

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

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[ 0 : 00 ] If I announce as a text tonight the opening words of the shorter catechism, I dare say it would horrify some.

What is the chief end of man? Man's chief end is to glorify God and to enjoy him forever. However, we know that all catechisms, however helpful, however accurate, however faithful, and all confessions and articles of faith are subordinate to Holy Scripture.

So I do not announce that as a text, but I want to speak on the glorifying of God tonight and next Lord's Day evening, if it be God's will, on the enjoyment of God forever.

So that is the theme, man's chief end, to glorify God and to enjoy him forever. But certainly, as we think tonight of glorifying God, we have no lack of Scripture.

I'll give you two Scriptures so that we might be biblically directed from the very outset. From the Old Testament, 1 Chronicles 16, 28 and 29.

[ 1 : 21 ] Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord, the glory due unto his name.

Man's chief end is to glorify God. Give unto the Lord, the glory due unto his name. And if we turn to 1 Corinthians 10 and to the 31st verse, we have a suitable New Testament Scripture.

Whatsoever, whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.

It was good last Lord's Day at Hegeen to hear that the children, just a few that meet there, even fewer than those that meet here, are getting taught the Catechism.

And I was given to hear them repeating this first and learning one proof text.

[ 2 : 32 ] They have to learn by heart the question and answer, but also one proof text. And on the first it was this one. Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God.

Well, that is the subject. Now may God give us some help to pursue it, to take it up, to understand it, to be profited through it.

I dare say that it's a familiar enough statement, even if we don't know any other of the questions and answers of the Catechism. Many people know this man's chief end is to glorify God and to enjoy him forever.

And it's possible that familiarity with it may be somewhat tending us to be indifferent to it.

Familiarity, breeding contempt, things that we are so well acquainted with are often they're just glossed over. We don't think upon them as much as we should.

[ 3 : 42 ] If a thing is familiar because it is something that God has caused to be emphasized in his church through the generations, it isn't something that we should take for granted.

It should be carefully examined. Think of the faithful sayings of the letters to Timothy and Titus. This is a faithful saying, worthy of all acceptance.

Christ Jesus came into the world to save sinners. All of these five sayings, they were familiar, but they, I trust, were not held in any indifference or in any contempt in the churches of the first century because they set such precious truth before the people.

And we want then in something as familiar as this opening of the catechism to dwell on it and really understand it and consider it.

And above all that we might know in our own experience some fulfillment of this which is man's chief end, to glorify God and to enjoy him forever.

[ 4 : 57 ] This, after all, is the Christian answer to the most fundamental questions that men can possibly ask.

The great questions of thought, all deep thinking and philosophy down through the ages are answered by God in this.

Men have come with their answers as to what constitutes the end of man. But God's answer is that men are here to give unto the Lord the glory due unto his name to glorify God.

And in the glorifying of God, God's people discover their true happiness, their true well-being and they enjoy him forever.

So here is the final and the authoritative answer to the question that occupies many a mind. What am I here for? What is my goal? What are the ends and the aims of my being in the world?

[ 6 : 06 ] And here is the answer that the catechism gives that our forefathers stated because they were steeped because they were steeped in the word of God and they are only expressing in this answer what scripture abundantly makes plain.

Man's chief end is to glorify God and to enjoy him forever. There are many things in life to be aimed at, many things in life to be enjoyed, but the greatest of all is that God should be glorified.

And in the seeking soul to glorify God, we shall have our chief and greatest enjoyment.

What is your purpose in life? We do well at times to take stock and ask. There are those whose purpose in life is very secular indeed.

They're only concerned really for the here and now. I shouldn't think that any like that are represented in this congregation, which in itself is a significant thing, where there is no understanding of God and no desire for God and the worship of his name.

[ 7 : 28 ] And it will be in all probability that men have very many ends and very many purposes in life that come far short of that which we see to be the Christian's chief end, the glory of God, to get a good position, a good job, to get on, to get money, to get advantage, to have a nice home, to have the car, to have holidays, to keep up with the standards.

I get so tired of hearing repeatedly in the economic scene from one side or another standard of living that we're not keeping up with the standard of living.

What is the standard of living? The standard of living oftentimes is a ridiculously inflated standard of living. people don't need a lot of the things they count as necessities in this day.

We don't need them. And yet it's easy even for the Lord's people to get so influenced by the attitude and standards of men that we think these things are all that matter for us to have what we need and to have the supply of our requirements and to have so many of those other things that God is pleased to give and yet to receive them all with contentment and to not be given to covetousness.

