

# Promoting our Father's honour

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[ 0 : 00 ] We're going to go together now to the Gospel of Matthew and chapter 6. In the Gospel of Matthew and chapter 6, where we want to, for a little this evening, continue with this passage that sets out the Lord's Prayer as we've seen it.

Where we find the emphasis given to secret prayer, and particularly we've reached verse 9 and verse 10. We saw previously the principles for prayer that the Lord sets out, that it is to be in dealing with this matter of secret or private prayer particularly, because that is what the context is dealing with, that we are not to be as the hypocrites are, and that we are not to be as the heathen are.

And then we saw last time something of the significance that it is to our Father in heaven that we pray as those who are his people.

So that we see after this manner, Jesus said, therefore pray ye, our Father who art in heaven. And we saw something of the importance of that word Father as God has revealed himself to us, in the significance of that name and of all that is in it as we have seen it particularly in Jesus himself.

And tonight we're coming to the three things particularly that the Lord would have us to pray concerning our Father who is in heaven.

[ 1 : 37 ] That first of all that is something that has to do with the name of our Father, that it is to be hallowed. And then secondly that it is to do with the kingdom of our Father, that his kingdom is to come.

Thirdly that the will of our Father is involved so that we are seeking that his will be done in earth as it is in heaven.

Thirdly that the will of our Father is to be done in heaven. Now we noticed already how these three elements or these three petitions, whatever word we use, are in fact directing us away from looking for anything for ourselves until we have first and foremost concentrated upon that which is proper and fitting to ascribe to God.

We've seen already that we tend perhaps sometimes, especially when our hearts are burdened and full of cares and anxieties, to come in before God and to perhaps rush into these things that we ourselves know we need and sometimes even think we need.

But this is what Jesus is saying when you pray, when you close your closet door, when you close yourself in with God, you begin with himself and you seek especially for his name and for his kingdom and for his will.

[ 3 : 04 ] So we have to look at these three things for a little time this evening where we can see that in this prayer we are to promote our Father's honour. That is really what these three things amount to and as we'll see they are very very closely related together.

Indeed there is a very considerable overlap when we look at these three elements in themselves. There is a very considerable overlap between the name of God and the kingdom of God and the will of God and the things that we are seeking in respect to each of them.

Well let's begin then by looking at this first of these, Hallowed be thy name. Now what do we actually mean by that?

When we take these words to ourselves, when we use them in our petitions, as often we do, if we want to be more than mere parrot fashion exercised in speaking those words, then we have to understand something of their significance and what we're asking.

What are we asking when we want the name of God to be hallowed? What are we meaning initially by the name of God in itself? Well maybe that's the best place to begin.

[ 4 : 19 ] What do we mean by the name of God? What does the Bible mean by the name of God? Well it is not the mere labels that God has given to himself in the different terms that he has described himself by.

You know that he has given himself certain names in the scripture as he has revealed himself. His name is Jehovah. His name is God. There are other names that we find.

The name of our Lord, Jesus Christ and so on. It is not simply the name of God in that respect though that comes into it. It's much wider than that and much deeper than that.

Because the Bible tells us that the name of God is really no different to the glorious attribute of God. And way back in the Old Testament and repeatedly in the Old Testament, we find that the prophets on the way back to Samuel's time that God has spoken of as one who has gone out to make a Samuel through that great name for thyself.

Now you know that when you speak of someone even ordinarily in this life and speak of them and say well that person's really made a name for themselves. You're really saying that person has done something significant so as to draw a certain attraction to themselves so that whatever it is that they have done has actually drawn the focus of attention onto themselves.

[ 5 : 50 ] And you can say about them that person has made a name for themselves by this action or activity or whatever it is. And that is precisely what the Bible tells us is the name of God.

It is God revealing himself to us in all his glorious acts of creation and particularly of redemption.

It is in that especially that these Old Testament men of God saw that this was the name of God, that this was how God made a name for himself in his great mighty works of redemption, in revealing himself to us as a redeeming God, as a God of salvation, as a God who would bring his people to be with himself and to save them from their sins and to constitute them a peculiar, particular people, a distinct people for himself.

That is the name of God. The name is equivalent really to the attributes that he has revealed and the different ways in which he would have us to know himself.

Now you see he's saying this is how we must pray our Father who art in heaven, Hallowed be thy name. Hallowed is an old word for sanctified or honoured or glorified.

[ 7 : 16 ] These are really the same meaning when it comes to this sort of thing. Thy name be hallowed, be honoured, be glorified. And that means then that when you take account of what his name signifies and stands for and then say thy name be hallowed, that we're really asking in our prayer that God would be glorified increasingly upon the earth in all the ways in which he would have human beings to know him, to honour him, to serve him, to worship him.

Every single means that he has revealed that leads us to himself, that is opened out for us that we might know him, that we might serve him, that we might be his people.

We are saying hallowed be thy name. We are saying Lord let it be increasingly that thou will be known and served and honoured in every single matter where thou hast revealed thyself.

