

"GLORIFYING GOD"

Matt. 6:13

The prayer of our Lord, as the pattern he has given, has taken us on quite a long journey. We have sought to go through this prayer. And we have begun in Heaven with the Father figure. One who is too wise to do wrong. Who is too good to do any mischief. He loves us with perfect love. And is willing to help his children.

The conclusion of the "Our Father" is something that we normally understand as a hymn or a doxology. Just as we find similar doxologies in some of Paul's writings. And this was something they felt was necessary for the conclusion of the prayer. Thus the church sensed the need of a doxology. That may be well one reason why Jesus used this even though in some texts in connection we find that this is not included. The foundation of this glorious prayer is found in the conclusion of the prayer of the prayer. It is an assertion - that all the rest is not valid. That it is empty phrases unless we come to the reality that everything belongs to God.

All is at his disposal - his power, in the conclusion here. It is a position in which we honor his name. Thus the conclusion of "Our Father" is the shortest (doctrine of God). It is the base of all prayer. And every prayer is useless without this. In the conclusion we find that the church can express her faith - and the victory won in the Lord Jesus Christ. Our prayer is always conditioned by the degree of our trust in him. I think this word is nothing less than an affirmation of faith on the part of the one who does the praying and he knows that God is the foundation of this prayer.

Praising God is an assertion of the certainty of redemption. How far Christians really rejoice in their salvation can be seen in what degree they praise

God, they thank him, and they wait patiently for his gifts as a believer. Hence, we praise God and we confess our relationship to God in prayer. He has the power. That does not belong to anyone else. He is unmatched by any glory on earth that might demand our admiration. He comes close to men.

And God answers man in a way to give him the assurance that his petition has been answered.

But here a man can come and stand at the close of day or at the beginning of day, with his care of a father who loves.

The doxology then is an expression of gratitude. Thanksgiving prevents us from taking everything thoughtlessly and as a matter of course. The person who is thankful gives God glory. Therefore every answered prayer should have a response of thanksgiving. It is thanksgiving that God is glorified and praised.

Paul says that he never ceases to thank and praise God. I Thess. 1:13, Eph. 1:16. The man who does not cease to thank, is also the man who is constantly in prayer. When a man refuses to give God praise, God is not longer a reality for him. For Paul, thanksgiving, for what God had done among men was at the head of the list.

Pagans did not know this Gospel. Therefore the glorification of God was alien. Rom. 1:21. Thanksgiving is the response of man for what he has received from God. Thankless men are basically lost men.

Although the (word "us") is missing in the doxology - it always involves the whole church. You cannot glorify God if you are unwilling to belong to his people on earth. Confession of faith always brings us into the congregation of believers.

The "we" places us once more in the group of God's church. That with joyful anticipation, we can sing his doxology. No one can glorify the name of God and thank him for everything he has, if he is not ready in the "Amen" to express his own certainty.

Every doxology would amount to empty words if the church refused to let God remove her. And so as we ascribe the kingdom, and the power, and the glory - God comes in the midst. And the entire life of the church is here the (ultimate goal.) That everything will belong to Christ - that he will rule in every direction. Rev. 12:10. Into his kingdom will be taken those who believe. They will shine like the sun.

In the (Lord's Prayer) we have prayed about such common things as bread, debts, forgiveness, temptation, deliverance from evil, the struggle. And through this we have made a journey. It is like traveling through a building. From the top to the bottom. And now we are on the foundation. We find what holds the whole thing up.

And we come to this (little insignificant word "for".) For thine is the kingdom, and the power and the glory. I can pray this when I say - give us this day our daily bread. I can say thine is the kingdom and the power and the glory. When I pray, forgive us our debts, I can pray thine is the kingdom. And the power and the glory. When I pray to be delivered from evil, I struggle I know, because thine is the kingdom and the power. I can forgive - because thine is the kingdom and the power. In short, here (really is the affirmation of faith.) It becomes the interpretation of our spiritual lives. I have a yearning for God in a sense of right and wrong. My feet are on this earth. But when you pray this prayer, it lifts you up to the clouds.

This prayer is for men and women who are in the full tide of life. There are (two) gates that stand before us. Over one there is the inscription - For (Thine) Is The

Kingdom and the Power, and The Glory.

The other gate reads like this - For (mine) is the kingdom and the power and the glory. The latter is an earth-bound prayer. While the former reaches us to Heaven. Now you can see very quickly that here is a fundamental choice that people are making today.

I. THINE IS THE KINGDOM

Now this has (two) meanings. A basic instinct in us is a search for meaning in life. We cannot survive long when life has no meaning. Or when we are dealing with inferior things. When our horizon is based upon the earth. The Earth's kingdom is very small. Man's kingdom may be just tomorrow or today. Or it may be some kingdom that he is waiting for - that he thinks is going to come. And he says, I am the way, the truth, and the light. In myself - I am my own kingdom.