This is a precious thing indeed. And it's a rare jewel to Christian contentment. But men set their desires on all of these ends.

[ 9 : 13 ] They live for these things. Others for pleasure, for sport, for recreation. And we are a nation that have gone sport crazy and recreation crazy.

What are these things? A bodily exercise profiteth a little. But it is godliness that is profitable for the life that now is and for that which is to come.

By all means, those things which are legitimate in order that we might participate in these to healthful advantage.

But it gets so much out of all proportion. And people are worshipping on the idol of pleasure and sport and all these things.

And it becomes nauseous. The gain, the money that are in so many of these things. There's no demarcation between the amateur and the professional hardly existing in these days.

[ 10 : 16 ] And the aim of so many for this sort of thing. And then there are those whose aim is more worthy. They are aiming to do good.

And we undoubtedly have many. And we should be grateful for those that have a concern within them. To better others. Others to give rather than to be always on the receiving end.

We are glad that there are such people. And there are those that sometimes from the most ill-considered and ill-advised standpoint seek to benefit others.

I suppose there will be meeting in the party conferences. Some that are there whose desire is for the good of their fellow men. And yet there may be those greatly conflicting views of how the good of their fellow men is to be achieved.

There are those that have got caught up in what in so many ways is commendable. The friends of the earth and the Green Party. And all of these people that are seeking to be conservators.

[ 11 : 22 ] And that's a worthy thing in itself. We deplore the waste and the prodigality. And the fact that we have considered so often that basic things were in unlimited supply.

And we're only beginning to realize that they are not as unlimited as we thought. But yet there is such a strata of atheism.

And where there isn't exactly atheism amongst these people. There is a false religion. There is the religion. There is the worship of the earth. There is the worship of the creation rather than the creator.

And I believe we need discernment in all these things. Aims of one sort of another. Many aims. Some of them worthy. Some of them less worthy. Some of them totally unworthy.

But over all of these comes that great word of our forefathers. Man's chief end is to glorify God.

[ 12 : 24 ] And that is what is before us. And in the larger catechism. Because if there's a shorter catechism. It implies there's a larger catechism. But few of the Lord's people have ever seen a copy of the larger catechism.

Even if they may have seen a copy of the shorter. I doubt if they've seen the larger. But the larger is of great value also. And in this first statement of the shorter catechism.

It is somewhat amplified. And it comes over thus. What is the chief and the highest end of man? Man's chief and highest end is to glorify God.

And fully to enjoy him forever. Man's chief and highest end. It is majoring. It is underlining as it were this. That it.

We are speaking of man's highest. And his chief end. And we are speaking in these things of God's fullest enjoyment.

[ 13 : 25 ] And these things are found in God himself. It's not that we're saying that all the other ends and aims are wrong. Some are others aren't.

But they are all to be subordinated to this man's chief end. Is to glorify God. And in seeking to fulfill that will be our greatest.

Our fullest happiness. And that's what we believe when we quote these places. Give unto the Lord ye kinders of the people.

Give unto the Lord glory and strength. Give unto the Lord the glory due unto his name. He is due that glory. It is our greatest.

And it is our highest end. Our aim. Our purpose. Our intention is this. If we are the Lord's this night. To give God glory.

[ 14 : 21 ] While we are upon the earth. Glorifying God. Now of course this is not just to be confined to religious people and to Christian people.

Although it will be Christian people alone that give this glory. But the word is of a wider embrace than that it takes in all men. This is to all mankind.

It is like the law of God. There are those that say the ten commandments are for the Jews. And there are those that say the commandments are for the Christians.

But the commandments are given as that reflection of divine holiness and righteousness. They are given to all mankind. It is for all men.

That they should have no other God before the Lord. The Lord thy God is one Lord.

[ 15 : 17 ] And there is to be none other worshipped. He alone is to be worshipped. And all those commandments as they pertain to God. And as they pertain to our fellow men.

They are binding upon all men. Even the Sabbath obligation binding upon all men. Remember the Sabbath day to keep it holy. So that this is not just something for the Christian.

The chief end of all mankind. In that men are made in the image and likeness of God. It should be the chief end of the work of his hands. Above all the animal creation.

That God should be glorified. And yet the truth of the matter is that through sin it is not so. And then if we say that this is not just the chief end of religious men.

