

Affirming God's Praise

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[0 : 00] We turn now to our Bibles, and Willie is concluding his series on prayer. And there are two readings this evening.

So if you turn to Matthew chapter 6, which is page 811, and if you put your finger in Matthew chapter 6, keep that there, and then also turn back to 1 Chronicles chapter 29, which I'll be reading from first.

1 Chronicles 29 and verses 10 to 13. You'll find that on page 357 in the Visitor Bible, 357. So 1 Chronicles chapter 29, and I'll read verses 10 to 13.

Therefore David, that is King David, blessed the Lord in the presence of all the assembly. And David said, And now we thank you, our God, and praise your glorious name.

Let's turn now to Matthew, Matthew chapter 6. And I'll be reading verses 9 to 13. And also be reading the footnotes for verse 13 there, which you should see at the bottom of your page.

[2 : 10] So I'll be reading that as well. So Matthew chapter 6 and verse 9. You then pray like this.

Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done on earth as it is in heaven.

Give us this day our daily bread. And forgive us our debts as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil.

For yours is the kingdom and the power and the glory forever. Amen. Amen. Well, this is the word of the Lord.

May he bless it to us this evening. Well, do turn with me, if you would, to Matthew chapter 6, page 811 in the church Bibles.

[3 : 16] As Paul said, we've come to the end of this little series on how we pray. And we've been looking at the disciples' prayer. We sometimes call it the Lord's Prayer, but really it's the disciples' prayer that he taught for his disciples to pray.

And we've seen already from this that we begin by addressing God personally. God is our Father. Father, he's in heaven. And then the first thing we must do is align with his purposes.

It is your kingdom that must come. Your will to be done, not ours. And then we acknowledge God's provision for us, his daily food and also his daily forgiveness.

Give us this day our daily bread and forgive us our debts. Last time we then looked at the very important petition there in verse 13. We ask for God's protection.

Deliver us from evil or from the evil one. And finally this evening we are rounding off the study by saying that in our prayer we must affirm God's praise.

[4 : 22] And we affirm his praise through Jesus Christ our Lord. Let me read again from verse 9. This time though I'm going to read from my old Bible which I pulled off the shelf and saw on the front.

It was given to me at Christmas 1978. A long time ago. But here we are. And I'm going to read from the authorized version which will be very familiar. You read along in our version and listen.

After this manner therefore pray ye. Notice the ye. It's you plural. Together. Our Father which art in heaven.

Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors.

And lead us not into temptation. But deliver us from evil. For thine is the kingdom. And the power. And the glory.

[5 : 21] Forever. Amen. Now that doxology at the end of the prayer there. You can see in our Bibles in the ESV is relegated to a footnote.

Because it's not there in some of the earliest manuscripts of Matthew's Gospel. And people therefore argue over whether it should be in the Bible text or not. Leon Morris in his commentary.

And Leon Morris is a very fine scholar. He says in fact there is a lot better evidence for those words being there than some are willing to admit. But we mustn't argue over that. Whether or not Jesus taught these words at this particular point.

Or whether they were added by a scribe later on. Hardly really matters. Because they are thoroughly biblical words. Because that's why we read that passage from 1 Chronicles in King David's prayer at the end of his life.

Again and again words like these are ascribed to God all through the scriptures. And these words in the footnote here at the end of the prayer in our Bibles. Clearly are words that echo that doxology.

[6 : 26] That ascribing of praise to God in King David's prayer and many other prayers. And it's right isn't it that we should end our prayer by affirming our praise for God.

And we do that critically through Jesus Christ our Lord. And that's what a doxology is. It's an ascription of praise.

It's an affirmation of praise. To affirm. It means to give solemn assent. It means to declare the solemn truth of something.

And what we're really saying in this doxology in our prayer is. That everything that we pray is on the basis of the truth. About God's kingdom. God's power.

And God's glory. As it is made known to us in and through Jesus Christ. God the Son. We can pray for. And notice a little extra bit there begins with for.

