoy it. Now. It's somewhat. Similar to that. We can come.

To that place. Where for one reason. Or another. And we might touch. On these. If we've. Time. Later. For several. Reasons. Chiefly. We. We lose.

[31 : 34] Our appetite. And in the losing. Of the appetite. We. We have not. The same. Satisfaction. And therefore. We don't have the same. Experience. Of enjoyment. The apple.

Was still the same. Good apple. Remember. But the boy. Had lost his appetite. And God. Is ever. The same. And yet. There are those times. When. For these.

Different reasons. We lose. That. Spiritual. Appetite. And the boy. Can still have his appetite. And. Lose the apple. He may finish the apple.

Or the apple. May be taken by somebody else. And he's got nothing. But remember this. That even. In our case. If we. Come to times. When we don't have that. Taste for the Lord.

That we've known in past times. We don't lose the Lord. We don't lose him. Whatever may be taken from us. He never removes himself from us. But we go through those times.

[32 : 32] When we seem to lose our awareness. Our times of sensitivity. Our times of that felt presence. Seem to have departed. And there is. For these different reasons.

That loss of appetite. And there is the loss of satisfaction. And there is the loss of this full enjoyment. Now I believe a principle can be laid down.

That may be helpful to the Christian. That knows something of this. Losing of the appetite. And I would say the principle is this. Man's chief end is to glorify God.

And to enjoy him forever. We're not separating these two things. Although we looked at one last week. And another this week. But they're not really to be separated.

And I would say the principle is this. When the Christian stops glorifying God. He loses his enjoyment of God. That's the principle.

[33 : 28] When he begins to glorify God again. So his satisfaction and enjoyment returns. Now that I believe is a principle.

That can be laid down. And bears a very little exception. When we cease to glorify God as our chief end. We lose our enjoyment of God.

When we begin again to glorify God. Our enjoyment of God returns to us. Now if you turn to the 73rd Psalm. I think I can illustrate it to you in this Psalm.

Here is Asaph. Here is a man of God. A man that knows God. God is his God. He begins and he ends the Psalm. In the awareness that God is good.

Psalm 73 verse 1. Truly God is good to Israel. He ends the Psalm. It is good for me. To draw near to God.

[34 : 28] He knows that God is good. He not only ends on that note. He begins on this note. But between he gets all mixed up for a time. And notice how he in this Psalm.

What a Psalm of experience this is. What countless of the Lord's people. An understanding of this Psalm. Has been made a blessing to them.

He is a man of God. He knows God. He's tasted that the Lord is good. But he comes to a condition. Which he describes. Let him describe it for himself. In the second verse.

My feet were almost gone. He says. My steps had well not slipped. I was envious at the foolish. Now the foolish there are.

Those that are refusing God. Psalm 14. 1. The fool has said in his heart. There is no God. This is not just those that are. Ignorant.

[35 : 25] Because they have no. Capacity to think. Or they have no education. To inform them. This is the man of perversity. The fool of the scripture. The fool that says there is no God.

Romans 1. 21. When they knew God. They glorified him not as God. Their foolish heart was darkened. Paul says. Their perverse heart was darkened.

And says this godly man. He said. He said. I was envious at the ungodly. The unbelieving men around me. The foolish.

When I saw the prosperity of the wicked. They were prospering materially. He saw prosperity in those that are wicked. I see a prosperity in those that are wicked.

And it can bring us at times to think. Why should this be? Why should the wicked prosper? There are no bands in their death. Their strength is firm. They are not in trouble as other men.

[36 : 25] Neither are they plagued like other men. Therefore pride compasseth them about as a chain. Violence covereth them as a garment. There are so many people that are living entirely for themselves.

Without a thought of God. They are prospering. They seem to be in health. Much of the time. They don't all come to die in torment and agony. And this is a concern to Asaph the psalmist.

And they set their mouth, he says, against the heavens. And their tongue walketh through the earth. They are those that have no fear of God. Nor fear of man. They speak against God.

They bring their blasphemies continually. Before the ears of God. And they live like this. And they bring God's people down.

They grieve godly men and women. We are grieved. Lot was grieved by the situation he found himself in. Through his own stupidity, martyr.