Or even those who are Christians. But it is something which has that wider implication. We are also saying it's not a passing consideration.

[ 16 : 22 ] It's not that at some stage in your life you glorify God. When you're a young person you give something to God. Or the very reverse of that which is in the mind of others.

That when you are given over your youth and you enter into middle years. Then is the time to take up religious things and give glory to God.

Man's chief end is to glorify God and to enjoy him forever. It's every day and every week and every month and every year.

We are to glorify God above all other considerations and aims and objectives. That we follow after should be the glory of God.

Now then what is the glory fine of God? Although I bring it to you. I trust with the Lord's help and in a somewhat simple fashion.

[ 17 : 19 ] I believe that as we understand the glory of God somewhat. So we will be enabled to glorify God. According to this requirement.

To give unto the Lord the glory due unto his holy name. Glory is a difficult thing to explain. Glory is a word that I've never found easy to define.

It's a word that seems to struggle somewhat. To be opened up. But if we seek to understand the glory of God.

I believe that that is the way that perhaps better than any other. Something of what it is to glorify God may come over to us. I trust it will. Glory.

The glory of God is when we know what God is. Said Calvin. The glory of God is when we know what God is.

[ 18 : 23 ] God has been pleased to reveal his glory. And we don't have a shrine to the unknown God. In our system.

We have the God who is known. And he is known because he is pleased to be known. We can never find him. Canst thou by searching find out God.

But God is pleased to reveal himself. He has revealed himself in the world that he has made. He has revealed himself. In the visible things.

They speak of his invisible power and Godhead. But he has revealed himself especially in his word to us. And in the word that came through holy men of old.

That spake as they were moved by the spirit of God coming upon them. We have that understanding of what God is like. And the glory of God says Calvinist.

[ 19 : 23 ] When we know what he is. The Lutheran. Albert. John Albert Bengel. He put it thus. He said.

Glory is the divinity manifest. Glory is the divinity manifest. When God manifests himself. What he shows of himself to us.

Is glory. It's glorious. There's no disclosure of the true and the living God. That's anything less than glorious. The manifestation of men of great men.

Is not always glorious. When the biographies are written of the illustrious names. And you see what they were really like.

There's not always something of glory. That shines any longer about them. When their name is mentioned. Or their photograph is shown. One that thinks rather differently of them.

[ 20 : 22 ] But in all the revelation of God. There is nothing that isn't glorious. There is nothing that isn't commensurate. With his greatness. And his purity.

And his holiness. That of course is why I. Believe so emphatically. That our. Our handling of the gospel. Must reflect that glory that is.

In our God. There can be no. Handling of such. A revelation. As God has made of himself. And entrusts to the charge of those.

Who are to declare it to the generations of men. There must be no. Handling of it in. In an inglorious fashion. It is not to be.

Coupled with. That which is in itself. Flesh. And that which is. Of the world. And that which is. The thinking. The thinking.

[ 21 : 18 ] Of. Of man merely. It is. It is to be. Handled in the. Very way. That revelation itself. Dictates. To the glory of God.

We seek that we. Handle the. The gospel. That we preach the gospel. That we live out the gospel. That whatever. We do. As it were.

Whatever our hand finds to do. In the great. Business of the. Making known of the. Saving gospel. Through the earth. That it's done. To the glory of God.

Commensurate with the. Glory of the revelation itself. And there is a glorious. Disclosure of God. Divinity is made manifest.

God's glory is. When he shows us. What he is. Who he is. And what he is. And God is all glorious.

[ 22 : 14 ] I think of. An old testament analogy. Which comes to us in. The first book of the kings. When Solomon. Had built. The temple.

When he was at the. Very height. Of his. Power. And in. And his. Influence. And when. There were. Those that. Came to.

To. To visit him. From all. Over the. World. And they. They sought to. See these things. And amongst the.

Visitors. Was the queen of Sheba. You remember. In first kings. Chapter 10. And in verses. 4 to 7. The queen of Sheba. Having heard of the fame. Of Solomon.

The glory of Solomon. Jerusalem. This. Great capital. Of so. Illustrious. A king. So many nations. Sent him tribute. So many.

[ 23 : 08 ] Provided. The necessary things. He had a palace. He had the. The great house. Of God. In Jerusalem. And she came. To Jerusalem. And this is what.

We're told. In the word of God. Concerning. How she viewed. These things. First kings. 10. 4. When the queen of Sheba. Had seen all. Solomon's wisdom.