Not just in one or two things here and there, but in every single matter where God has made himself known to us. Now you see that is so very different, isn't it?

The kind of context in which the Lord is anticipating we will actually live out this prayer. This is not something that is merely confined to the closet because the terms of this are not just simply the things that are spoken out in prayer secretly or publicly before God.

[ 8 : 51 ] This is something that covers our whole way of life. And it is absolutely meaningless to be in our closets and thinking of ourselves on our knees and saying Lord let thy name be hallowed, let thy name be glorified.

Be glorified in all the ways in which thou hast revealed thou should be glorified if we ourselves in our lives are not intensely seeking and exercised about these things.

It is so opposite to the spirit of the world in which Jesus would have us live as a people. This is a counter culture if you like to the culture of the world.

We'll see that when we come to speaking of his will that it is to be done in heaven as it is in heaven. The Lord is not channeling us here into an ideal world.

He is not having us anticipate these things merely when we come to glory and to be with him in heaven. And you say now in this life you are to both pray for it and accompany the prayer with your practice.

[ 10 : 00 ] That God's name will be harrowed. What does that mean? In practice as well as in prayer it means this.

That you and I have to know him and to be familiar with him and to be close to him and to be learning of him and to be taught by him and to have his truth searched so that we can know more and more and more about him.

If we're saying as the Bible itself saying and we must keep to the Bible that his name is really indicative of all that he has revealed of himself in his attributes.

What else is that? But our coming to know himself in the glory and splendor of his being and his work. And until we come more and more to know him and if our mind is not set upon knowing him more and more and nearer and closer and more fully.

And we cannot you see meaningfully say hallowed be thy name. We can only say hallowed be thy name if we are more and more seeking to know himself increasingly, more deeply, more lovingly, more completely, more perfectly.

[ 11 : 24 ] And as we've said it is in this life that that is to be outlived and exercised. Our Father who art in heaven, hallowed be thy name.

We are to hallowed be thy name in the midst of such difficult circumstances. In the midst of a generation and a world that does not hold his name in honor and in the peace.

Our Father who art in heaven, hallowed be thy name in the midst of such a world. That is where God has placed us. This is the essence of Christianity. To honor our Father.

Father comes first. What does it mean then for the world in which we live? What are we seeking when we're seeking that his name be hallowed?

Well you have to think of all the different ways in which his name is not hallowed tonight and in our own day as we look around us. We've said that it doesn't simply mean the name of God as the terms that he has used to describe himself in the scripture as a mere name.

[ 12 : 36 ] But we mustn't dismiss that from it either. Think first of how that name of God or the different names by which God is known, how these things are so dishonored in our day.

When the names of God are so frequently used but not used honorably. Are used in cursing and in swearing and in blasphemy.

And it is so common and it is so common even down to the youngest children in private school. You can hear them bringing God's name into disrepute. Taking the name of the Lord in vain.

Oh friends is our heart not burdened about this? Do we not truly see that this is directly related to what the Lord is telling us? Do we not bring this into our closet?

Are we not shutting the door of our closet and saying concerning this O Lord our God hallowed be thy name? Are we not seeking more and more that we will engage these things?

[ 13 : 37 ] We are so afraid aren't we? Of the world's opposition. Perhaps there are times when we are rightly afraid. We are afraid that our possessions may be vandalized if we challenge the world.

If we challenge even young people for their swearing or for their taking of God's name in dishonor and disrepute. But this is what God has committed to us. Whatever we may or may not be able to do in practice perhaps some of us can do that much better than others.

In speaking to people. In putting it across in a manner that is loving. In a manner that is biblical. In a manner that is not overly offensive or insensitive.

But whatever we say about the public side of it and the practicing side of it. There can be absolutely no doubt whatsoever about the duty of all in regard to the prayer inside of it.

Hallowed be thy name. And then think of the different ways in which the name of God is dishonored. In all the different kinds of religion of false religions of different beliefs.

[ 14 : 49 ] That have no central place for Jesus. When the name of Allah and the name of Buddha and all these other names are lumped alongside the lovely and glorious name of our Lord Jesus Christ.

As if he was simply one of them and nothing more than that. If you read the last Presbytery newsletter. You can see in it how even the education policies that we see in our day.

In the immediate environment we belong to. In Strathclyde region. How these things are so painful to speak about. When we have to say them. That these things are an example of the very thing we're looking at tonight.

Where the name of God is not hallowed. Where the name of Jesus is simply placed alongside. Or in a bundle with all these other names. And these ways of salvation.

Where the name of our Lord is not central or significant. Where the Christianity that bears his name is so little counted of. Beside other more fashionable things.

[ 15 : 55 ] These are all ways in which the name of our Lord is not hallowed. When we are seeking that his name be hallowed. All of these areas are in our view.

The whole of that which God has revealed on himself. In the Christian religion. In the education of our children. We've got to pass on to them what it means.