[7 : 23] For the kingdom and the power and the glory are God's forever. Through what Jesus has done. And that's what we're saying amen to. Whenever we pray.

And sometimes people forget that don't they. And they think of the Lord's prayer as though it was a sort of generic prayer. For all religions. Or indeed for people of no religion at all. It's a happy generic national prayer we can all say on particular occasions.

But the truth is friends nothing could be further from the truth. You cannot wrench this prayer can you out of Matthew's gospel where it belongs. And out of the teaching of Jesus here on the Sermon on the Mount where it belongs.

And all through this section of the gospel. Jesus is teaching everything about his kingdom. Matthew's gospel begins remember with the birth of the king.

Where is he who is born king of the Jews. Jesus opening words in his own ministry are. The kingdom of God is at hand. And he says later on doesn't he.

[8 : 28] The kingdom. Is right in the midst of you. And you're talking to me because. The kingdom of God is bursting out everywhere. Where the presence of the son of God is.

And Jesus teaches through the gospel that the final consummation of his kingdom. And his glory. Will only be seen when he at last himself returns.

When he returns to judge this world. And to reign forever and ever. When he comes as he says later on in Matthew chapter 24. In the clouds with great glory.

And all the angels of God. And every eye shall see him. And we pray you see. Everything that we're taught to pray here in this prayer by Jesus.

We pray it for. All of this is true in and through the coming of the Lord Jesus Christ. And the bringing of his glorious kingdom. The kingdom.

[9 : 27] And the power and the glory are yours forever. Forever. And that's why we can pray at all. So you see this is a prayer isn't it? For kingdom people.

It's for people who know that. It's for people who rejoice. In the kingdom of God. And it's people who share. In the kingdom of God. Through. The saving work of God the son.

It is a prayer for those who know the father. Through Christ the son. And Jesus himself says in Matthew's gospel. Chapter 11. Doesn't he? No one knows the father.

Except the son. And those. To whom the son. Chooses. To reveal him. And so this. Doxology at the end of the prayer.

It affirms our praise of God the father. Through Jesus the son. In whom alone. The father is truly made known. So it is a supremely.

[10 : 22] Christian. Evangelical. Gospel prayer. And I want to take this in two parts this evening. As we think about this doxology. And let's begin at the end.

With the amen. Because let me put it this way. In this doxology. We are affirming our praise to God's name. As it is made known. Ultimately.

And uniquely indeed. Through Jesus Christ. We're affirming our praise to God's name. Made known. In Jesus. Amen.

Amen. Is a word that we all know. But it's a word that is. Derived from a word in Hebrew. That gives us the word truth. And faithfulness. It's an affirmation of the.

Of the inevitable. As well as the desirable. It's saying. So let it be. And so shall it be. Psalm.

[11 : 19] 72. That we sometimes sing. Begins with these words. Give the king. Your justice. O Lord. And your righteousness. To your royal son. It's a prophetic psalm.

It's a. It's a messianic psalm. About the great king. Who will come. Great David's greater son. The one whose name. Will endure forever. And his throne. Will endure forever. The one in whom.

All the nations of the world. Will be blessed. And that psalm. Ends. With these words. Blessed be. His glorious name. That is God's great name.

As all this comes to pass. May the whole earth. Be filled. With his glory. Amen. And amen. So let it be. And so must it be.

It's actually hard to know. In that psalm. At the end. Whether it means. God's glory. Will fill the earth. Or the king. That's being spoken about. Whether his glory. Will fill the earth. In fact. That's the point.

[12 : 15] Because the king's glory. Is the glory of God. And it will. Fill the earth. So let it be. Because his name. Is God's name. And that's a great message.

Isn't it? Of our new testament. That when we say. Amen. We are affirming. Exactly that. That we are praising. God's name. As it is revealed.

Supremely now. In the person. In the person. Of Jesus. His son. That's why in the upper room. Jesus tells his disciples. That they will pray to the father. In my name.

In Jesus name. And that's what's implicit. Here. In this great. Amen. That ends the prayer. That Jesus teaches us to pray. That's what Paul says. Paul the apostle.