And the house. That he had built. And the meat. Of his table. And the sitting. Of his servants. And the attendance. Of his ministers. And their apparel. And his cupbearers.

And his assent. By which he went up. Unto the house. Of the Lord. There was no. More spirit. In her. And she said.

To the king. It was a true report. That I heard. In mine own land. Of thy acts. And of thy wisdom. How be it. I believe not. The words. Until I came. And my eyes.

[ 24 : 02 ] Had seen it. And behold. The half. Was not. Told me. My wisdom. And prosperity. Exceedeth the fame. Which I.

Had. And if that. Great. Sovereign. Lady. In her own right. Came up. And she had no. Breath left.

Within her. At the. Glories. Of. Jerusalem. In that day. Of Solomon's. Monarchy. We see. Something. By analogy. If that.

Is the glory. Of a man. That. Causes. Such a one. To be. Amazed. And. To describe it. As. Beyond. All.

That she had heard. The half. Had not been told. On to. Then. How much. More. The glory. Of God. How much. More. The glory. Of the creator. Is. Is greater.

[ 24 : 56 ] Than the. Most extreme. Demonstration. Of the glory. Of. Of one of his creatures. Even Solomon. Glory. Of God. Is manifest. In creation.

The earth. Is the Lord's. And the fullness. Thereof. God. Has. Made this. Mighty universe. God. Rules. Over it. God. Preserves. Both man. And beast.

And the glory. Of God. Is in this. That. God. Rules. God. Works out. His own purposes. Through. The. Passage. Of the.

Ages. And. He. Is that. God. Who knows. What he will do. Known unto God. Are all his works. From the foundation. Of the world. This is the glory. Of God.

And then. There is the glory. Of God. In. Redemption. And the glory. Of God. In redemption. Is. Is a very. A very. Great.

[ 25 : 50 ] Glory. You think. Of the. Words. In the. Second. Epistle. Of Paul. To the. Corinthians. Chapters. Three. And chapter. Four. He is speaking. Of God's.

Revelation. Of the law. And he says. If the revelation. Of law. In chapter. Three. Was. Glorious. And yet. That was. A ministration. Of death.

A ministration. Of condemnation. Written. And engraven. In stones. And yet. It was glorious. It was so. Glorious. That the children. Of Israel. Could not.

Steadfastly. Behold. The face. Of Moses. For the glory. Of his countenance. Which glory. Was to be done away. If there was a glory. In the law. How shall not. The ministration.

Of the spirit. Be rather. Glorious. There is more glory. In that gospel. That has come. In that. Which God has done. In saving. Lawbreakers.

[ 26 : 44 ] In providing. A righteousness. For those. That had no. Righteousness. Of their own. But were under. Wrath. And condemnation. As sinners. Before a holy God. In the way.

That God has done it. In the way. That he is just. And the justifier. Of him. That believes. In Jesus. There is a glory. There is a glory. On the gospel. Which excels.

The glory. Of the law. Although the commandment. Is good. And holy. And just. And there is that. Which is glorious. In the commandment. There is a greater glory.

In the gospel. And so. Paul goes on. In the fourth chapter. Of second Corinthians. And the sixth verse. God. Who commanded the light. To shine out of darkness.

Hath shined. In our hearts. To give the light. Of the knowledge. Of the glory. Of God. In the face. Of Jesus Christ. And there is gospel. Glory.

[ 27 : 38 ] In the face. Of Jesus Christ. But shined. Into our hearts. Our hearts. That were closed. Against God. And our hearts.

That were fast. Closed. To every influence. Of the law. The shining of the law. Could not come. Into the dark. Recesses. Of our hearts. But grace.

Has opened our hearts. And God has. Given us. To see his. Glory. Not just in creation. And in providence. But glory. And redemption. Glory in the face.

Of his dear son. And the ministration. Of the spirit. Is. More glorious. Than. Anything. That was. Known in that day. But the law. And this is the glory.

Of God. And it brings us. To the place. Paul reaches. At the end of Romans. 11. For of him. And through him. And to him. Are all things. To whom be glory.

[ 28 : 35 ] Forever. If you. Know anything. Of this God. If. If you have any. View of. Divinity. Manifest. In creation. In providence. And redemption.

Then there is a shining force. Of. Of the glory. Of God. Give unto the Lord. The glory. Then. Due unto his. Name.

Man's. Chief end. Is to glorify God. What it. Is to glorify God. Is related. To what the glory. Of God is.