[37 : 25] In Sodom. He was grieved. The soul of just Lot. When he saw the wicked around him. And we are often brought to that. And it can take away our conscious enjoyment.

It can take away our appetite for the things of God. Because we've got such a view of materialism. And people that are living for the present.

And we are seeing all their advantage. And then it's even worse, as Asaph says. He is not only observing others that are prospering. But he's knowing, in his own case, the difficulty of being a Christian.

And of course he was a Christian in that period before Christ. The Old Testament saints look to a coming Christ. Even as we look to a Christ who has come. But he says in the 14th verse.

All the day long have I been plagued and chastened every morning. And when you become a Christian, you know something of this. As time passes. You know the plague of your heart.

[38 : 28] You know the sin that indwells you. The good you would, you do not. The evil you would not, that you do. And you feel this vexation. This chastisement. Every day.

Every day you live. And he is brought to this. And he says the thought of it in verse 16. It's too painful for me, he says.

And he's certainly not in the enjoyment of God. But he's lost his appetite. He's lost that. But you see he's not glorifying God. He is looking to the foolish man.

To the perverse man. He's looking to the sinful society that he's in. He's lost that sense of his God. He's lost that sense of God's sovereignty. God's purpose.

God's dealing with him. And you see when he comes to himself. He admits this afterwards. In the 22nd verse. He says. Here am I.

[39 : 26] I am concerned by those that are foolish. Envious at the foolish man. So foolish was I. He said. I was scarcely any better than them.

I had lost my view of God entirely. God for a moment seemed to have gone right out of my thinking. I was just like those others. I was in a practical atheism. But when he is brought out of it.

And all the Lord's people are brought out of this. God sees to that. God doesn't lose his people. God allows them to try them. In order to test them.

In order to bring them to see things as they need to. To be taught. To learn the lessons that perhaps they cannot learn in any other way. But God always brings us out of this.

And he did his up. And this man began to come back to a proper perspective. And where did it happen? It happened when he went back into the Lord's house.

[40 : 26] Verse 17. It was too painful for me. Until I went into the sanctuary of God. And then I understood their end. And he says.

There I was so foolish. I was leaving God out of my whole reckoning in this matter. That I had ceased to look to God at all. We might say that he had lost his view of Christ.

He was looking to self. He was looking to the world. He had stopped looking at his Savior. So foolish as I was. I was as a beast.

Before there. It was no better than a beast. Because here am I. Made in the image of God. Redeemed by the mercy of God. Given the benefits and blessings of fellowship with God.

And I was forgetful of them all. I was living in a practical atheism. Until I went into the sanctuary. And that's so often the way my friends. That's why there are times when the devil will try to keep you from coming to a service more than anything else you've ever known.

[41 : 33] And you'll come to a Sunday around about five o'clock. And you'll feel an ache and a pain. Well you've never felt it all day long. And you'll come on a Thursday night.

And you'll feel it. And I know the same. The very same things. And sometimes perhaps I've got to say that if it were not. That I had an appointment which I could scarcely break.

To minister. And I would be expected to be here. To be engaged in the ministry. I would. I would be looking for some reason to stay away. And it's the devil that's doing it to us.

And we have got to be sure. That we don't yield to him on this matter. When you're backslidden. What is the great thrust of backsliding?

Is to keep you from the means of grace. To keep you from your Bible. To keep you from prayer. To keep you from fellowship. To keep you from God's people and God's house.

[42 : 31] And when you are brought out of the backsliding. When the Lord in mercy begins to draw you and attract you. He brings you again. To these things. And in the sanctuary it all becomes plain.

These people. God is bearing with them. But God is marking them. Their very deeds are all registered on high. And one day they will be judged.

Out of the books that are written. According to their works. Their very idle words have come up into the ears. Of the Lord God of Sabae. And he will bring that day of ultimate recompense.

And then the understanding of it floods in on Asaph's mind. And he is not envious of the foolish when he thinks of this. Surely thou did set them in slippery places.

Thou castest them down into destruction. How are they brought into desolation as in a moment. They are utterly consumed with terrors. As a dream when one awakens.

[43 : 34] So O Lord when thou awakest. Thou shalt despise their image. There is the worldly man prospering.

Defiant. Blaspheming. With no concern for God. And a total indifference. To the things of God. But a day will come. When it will be a very different story.