In second. Corinthians chapter one. For all the promises of God. Find their yes. In Jesus Christ. That's why through him.

[13 : 11] We utter our amen. To God. For his glory. You see. To utter amen. As the climax. To our prayers. Is to say yes.

In Jesus. At last. We can be sure. We can declare us. True forever. For everything. That God has promised. For the world.

And for his people. In his gospel. So it's obviously. A supremely Christian prayer. That's what the word. Amen means. Only in Jesus.

Can we utter that. Amen. Only because he came. Only because. He died. And rose. And ascended. To the glory of heaven. Only because. He lives forever. As Lord over all.

Only because. He. Is our great high priest. In the heavens. Only because. Of all that he is. And all that he has done. Can we pray.

[14 : 10] And can our prayer. Mean anything. At all. At the throne of God. So all that we pray. You see. We pray. In. Jesus. Through him.

We utter. Our. Amen. Amen. Amen. To God. For his glory. So every time we say. Amen. At the end of a prayer. We are affirming.

Our praise. To God's name. Made known. Completely. Made known. Forever. Uniquely. In the person. Of Jesus Christ. Christ. So when you say. Amen. You are praising Jesus.

Don't say. Amen. To the end of a prayer. If you don't want to praise. The name of Jesus Christ. God the son. That's what you're doing. In Jesus. And in Jesus alone. We utter.

Our. Amen. To God. For his glory. So we affirm our praise. To God's name. Through Jesus. Is. As we pray.

[15 : 05] And secondly. In this whole doxology. You see. We are. Actually affirming. Our praise. Of God's nature. As it is made known. In Jesus. The true nature.

Of God's kingdom. And his power. And his glory. We pray this. For. In Jesus. Thine. Is. The kingdom.

Yours is the kingdom. It's in Jesus. You see. And it's in Jesus. Alone. That the true nature. Of God's. Sovereign authority. In this world.

Is revealed. That's where we see. His true. Sovereign authority. More than anywhere else. In the person. And work. Of Jesus Christ. And in taking these words. You see. On our lips.

We're affirming. That Jesus. Is. The great king of kings. That he is now. And that he will be forever. Jesus last words.

[16 : 02] Before he ascended. Made that very plain. Didn't they? All. Authority. In heaven. And on earth. Has been given. To me. And that's why he says that.

The church has his authority. To go into all the world. To make disciples. To command. Allegiance. To him. As the king. As the ruler of all. To command.

Allegiance. To his kingdom. And that means. Therefore. That we can have. Great. Great. Expectations. In our prayer. Great ambitions. In our prayers. Because we go.

With the authority. Of the king. But notice the words. Carefully. Yours. Thine. Is the kingdom. Not ours.

Not mine. It's heaven's kingdom. Isn't it? Not earth's kingdom. And therefore. The authority. That we have. And that we take. Into the world. Is a heavenly authority.

[16 : 59] Not an earthly one. That's very. Very important. Remember Jesus' words. To Pilate. In John 18. My kingdom. He says. Is not of this world.

If it were of this world. My servants. Would have been fighting. That I may not be delivered. Over to the Jews. In other words. They would have been fighting. To establish my kingdom. By force.

But no. Says Jesus. Jesus. The authority. Christ's people have. Is not. The authority. Of that kind. It's not. Earthly authority.

Like that. Not at all. Now. We are to have. Great expectations. Of the authority. That we carry. From Jesus. Into the world. But not.

That that authority. Should be exercised. In the world's way. Our weapons. Are not. Says Paul. The weapons. Of the flesh. And blood. No.

[17 : 52] It's the weapons. Of God's word. He says. That have divine power. That have heavenly power. To destroy. Strongholds. Of unbelief. Yes. To take captive.

Human beings. Yes. To obey Christ. But it is the authority. Of the word. Not the authority. Of weapons. So yes.

We are to pray. Your kingdom. Come. Your will. Be done. As verse 10 says. But. We are to seek. The advance. Of heaven's kingdom. In heaven's way.