On our sort. In a few words. To state it. In this. Fashion. If the glory. Of. Solomon's. Wealth.

And. Power. Was such. That. Made the queen. Of Sheba. Dumbfounded. Awestruck. Before him. Or what. Ought to be. That.

[ 29 : 31 ] That is in our hearts. Before the revealed. Glory of God. In this world. Which he has made. And which he preserves. In being. And in which his purposes.

Are worked out. For the good. And advantage. Of his people. The glory of God. Then is that. Which. Shows us. Something.

Concerning this. Our chief end. To glorify God. And to enjoy him. Forever. Now this. Manifested glory of God. Can only be received.

By faith. Can only be received. By faith. James Fisher. In his. In his. Work on the. On the catechism. He says.

When does a sinner. Begin to aim. At the glory of God. And he answers it. When. Through an act. Of God's operation. He believes. In Jesus Christ.

[ 30 : 26 ] Now there is. Something for us. To consider. God has. Shown himself. In creation. But men. Do not want to. Rather be wise.

They. Became. Fools. And they prefer. The. Creation. To the creator. As I said. Earlier. We've got it. Again. A new series.

On. On television. Of David. Attenborough. Sir David Attenborough. Marvelous. Photography. Will accompany it. As in all the. Previous.

Series. Series. And the portrayal. Of the natural. World. Ought to. Bring. Anyone that. Sees these things. To that. Wondrous.

Recognition. Of God's. Handiwork. In creation. Yet. Does it do that? No. God is not. In all his thoughts. God is not. In his reckoning. Whatsoever. All of this.

[ 31 : 22 ] Has just. Come about. In the. Way. Of evolution. And. This is all. Evolved. This has come. Without meaning. Without purpose. As it is today.

That is not. Glorifying God. Because you see. There is. No faith. In God. There is no knowledge. Of God. God. Is not. In that mind's thoughts. And those. Many that are like it.

And they see. These programs. And this. This is truth. To them. This is truth. To them. You bring this book. Which is the. Infallible word. Of God. To them.

And you read. Genesis. One. And two. And three. To them. And you come. You find that. They are indifferent. To this. What they see. What they hear. These men. Saying.

This is truth. But this is that. Which glorifies. Not. God. Professing. Themselves. To be wise. They became fools. They've changed. The glory of God. Into the.

[ 32 : 19 ] Form of a creature. They're worshipping. The creature. They're worshipping. The creature. In not. That they're bowing. Down to. To some. Image. That they've set up. But they are bowing.

Down to the. To their own minds. Which they have set up. They're bowing. Down before the altar. Of their own. Sovereignty. That they are sufficient. To themselves. This.

You see. Is not a glorifying. Of God. I'm reminded. Of the words. That were. Addressed. To. Bel Shadzer. In that. Awful. Night. When he saw.

The fingers. Of a man's hand. Writing. Against the plaster. Of the wall. Many. Many. Take. A person. A person. Thou. Thou. Amphiated. In the balances. And found. Wanting.

The word. To him. Was this. The God. In whose hand. Thy breath. Is. And whose are all. Thy ways. Thou. Has not glorified. That could be said.

[ 33 : 15 ] Of so. Many. Of the figures. Today. That. That draw. Many. After them. Could be said. Of our politicians. Couldn't it? And it ought. To be said.

More. in their hearing would that they might have faithful ministers of the gospel that would stand before them and declare these things instead of the falling sycophants that stand there telling them the things that they want to hear. Or for a Daniel to stand and say that God in whose hand thy breath is and whose are all thy ways as thou art glorified.



To glorify God you've got to have faith that God is. Without faith it is impossible to please him. That which is not of faith is sin says the word of God to us. And therefore that God should be grasped in his glory and that God should be glorified which is our chief end. There must be that faith. Whence comes faith when through an act of God's operation we believe in the Lord Jesus Christ. Have you believed in the Lord Jesus Christ as a saving faith? Has that faith come to you and that repentance that ever goes with it for the two walk hand in hand faith and repentance? Have you repented of sin and believed in the Lord Jesus Christ? Then there is even in that the beginnings of the glorifying of God? Fallen men glorify not God until as sinners they are brought to aim at the glory of God when by the operation of God in their hearts they begin to look away to Jesus and they believe upon the Lord Jesus Christ. And you can't glorify God until you believe in the Lord Jesus Christ. But having believed in the Lord Jesus Christ then there is that way now opened up. The door is open and as there is that entering into life and that possession of all that is ours in Christ so we are not our own and it is ours to glorify God in body and in spirit which are his. And the child of God seeks to glorify God and only the child of God. It's man's chief end, it's all man's greatest aim and design that they should glorify God and yet through sin they don't.