Think for example of a little dog. He is terribly confused. The boy takes off in his car to go to school and the little dog makes an attempt to follow him. His legs are too short. He comes back. He tries to get on friendly terms with the Tom cat. That little dog is pathetic because his whole horizon of meaning - the familiar things center in his life. And this has been swept away from him.

This happens to people - sometimes there are (wives) who built their lives around their husbands or their family. And then after 30 or 50 years, the children are gone, married, and have left home. And then the husband may pass away - and then what is there for a wife. It is a very sad situation. It is like the little dog. The meaning or the horizon of life has been swept away.

What about the (man) who pours his life into business. He ignores his family, his

church, and recreation. Everything take a subordinate place. Business must be first. He builds something he hopes to pass on to his children. But as the time goes on, and now the day has come to pass it all on. His children are gone. Now life should be fullest - but it turns out that he is bitter about it.

Here is a professional man - he works for a great reputation. And while he is doing that he is losing his children, his wife, and his own soul. What I am trying to say is, every man has his own kingdom. And that kingdom may have as its borders the four walls of a home. The property line of a business. Or a bottom to the balance sheet. But this is what man builds and attaches himself too. Every man has his kingdom.

Jesus is teaching here to pray - my kingdom, is thy kingdom. The prayer itself quietly suggests that it is not an automatic thing and it does not come very easy.

At the very outset of the prayer he taught us to pray - (Our Father) We come to God as a child to his father. We come because we are weak and we need strength. We need his help.

Now this is where we begin - the father and the child both - step by step. And the prayer moves on until we come here at the last, and the (Heavenly Father) has become the Heavenly King. How marvelous - from the Father to the King. From redeemer to Lord. This prayer is saying something to us and I think should well speak to our hearts about the beginning of God and forgiveness and acceptance.

God knows far better than we know ourselves. He knows that we find our freedom, when we bind ourselves to Him. The prodigal son in the far country was a slave to his own passion. The freedom he had imagined was a fake. The irresponsibility had made him a slave to the low instincts. They had drawn him to take his dinner with the hogs. His father's servant fared much better at home.

His search for meaning in life - but the prodigal. Like the prodigal, we go at it in the wrong way.

We think we can go out and create our own happiness. So we can find joy in possessions, and in attachments, and in our own kingdom. We shove and we push. And what do we say - it is "I" and "mine". And we reach and seize the joy - it is not there.

This prayer gets us to pray, (thy kingdom is my kingdom.)

Evans Roberts had a formula. For sinners, he had a simple formula. He insisted God had revealed this formula to him. First, confess to God every sin in your past life. Second, put away anything doubtful out of your life. Third, surrender yourself completely to the obedience of the spirit. Fourth, confess Christ publicly.

For Christians, he had (one word) - open your heart wide to the in coming of the spirit. Ask God to fill you with the Holy Spirit and believe he does it. After that, it is just a matter of obedience. And all of this worked gloriously, powerfully, among people of every age and class wherever the flaming evangelist went.

His formula was, that a man would not say mine but thine, is the kingdom. When he confessed - when he surrendered. And he publicly took his stand beside Jesus Christ.

II. THINE IS THE POWER

Now once we have chosen the gate that was marked mine. Why then, it is your

kingdom. And you will possess it with your own power. But the technique of endeavor will be shoving and pushing. And this is lined with pitfalls and hazzards.

There are many risks - one of them may get in the way. And he wants to have a good thing. It is better to hold everybody at arm's length. And let nobody in close. For one may get too close for comfort. And they may see what is behind the mask.

That is what makes some people tire so quickly. When out with friends. It is an effort to keep the mask in place.

Ann Lindberg, in her book says, I find I am shedding hypocrisy in human relationships. What a rest that will be. The most exhausting thing in life I have discovered is being insincere. That is why so much of social life is exhausting. One is wearing a mask. I have shed my mask.

Yes, when it comes to power - we like to say it is mine. Instead of thine.

The Apostle Paul described it this way, as the wisdom of God. He knew the profound schemes of men and the way of weakness - of pulling power.

I suppose the reason we find it so difficult to ask forgiveness and so hard to go the second mile, and to turn the other cheek is that we do not know and will not take the way of shame. The way of the cross. And make it our way of life.

Have you ever visited an old cathedral and on the outside it appeared shabby and rundown. But once you stepped inside, low, the transformation. The windows are alive with Bible figures. The place is radiant. And there is a sense of holy concern that comes over you. There is peace that comes into your heart. This is

something of the power that is available when we pray this prayer. The credit, in other words, goes to God. It is due God.