In a moment it may come. And he will be brought down in a moment of destruction. And in the sanctuary and under the word. Asaph was given to understand their end.

And to realize that from which he had been delivered. And if he was plagued and chastened. It was because the Lord was loving him. For whom the Lord loveth he chastened.

To feel his sinfulness and to confess it. Is because God is not remote and distant. And he is not being reserved to the day of judgment. But God is with him. And God is dealing with him.

[44 : 30] And God is bringing him to walk in the ways of righteousness before him. And as this comes the enjoyment returns. As this rightness of view returns to Asaph.

Nevertheless he says. I am continually with thee. I may have less than these others. There may be less in the bank account. Than in some of the bank accounts of these ungodly people.

But they don't have what I've got. And this is better than all the money in the bank. I am continually with thee. Thou hast holden me by thy right hand.

Thou shalt guide me with thy counsel. And after would receive me to glory. I am being brought as one of the many sons. That God has designed to bring to glory.

And that is where the enjoyment comes back. And then he speaks as we've seen in these verses. It is good for me to draw near to God. And the calmness has returned.

[45 : 33] And the sun is shining again in his sky. And he knows these great blessings of his God. That God is the supreme good. And he is one that finds his true satisfaction.

In fellowship with this God who has made him for himself. And he discovers that love of God and faithfulness towards him. You see he comes to glorify God again in his thought.

And as he glorifies God his enjoyment returns. When he ceased to glorify God and he became earthbound. And he was judging as ordinary carnal men judge.

And evaluating the scene in mere external terms. He lost his enjoyment. When he started to glorify God again the enjoyment returned.

There's the principle in operation. There it is illustrated in the case of this man. Have you lost your enjoyment? Have you lost your spiritual enjoyment? Is it because you've ceased to glorify God?

[46 : 38] There isn't that glorifying of God that there used to be. There isn't that place for God that there used to be. There isn't that preeminence of Christ that there used to be. There isn't that savor to the things of the house of God that there used to be.

There isn't that desire to bring all your life and circumstance and your work situation and your home and family life. And all your hopes and aspirations.

So that it be governed by the word of God. And that you glorify God in everything. Whatever your hand finds to do. You do it with all your might as unto your God.

You've lost that. You're not glorifying God. I ask it of myself. Is it true in this or that respect that I am not glorifying God? No wonder if our enjoyment is not what it's been in times past.

We've known seasons of such blessing. Seasons of such sense of the Lord's presence that we felt almost overwhelmed by it. We've known a little of it.

[47 : 41] But we haven't known it for many a day. Is it we've ceased to glorify God? Man's chief end is to glorify God and to enjoy Him forever.

There's no enjoying of Him without a glorifying of Him. And you can be a strict Baptist and a practical atheist. A practical atheist.

In your heart you're a believer. Thank God. The work is there and it's done and it will never be undone. But you've come to that place that you've been caught up.

You've been enmeshed in the devil's neck perhaps. Or you've become seduced by the world's subtleties. And all its tinsel attractions.

You've gone after them. And you've become a practical atheist. And you're not glorifying God. And that's why you don't have the spiritual enjoyment. And it's not that the ministry at Salem is drying up.

[48 : 38] And it's not that the church isn't what it used to be. And the people are less loving. And all the rest of it. It's you're not glorifying God as you once did. My dear friends.

The word is to you. Return to the Lord. Beg forgiveness. Seek that you might be restored to your right mind in these matters. To seek first the kingdom of God and his righteousness.

And all the other things shall be added unto you. You've got obsessed with the things. The things you want. The things that you feel you must have. That the family must have.

You want these things. You want the best. Things at the expense of God's will. We want to glorify God. What he. What he appoints.

Must be our chief desire. Our chief end. Is to glorify God. And we shall fully. Enjoy him. Then. Why art thou then cast down.

[49 : 37] All my soul. Disquieted within me. Hope thou in God. Glorify God. For I shall yet praise him. Who is the health of my countenance.

And my God. Man's chief end. Said our. Dear. Spiritual. Godly forefathers. And they meant it. And they lived it out.

May we follow their example. Man's chief end. Is to glorify God. And to enjoy him forever. All taste and see that the Lord is good.

Blessed is the man. That trusteth in him. Amen. Amen. Amen.