But through Christ's glorious work and through the operations of grace there are some that do and for us then this is our main objective, this is our main aim, all else subordinated to it, every other thing put in its place.

We are seeking first the kingdom of God and its righteousness, all the other things added in their own way and in their own time as God sees fit to give man's chief end to glorify God.

[ 36 : 23 ] And what is it then to glorify God? Says Thomas Watson in the body of divinity. Glorifying God consists in four things. Appreciation, adoration, affection and subjection.

This he says is the yearly rent we pay to the crown of heaven. But mind you that yearly rent to the crown of heaven is only with the currency God himself has put in our pockets.

For salvation is not of works either before or after God calls us by grace. But being called by grace we are given to see, we are given to understand.

And the rent that now we pay to the crown of heaven is that we glorify God. And in these four respects of Watson I think that they are most helpful.

They open it up. We have an appreciation of God. Do you have an appreciation of God? What you've learned of God, do you appreciate this God? Does it draw out wonder?

[ 37 : 29 ] Does it elicit praise? Does it elevate you? The philosophies of men don't elevate us. The message of the politician seldom lifts us up. But all that is disclosed of the glory of God, all that is the truth come to us, divinity made manifest to us.

That causes us to appreciate God. And we say to God be the glory. We look upon the works of his hands and we marvel at them and we give God the glory for them.

We consider the way that he's led us and we give thanks to God. The giver of every good gift and every perfect gift. We admire God. We esteem God. Thou art exalted, we would say with the psalmist, far above all gods.

There is appreciation. There is adoration. It moves us to worship. Not just worshipping God for the benefits we receive. But worshipping God because of who he is.

And because of our desire to glorify such a glorious one as he is. And his glory in redemption which has shined into our dark hearts.

[ 38 : 42 ] We want to come before him. And we come and we seek to find in the scriptures how we are to come before him. And he tells us. He appoints the worship that is right before him.

It's not for us to come with a worship of our own making. He has shown us. He has shown thee, O man, what is good. And what does the Lord require of thee but to do just mercy.

And not to feel we know a better way. And not to feel that what he requires of us. Well, that doesn't matter so much as what we desire to give to him. We come in the way of biblical religion.

And as God's glory is the more manifest to you. As you are brought to see from this book. And you know the ways in the past these things have worked out for you. As you see the way of true worship.

So the glorifying of God is to adore him in this fashion. Not only to appreciate him but to adore him. With such acts of worship as he is pleased.

[ 39 : 42 ] And to receive from us. And in which he takes pleasure to worship him in spirit and in truth. To appreciate him and to adore him. And then his affection for him.

I love the Lord. And as I said this morning. The great constraint of all our worship is that we are motivated by love. It is love to our God.

People say to us, well why do we come? They cannot understand those you see that have not faith. Who have not been brought down in order to be lifted up.

Who have not been lost and found. Who have not had this work of grace upon their hearts. They can't understand why we worship like we do. Because their worship is a work that's done.

And surely they would judge it's enough. Certainly compared with the majority around them. It's enough to go to one service. Why should you go to two services? I remember that was asked of me when I was first of all brought to the Lord.

[ 40 : 46 ] And said that I would be going to the evening service as well as the morning service. But one service surely is enough. To those that weren't accustomed to go to any service. That seemed an uncommon amount of time to give for worship.

One service. But when love is in your heart to the dear God man. Who has given himself. And whose you are. And whose spirit is now within you.

And you are under law to him. It isn't that you get by on the one service. But you want to be as far as you are able. And providence allows.

Wherever his people are found. Engaged in the worship of such a name as the name of God. Giving glory to God. It's love that constrains us to do it. We're not here any of us because we're forced to be here.

But or that we might be here because our ears. The ears have been bored as with an all. To the post of the Doris. Those who had been slaves in Israel.

[ 41 : 52 ] Who had grown to love their masters. And when the year of emancipation came. And they could go. And they were free to go. And not to return. They didn't want to leave.

They wanted to stay. And by this ceremony at the door. Their ear bored to the post with an all. They signified. And they were accepting. And they were belonging.

And this was their family. This was their household. Sends forth. And we are bored. Not by the all through our ears. But through our hearts.