There was a woman working in a factory and there was a sign right up above the machine which read - when the threads tangle, call the manager. This woman went to work in the factory. It was necessary for her and somehow the threads tangled. And there was a tangled mess in the machine. The lady worked and labored and then she cried - shed tears. Just by chance, the manager came by. And as he walked by he saw this lady crying. Why are you crying? And she said, I can't get this thread through.

I'm doing the best I can.

He repeated his question and she said, I am doing the best I can. And the manager says no, you are not doing the best you can. And he pointed to the sign. And she looked up and read the sign - when the thread is tangled, call the manager. Now that was doing the best that she could.

Many times in life we need to come to the point that we can pray this prayer - thine is the power. In your life there is some sin - and you say, I am doing the best I can. No, you are not. You haven't called the manager. You haven't invoked his power - that is able to come in and change all of that for you.

III. THINE IS THE GLORY FOREVER

The word glory catches up the motive of all of life. We move right on up and we say, thine is the glory forever. Now what do we usually do - we try to cover ourselves with the glory. We strive and we clutch at the power in this world. And we try to control. And we strive and preach an off-spring to prominence or eminence.

We may seek the public eye for ourselves. We may try to get into a larger circle.

The prayer and our goals are not compatible.

Now the other approach is to (cover Christ with glory). This is the way of the cross. This is the mind of Christ.

Glorifying God has always been the recreation of his saints. The majority of worshippers approach the Lord as though the Lord has taken them into custody. And he has booked them for non-support. And so our religion is grumbling and is just a prohibition.

Dr. Luccock calls it a spiritual atheritis. It has set in and crippled our responsiveness.

We stand so stiff before the altar that we won't relinquish ourself adoration. For the sake of anybody else. Not so much as even for God.

What will you do, God, when I wrote, a German poet I am amused at Clarence Day's remembrance of his family entitled - Life with Father. The Father expected a good deal of God. And accused God of gross inefficiency. But when he prayed, his tone was loud and angry. Like that of a dissatisfied guest, in a carelessly managed hotel.

You know whose name will get the glory. His name is man. And what is man's chief end. It is to glorify God and to enjoy him forever.

So God has exalted him and given him a name that is above every name. But at the name of Jesus, every knee shall bow unto the glory of the Father - thine is the glory.

First of all the credit goes to him Put the credit where the credit is due. What man controls this universe. Puts out the beautiful sky. Lights up the stars. Sends us the snowflakes. Takes care of the night. And brings the sun up at dawn. Sets forth the blossoms on the trees. Rolls the thunder through the skies. And the wind through the valleys. Who does these things. Instead of glorifying God - most men defy God. And they can make a case against God.

Real praise can come from a sick bed - where a person can recite - praise ye the Lord. Real praise can come when somebody stands beside a grave and says, blessed be God. Real praise can come beneath a failure - they sing the doxology.

Job suffering - a symbol of broken health. Lost everything. Life was dark. Misfortune was upon him. He said the Lord has given and the Lord has taken away - blessed be the name of the Lord. But today so many people are like neon Christians. And the instant that you pull the plug - then their religion stops.

They walk their religion - so they will be array like peacocks at a meeting of the lodge. And they will deny the king of kings. So instead of glorifying God, so many use their faith to glorify themselves. They display themselves for applause.

Who cares whose name is at the top - whose motion saved the day. Who solo starred.

People like to think they make a mark on society. Or they sit in a conference.

What I am saying is, the most neglected song of faith today is praise. One seldom hears a (holy, holy, holy) in the house of God.

We don't like to sing that hymn. I tell you that the church of Jesus Christ today is turning more like the ancient pagan world.

Dr. Luccock said Christianity made its way throughout the Roman world by the communication of wonder. I believe it did because men in that day had enough household diety and little Gods that the new faith was staggering for them.

Why is it today that we have so many (strange things) that scandalize our society. We need to come back to sing about the glorious death on the cross of our loving Saviour, and empty tomb. And praise of course becomes a measurement of our faith - not of our deeds.

Sometimes people perform (good deeds) and they are nothing but (fakers). There are most men that behave today the way they do because they don't want anybody else to get credit on the ledger sheet except themselves.

I say, (if) you love God - for God's sake you need to tell him.

When Jesus asked the question, (whom say ye that I am) what do men think of men - he was happiest when Peter said, thou art the Christ. When someone said, Lord, I believe. And the Hosannas began, I think we need today not to stop them. For if they were silent, then the very stone would call out and call my name.

(Here) is a faith that will survive. Dr. Joseph Sizoo preached a sermon - an installation sermon on this text - Upon The Top Of The Pillar, There Was Lilly Work. And the thing that amazes you about the sermon - he said, no body sees the high part of the pillars. They were decorated for the sight of God alone. It was an act of praise. God likes it when we build the lilly and shellac the stars. And I can tell you that he wants to be made much of.