That's been the mentor. All the way through. This prayer. Hasn't it? God's bread. God's way. God's provision. His way. Not ours. And you see.

It's in Jesus. That we see. The true nature. Of God's authority. In this world. God's word. It's his word. That advances.

[18 : 49] His kingdom. It's his word. That causes people. To be humbled. And to become his subjects. To repent. And turn around. And follow him. That's why Jesus gave Peter.

The charge. Remember. Feed my sheep. Not. Fight with my sword. It's very. Very important. That we remember that. Isn't it? Because at times.

The church has forgotten that. Sometimes the church has. Taken. The sword of this world. In the name of Christ. It is almost always led to tragedy. To disaster.

For the church. And for others. But we can also forget that. None of us today. I think. Are likely. To take up swords and guns. Are we? At least not.

In this country. And not at this time. But we can forget. That heaven's authority. Is not earthly authority. And we can dress up. In all sorts of pious language.

[19 : 45] Our desire. For our own kingdoms. And empires. Which are not. Really Christ's kingdom. Christ's way. But really our kingdom.

And our empire. And our desires. Our way. We can. Can't we? Pursue. Even. Ministry. And mission. In a way that is wrong.

In a way that's earthly. In a way that. Betrays earthly ambition. And the desire for earthly power. And authority. Our ambitions as human beings. Are very easily corrupted.

Aren't they? Even. Godly ambitions. Can be easily corrupted. And the devil loves to. Correct. Corrupt. Godly desires. Of Christians. And churches. And turn them to carnal means.

Earthly means. Unworthy means. Like the hypocrites. That's what Jesus talks about. Back in verse 2. Isn't it? They used all sorts of. Pious language. They. They used their prayers.

[20 : 42] And their giving. And all of these things. But Jesus says. It was all about. Being seen by others. Not. About pleasing God. The heavenly father. In secret. But no. You see. To pray.

Yours is the kingdom. Is to learn from Jesus. What God's true authority. Is like. In this world. It's to say. Yes. Amen.

All I pray for. May it be shaped. By your kingdom's authority. And not by the authority of this world. Your kingdom Lord.

Your way. Not mine. We need to remember that. Don't we? As a church. We need to remember that. When we pray for our own ministries. For our own ventures for Christ.

In our own Christian lives. Lord. Your kingdom. But amen. Yes. Your way. By your authority. And likewise. You see. When we pray amen. When we say.

[21 : 37] Let it be. We're saying. Let it be. For again. Yours. Is the power. We're saying. That it's in Jesus. That God reveals. The true nature.

Of his sovereign control. In this world. And over our lives. The way he exerts his power. Hebrews chapter 1. Tells us. Doesn't it? That the Lord Jesus.

Upholds the whole universe. By the word of his power. That he alone is in control. Of this whole world. And every other world. Unseen. And that means.

That we can have. Complete confidence. In our prayers. We can pray. Verse 11. Give us our daily bread. We can pray. Verse 13. Lead us not. Into temptation.

Deliver us from the evil one. We can pray it. With a marvelous assurance. That yes. He has the whole world. In his hands. He knows and cares.

[22 : 32] For every bird in the air. Jesus tells us. He cares enough. To clothe. Just the wild lilies. In the field. With the most beautiful flowers. Even if nobody ever sees them.

But him. He's in control of everything. Yes. Even. My whole life. And your whole life. And everything. Surrounding us. Yours. Is the power.

Oh Lord. And so we can pray. With great. Great confidence. But it also means. That we must pray. With great contentment. Doesn't it?

Because God's power. God's. Sovereign control. Over all things. Is supremely. Revealed by Jesus. Not.

As the world. Imagines power. But it is. As the apostle Paul. A power that's made perfect. In. Weakness. Christ was crucified.

[23 : 29] In weakness. It was a stumbling block. To Jews. It was absolute foolishness. To the Gentiles. And yet. In Christ crucified.

Says the apostle. The power of God. And the wisdom of God. Supremely. At work. In the very gospel of Christ.