That have been penetrated by sovereign grace. And the love of the spirit of God. Shared abroad with him. We are held by these ties.

And we will not go out free. And the service of the dear Savior. Is a perfect freedom. And we wish that we served him better.

[ 42 : 50 ] And that our worship was not. As we feel it so often to be. Such an inadequate thing. Such as the love we bear him. Lord. It is my chief complaint. That my love is weak and faint.

But there is love there. Is there not? And we glorify God. In appreciating him. In adoring him. In that affection that we display towards him.

And then in that subjection. Thy will be done as it. In earth as it is in heaven. So often prayed. But how many that prayed. Of any conception of what they.

What they mean. Mother prayed. Thy will be done. On earth as it is. In heaven. And we pray it so often. In terms of what others ought to do.

Of the will of God. But if you pray this prayer. Or anything like it. It's not only what others do. It's what you do. Do you glorify God? Do you seek to do the will of God?

[ 43 : 47 ] Do you serve your generation. By the will of God? Ere you fall on sleep. And how are we to show our submission? There are so many ways.

They are beautifully listed in Watson. In the body of divinity. One and another. And another. He lists ways in which we show. That in these things.

Our submission is to our God. We glorify God. We hold him above all. Other aims and objects. That we may have set.

Our affection upon. In the display of these things. Such as our acceptance of his will. Whatever it be. He's good when he gives.

Not less when he denies. Even the crosses from his sovereign hands. Are blessings in disguise. And it's accepting. That it's a realization. That whatever he appoints.

[ 44 : 45 ] He appoints it for our good. He could not appoint it for our harm. Because he is God. God. And he is that glorious God. He is altogether good.

And altogether holy. And altogether perfect. Let no man say when he is tempted. I am tempted of God. For God. Tempteth no man.

Neither is he tempted. Of any man. God is good. And we are to accept his. Good and wise and holy will. And in these distresses that come.

And in our times. When we face those unknowns. We are to rest in this. And we glorify God. As we rest in this. My father's will is best.

He knows. The way I take. He is at work upon my life. And whether in good or in ill.

[ 45 : 43 ] It is the Lord. Let him do as seemeth good in his sight. That is glorifying God. And I believe that. As you have had a manifestation.

Of the divinity. To your soul. That you begin to think like that. If you have never had that. You could not begin to think like this. You would grumble. You would complain. Like so many do.

Why me? Why should this happen? Why should I be cut off? Just in the. In when I am beginning to. Rise up. And enjoy myself to the full.

Why should I be disappointed? Why should I be bereaved? When we are brought. To know God. And this. Sovereignty. In creation. Providence.

And grace. Reigning in our hearts. We glorify God. In the acceptance. Of all his. Perfect. Will. That he appoints. Even so.

[ 46 : 37 ] Father. So it seems. Good in thy sight. When we make God's word. Our rule of faith. And practice. That's. When God is glorified. Not everyone.

That saith unto me. Lord. Lord. But he that doeth. The will of my father. Which is in heaven. And we do the will of the father. As we keep the. Word that he's. Put in our hands.

And we seek to be fruitful. In every good work. Ye have not chosen me. But I have chosen you. And obtained you. That ye should. Bring forth much fruit.

Thereby is my father glorified. That you bring forth. Much fruit. Or that we might glorify God. In the. In the spiritual fruit. Of our lives.

As we. Show that. Likeness to Christ. Do we seek to be fruitful. Gather to Christ. And you will be fruitful. From me.

[ 47 : 34 ] Is thy fruit. Found. Is Christ's word. To his. Ancient people. From me. Thy fruit is found. It's as he is. Precious. That there is anything. Of fruit.

Upon. The branches. Of our profession. And if there's no. Fruit. Upon the branches. Of profession. Are we glorifying God. We glorify God.

When we stand fast. For God's truth. And when others. Play fast and loose. And when others say. It doesn't matter. And when others are prepared. It seems to accommodate. Anything.

Rather than. Then make a division. Or a separation. God is glorified. When there are those. That say. Beyond. Such. I cannot go. Beyond this.

It cannot be. Right. And I will be no. Party to it. Come what. May we glorify God. We honor God. We magnify God. In that. When we make the gospel.

[ 48 : 30 ] No one. We glorify God. Those that keep the gospel. To themselves. They have the glory. In their own hearts. And they have. They have a determination. To keep it that way. True child of God.