When you think of the (last) verses in the Gospel of (Luke) - and Jesus Christ is going to leave them and this lonely world - a wretched place. You think that the

Disciples would get their hands to the plow and their shoulders to the wheel. Their noses to the grindstone because life was running out. They were, said Luke, (continually in the temple praising God.)

Now some people today would say that is a (waste of time) *Church*

Now if you really love God, for God's sake, you ought to be telling him so.

What did Mary say of him (my soul doth magnify the Lord.)

Paul said rejoice - again, I say, rejoice. St. Francis took the word as he looked upon his Lord - allelujah.

Now we would like to challenge the church to once again praise the Lord and give him the glory. Let him be honest. That we have neglected this. He paid the price - Christ on the cross. He gave it for a ransom.

Sir Winston Churchill told about a sailor saving a drowning boy. He heard his cry and he leaped into Plymouth Harbor and rescued his life. The mother came and said are you the man that saved my little boy. Expecting some reward, the sailor boasted that he was. Well then, she huffed - where is his cap.

Yes, it is very sickening today that we are patriotic. We hear shouts and cries for our idols in a sports world. We need to get out our trumpets today and sing that Heaven and earth are full of thy glory. Glory be to Thee oh Lord.

The Apostle Paul was a man who started out in life determined to be somebody. To make a mark in the world. He had an excellent education and a quick mind. But later he says in Phil. 3:5,6 - Circumcized on the 8th day - Israelite by race.

Tribe of Benjamin. A Hebrew born and bred. In my attitude to the law a Pharisee - a pious zeal. A persecutor of the church. In legal retribution faultless.

In the little world that mattered to him - this man was quarrelling, pushing, and working his way to the top. This effort to cover himself with Glory - he saw himself. He was associated with a group of roughians. Who would beat the life out of a young man. And Paul could not help but catch the contrast in the excitement and in the balance of that mob. That he himself was getting the glory but here was Stephen - quiet, composed, and with his last breath - Lord, lay not this sin that they charge. No arrow ever went straighter to its mark. Than the prayer of the heart. That prayer to the heart of Paul. Earlier Paul had chosen mine is the kingdom. Mine is the power. Mine is the glory. But when he saw Stephen die, he saw that world end. He started over. And this time - it read. Thine is the Kingdom, Thine is the power, and Thine is the Glory. And several years later after that - Paul became a Christian and he wrote another line.

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me. And I unto the world. Gal. 6:14.

Paul went on his way with a fulfillment of contentment and joy. I now am ready to be offered he said - the time of my departure has come. I have fought a good fight - finished the course, kept the faith, and henceforth there is layed up for me a crown of righteousness. Which the Lord the righteous judge shall give me in that day. And not to me only but to all of them also that love his appearance. 2 Tim. 4:6-8.

It is still true today - "I must need go home by the way of the cross!" There is no other way but this. I will never get sight of the gates of life - if the way of the cross I miss. The way of the cross leads home. The way of the cross leads home. It is sweet to know, as I onward go, the way of the cross leads home. "

Who will make this doxology your doxology today. And cry holy, holy, holy.
Heaven and earth are full of thy glory. Would to God - more people would make
this prayer a daily portion of life.

Let Word of God El 'Shaddi' - "More Than Enough"
" " appear more times in both of John -

~~Let's Repeat this Prayer~~ →

Dwight Holden - His name Norman 18 yrs - 9 operations -
Eye sight - kidney - Transplant - one leg - second leg -
I'll be home when have this service in
2nd leg - - Not stand direct choir -
lie in bed & write a Book about Jesus -

Service began "To God Be The Glory"

Perfect Redemption, the purchase of blood -

Praise The Lord - Praise The Lord -
set the earth hear his voice -
Praise The Lord

Let The People rejoice!

O Come To The Father, Thru Jesus The Son,

And give Him The Glor;

Great Things He hath Done!

- Let's Repeat the Prayer -

Dwight Holden -
Min. Music - Novins B. Ch.
10 yrs - - Singer - Pianist -
Composer music -

9 major operations - surgery
eye into left - Blind - kidneys
transplant - Fentel - pylorus
machined 3 times etc -
one leg - removed -
second ~~foot~~ - Then - leg -

left - note to Pracecher
Baker to Paul Gray - sermon
Extend invitation to 2 com.
Faith in (I will be in heaven)

"Big choir" say good -
but I have finished my work,
Taking last leg off - said I'll
not be able to stand & sing
Choir - but die in Bed
& write a book about
Jesus!

Byones

To God be the glory
Amonging these