Paul said. As he came to Corinth. I brought with weakness. In fear. In trembling. But therein. He said. Was a true revelation. Of God's.

Ultimate power. That changed your lives forever. And you see. We need to remember that. Don't we? Because when we pray. Confidently. Knowing God.

Is the God of power. We might imagine. God answering. In works. Of mighty power. And impressive. Thundering. Taking control. Of all matters concerning. Is in a way.

[24 : 23] That's manifestly. Obvious to the whole world. But you see. To pray truly. For yours. Is the kingdom. Is to have learned.

That God's words. To Paul. Are very often. The way that God does. Powerfully. Answer prayer. And Paul says. Oh Lord. Take this away.

Take this away. And God says. No. My grace. Is sufficient for you. For my power. Is made perfect. In.

Weakness. To pray. For yours. Is the kingdom. Is to pray. For God's power. In our lives. And to be content. For God.

To show God's power. God's way. Not our way. Which might look. Very very weak indeed. And feeble to the world.

[25 : 20] It might seem. And look very very weak. And feeble to you. And me as well. But to pray that way. You see. Is to say. Amen. Yes. Lord. You are.

In control. Yours is the power. And so everything I pray. Let it be truly submitted. To your control. Your way.

Not my idea of power. At work in my life. Or in the world. But yours. Remind me. That it was in Jesus.

And in the cross. Of Jesus. That this world saw your power. Supremely. And forever. Forever. And so also you see.

When we pray. Amen. When we pray. Let it be. We do so for. Says Jesus. Yours is the glory. And again you see. In saying that. We're saying that it's in Jesus. That God reveals.

[26 : 18] The true nature. Of his sovereign presence. In this world. God's glory. Is his appearance. That's what it means.

In the Bible. God's glory. Is the visible. Expression. Of the invisible God. The glory of God. Is the presence of God. The glory. Came down.

And entered. And filled his temple. The presence of God. Filled the temple. When the Lord spoke to Moses. It was. He was promised. Wasn't he? That my presence.

Will pass. Before you. That his presence. Would go with him. And all the people. And when he passed. Before Moses. In the cleft of the rock. He showed him. His glory.

When Isaiah. Saw. The glory of God. You remember. In Isaiah chapter 6. When he saw God. He saw. The glory. That filled the temple. And. John tells us.

[27 : 13] In John chapter 12. What he means is. He saw Jesus glory. He saw the glory. That Jesus had. With the father. Before the world began. And it is. You see. In Jesus.

That God's glory. Is. Fully manifest. In this world. God promised. Didn't he. In the Old Testament. I.

Will be the glory. In the midst of my people. Zechariah. Chapter 2. Verse 5. I think. And in. Jesus. You see.

God's presence. God's presence. In all his glory. Is revealed. No one has ever. Seen God. Says John. But the only begotten God. Who is at the father's side. He has made him.

Known. That's how John opens his gospel. Jesus. The son of God. Is the. The exposition. The showing forth. The full explanation. Of the glory.

[28 : 08] Of the God of heaven. Who made the world. The word became flesh. And we have seen. His. Glory. Glory as of the only son.

Of the father. Glory. And the apostle James. Writes in his letter. Of the Lord Jesus Christ. The glory. He is.

The glory. Of God's presence. In this world. He is Emmanuel. He is God. With us. Behold. I. Am with you. Always. So he.

Is the presence. Of the very glory. Of God. On this earth. But here's the question. What kind of glory. What kind of glory. Does this. Ultimate. Revelation.

Of the presence. Of the only God. Revealed to this world. Well. It's not the world's idea. Of glory. Is it? It's not like.

[29 : 05] Caesar's glory. A great. Triumphant. Procession. With all his victorious. Armies. Marching along. In pride. And triumph. And strength. With shields. And weapons.

And captives. And all the rest of it. We have seen his glory. Says John. Full of grace. And truth.

That is. Abounding. In the grace. The steadfast love. And the faithfulness. Just exactly as Moses.

Saw. And heard. On the mountain. But now. We have seen it revealed. In all. Its. Extraordinary beauty. In all its. Terrible beauty. In all its.