Must. Surely desire. That the glory. Be manifest. To others. As he longs. For others. To enter into like experience. As he has entered into. We are concerned.

For the lost. We are concerned. For those that know not. Christ around us. Those that are perishing. Those that accept. There be that deliverance. Of grace.

They. They will be undone. For all eternity. We glorify God. In that. You don't glorify God. In sheer. Indifference. To the lot.

Of those. Around you. Mind you. You can have such a sense. As Ryland once put it. In the street. He had such a sense. Of God's distinguishing. Goodness to him. That he felt.

[ 49 : 25 ] Such a difference. Between him and others. But it didn't mean. That he was contemptuous. Of others. Self-righteous. In his own. In his own place. We wonder. That it should be so.

That we should have had. Such a disclosure. Of the glory of God. To us. Well. It is a marvel. But. Don't. Be so. Occupied with the difference.

That differentiates you. From another. That you forget to give. Glory to God. Glorify God. Who has made the difference. Our chief end. To glorify God.

And to. Enjoy him. Forever. Ordering our lives. Bringing our lives. Minutest. Circumstance. Which is subject to his eye.

Under such a. A governance. From his laws. That he is glorified. Remember reading. In the early life. Of Hudson.

[ 50 : 20 ] Taylor no less. How on an occasion. He. He wrote. A letter. Out. That he had to write. To somebody. And. At the end. It had been. Written so. Indifferently.

His handwriting. Had obviously been affected. By. Speed. And he tore it up. And threw it down. And he said. He could not write. To anyone. Such a God. Dishonoring. Letter. And I never forgotten.

That. In what I read. Of that man. A man. That gives attention. To these things. Is a man. That will make some mark. We live in a day. You see. Where anything. Does.

And. The Lord's. Service is the same. Anything goes. Bring. What you've got left. After you've served. All those. Others. And given them. All.

Your energies. Whatever's left over. Will do for the Lord. The Lord's work. So often. Is. So manifestly. Disregarded.

- [ 51 : 16 ] And God. Is so often. Manifestly. Dishonored. And God. Is not glorified. Even by those. That bear his. Name. Because there is. So little of.
- Ordering. And the ordering. Of the life. Is to put Christ. First. Put God. First. God. First. First. On the Sabbath day.
- Not other things. First. And God. First. Every other day. And. Not other things. In the place. That is God's. Place. He wants that place. So very well. To say.
- He's the Lord. Of all my life. He reigns. In my heart. But you've got to do. The things. That he appoints. You've got to order. Your case. Before him. May there be that ordering.
- So that in. Whatever it is we do. In the least and. Lowest things. Whatever it is we do. God is glorified. That's a testimony. Our land will sit up and take notice.
- [ 52 : 12 ] Then. That there is a. A people that do know their God in the midst. When they see our ordered. Lives. Proclaiming. The God we adore. And the God we.
- We serve. The God whose love constrains us. So to live before him. Well. We leave it there. Christ glorified his.
- Father. On the earth. I have glorified thee upon the earth. I have finished the work. Which thou gavest me to do. And he who was.
- Made so low that. We might be saved from rock to come. And brought from the pit. And set upon the rock. He. He wrought gloriously. See the order of that life.
- There's the great pattern for us. There's the type for us to follow. Nothing disorderly about that life. God glorified at every turn in that life.
- [ 53 : 10 ] God's. God's will done. Even in Gethsemane. At the cost of the bloody sweat. That fell down to the ground. And that great heaviness.
- Of an afflicted and a wounded soul. Not my will but thine. Be done. He glorified God. I have finished the work. Because he finished the work. And glorified.
- The father in that. Which he had sent him. To do. We know the glory of God. In our hearts. In the face of Jesus Christ.
- And it is for us then to live as those whose chief end. Above all other concerns and constraints. Our chief end. To glorify God.
- And to enjoy him forever. I shall leave. That in the will of God. For the next time. But. There will be no greater comfort. In a dying hour. You know. And to reflect.
- [ 54 : 07 ] That you've sought to live. To the glory of God. While you had the opportunity. No. Greater comfort. And there will be no greater. Sorrow in a dying hour.
- To think that all the. Other things that you aimed at. And some of them you got. But. What are they in comparison to eternity? May we be those that when we come to die.
- We shall have nothing left to do. But to die. And then it will be. All glory. And God glorified through all. Eternity.
- May the word be. Applied to us. And God glorified even. In the preaching. And in the application. Amen.