Shocking. Horror. Of beauty. And the cross. Of Jesus Christ. That's what Jesus means. That's.

[30 : 01] Where. He. Fully. And completely. Revealed. The glory. Of God. In this world. Now is the hour. He said. As he was going to the cross. Father.

Glorify. The son. That the son. May glorify you. And he did. You see. In Jesus. In his. Cross.

In his. Death. For our sins. He revealed. The true. Nature. Of God's. Sovereign. Presence. In this world. In all his glory. Glory. When the son.

Being in the very form of God. Didn't. Grasp. On. To what was his by right. The glory of the highest heaven. Equality with God. But instead humbled himself.

Even to death. On a cross. Yes. And that's where. The presence of God. In all its glory. Was most. Manifestly revealed.

[31 : 04] In all time. And history. In this world. God. Because that is who he is. Our God. That's what the presence of God means.

In our world. That's the mystery of our God. Donald MacLeod puts it this way. The place of shame. And darkness. And pain. Where the most high.

Is most completely veiled. Becomes the place. Where he is most completely. Unveiled. Where he most unequivocally.

Serves. He is most unequivocally. Lord. A glory you see. Not of aggressive power. Listen.

All you presidents. And prime ministers. What of an amazing passion. Not of self aggrandizement. But of utter self giving.

[32 : 04] And you see friends. What that means is. That he is most. Gloriously. Gloriously. Present. With us. Still. In this world. In his greatest glory. When he is likely.

Most veiled. To a world. That utterly despises. That kind of. Inglorious. Idea of glory. And we. His people. Are most glorified.

In him. When our glory. Might be. Equally veiled. In this world. And even. Equally veiled. To us. And it may feel like. Anything but. Sharing in the glory of God.

Often. It will be in the crucible. Of the greatest. Suffering. And the place. Of greatest. And constant. Self giving. Where we feel.

As nothing. At the presence. Of the glory. Of the God. Of heaven himself. Rests upon us. The apostle Peter says.

[33 : 03] If you are. Insulted. For the name of Christ. You are blessed. Because the spirit. Of the glory. Rests. Upon you. The spirit.

Of the glory. Is the spirit. Of our savior. The Lord Jesus Christ. And so we pray. You see. In verse 12. We also have forgiven. Our debtors.

Those who have sinned. Against us. Perhaps deeply. Perhaps terribly. Maybe repeatedly. We pray that. For. For. Yours. Is the glory. A glory that's manifest.

Not in self defense. Not in self justification. Not in revenge. And recrimination. But a glory. That is manifest. In self giving. In self sacrifice.

In redemption. In reconciliation. And we say. Amen. Yes Lord. May all. That I pray. Show this world.

[34 : 03] Your true glory. The glory. You revealed. In Jesus Christ. May this world. See. In me. Even. And through me.

In Jesus. Your sovereign presence. In this world. Full of grace. And full of truth. Everything we pray. Everything we pray. We can pray.

And we must pray. For. Thine. Is the kingdom. And the power. And the glory forever. We affirm. We affirm. God's.

True nature. His kingdom. His power. His glory. Made known. In Jesus Christ. And we ask. That everything we pray.

May be shaped. By his kingdom's authority. Not ours. And submitted. To his kingdom's. True power. Not our idea of power. And showing.

[34 : 58] His kingdom's. True glory. Not. Our idea of earthly glory. And we affirm. Therefore. God's true name. Made known.

In Jesus. Because we're saying. Yes. It is through him. And through his name alone. That we utter. Our. Amen.

To God. For his glory. So we pray. By affirming. God's praise. And not ours.

Let's pray. Oh. King of kings. We bow before you. Great God. Of earth and heaven. Your. Kingdom. Power.

And gracious glory. May this world. In Jesus. See. And even. Through us. We pray. Reflecting. Jesus. May it see.

[35 : 55] And we say. Amen. Amen. So let it be. Through Jesus Christ. Our Lord. Amen.

Amen. Thank you.