And we've got to try and reach the world with what it means. To hallow the name of God. And we have got to place it as a nightly.

And in the forefront of our politicians. But whenever we come to God. We will never come to him without seeking.

It is named the hand. How did he put it himself? Do you remember? In Isaiah and in Deuteronomy. Well let me just take these two. It's Isaiah 42.

[ 16 : 49 ] Do you remember he said. I am the Lord. And in Hebrew that's really. That's really. Literally saying. I am Jehovah. That is my name.

My glory will I not give to another. Neither my praise to graven images. Deuteronomy chapter 6.

Moses in the name of God. Speaking to the people. Concerning their entrance into the promised land. The things that they would have to do. And remember. Remember. You remember how he put it to them.

They are respecting the name of God. This is what he said. You will not go after the other gods. Of the nations. Of the peoples that are around about you. For the Lord.

For the Lord. Thy God is a jealous God. In the midst of thee. Now friends. There are no more important words. In the whole Bible.

[ 17 : 45 ] In the end. The Lord. The Lord. The Lord. The only God is a jealous God. In the midst of us. He will not share.

Your heart. With another God. He will not be satisfied. With a partial commitment. Of ourselves. Of our hearts. Of our whole lives.

Into his hand. He is not at all. Seeking of us. A half-hearted devotion. A half-hearted discipleship. A half-hearted worship. A half-hearted ascription.

Of praise and glory to him. He wants all or nothing. Because it is all. That he is worthy of. He is a jealous God. But are we jealous. For his jealousy.

Are we jealous in respect. To the jealousy. With which God. Surrounds his own name. The exclusive name of God. The name of God. That is so great.

[ 18 : 41 ] So glorious. So high. How can we think of that name. Being shared out. In its glory. And in its honor. With anyone else.

That would find. A place in our hearts. Beside him. In his place. Or alongside of him. For his service. For his worship.

For his honor. For his glory. Well that is what he means. When he says. This is how you pray. Hallowed. Hallowed. Be thy name. The hallowing of the name.

That is so significantly accompanied. By our own resolve. By our own inward desire. By our whole bias of life. That God.

Whatever comes. Come what may. That God will be first. That God. In our hearts. Will have his name.

[ 19 : 42 ] Hallowed. God. And we are seeking that. Increasingly. For the world. In which we live. If we are through. To the prayer.

That Christ has left us. So the name of God. Is the first element in it. And then he says. Secondly. Thy kingdom come. And again.

We have to. Ask ourselves. Initially. What does it mean. Thy kingdom come. What is this kingdom. That he's speaking of it. For we mustn't think. That it is.

Indicative of the fact. That God. Does not now reign. Over all things. That he has created. That God is. Anything less than. Sovereign. And in total control.

Of everything that happens. It is not that. That the Lord means. It rather means. His kingdom. As. That in which God. Rules. In the hearts of men.

[ 20 : 37 ] Now you remember. That Jesus himself. Spoke. Very significantly. About this. We found it in the parables. As we read in chapter 13. And very often. The parables of Jesus.

Were parables. On this very subject. And you find. Most of them indeed. To begin. The kingdom of God. Is life. And then that follows. A parable.

Describing something. Of the characteristics. Of the kingdom of God. But the kingdom of God. Is. In a word. If we can put it in a phrase. It is the reign.

Or the rule of God. In the hearts of men. Now that came. Into this world. In a very prominent. And particular way. In the coming.

Of our Lord himself. It was when the Lord. Came into this world. As he put it himself. And as John the Baptist. Immediately before that. Put it. The kingdom. Of God.

- [ 21 : 33 ] Is nigh. It has drawn. It has drawn. Near to you. He was made. And so that kingdom of God. Is the reign of God. In the hearts of men.
- And it has come into this world. It has interrupted. The kingdoms of this world. Or the things that we find. In this world. And his characteristics. It has come in powerfully.
- And it has interrupted that world. In the coming of Christ. The kingdom. Is established. In principle. In the coming. And in the work of our Lord.
- And now he is saying. In prayer. His people have to seek. That that kingdom. Will come. Increasingly. Will expand itself. More and more. That God. Will rule.
- More and more. In the hearts of men. That the kingdoms of the world. Will come. Under the rule of God. In their hearts. But again.
- [ 22 : 31 ] It has to begin with ourselves. And the question for us tonight is this. Is it true of your heart.
- And of your life and mind. That what the world sees in us. Whatever else they say. Do they really say. And do they really see. That God is our King.
- That our throne. The throne of our heart. Is occupied. And is occupied by this Christ. This God. Who is brought before us.
- As our Father in heaven. But it is our Father in heaven. This great and glorious God. Whom we serve. And whom we seek to obey. It must be demonstrated.
- Where is it demonstrated? Demonstrated in our own lives. Not just in prayer. It's easy enough to say in prayer. Thy kingdom come. There are many people tonight.
- [ 23 : 28 ] That can say this prayer. From beginning to end. And their lives. Shall little or nothing. Of submission. To the will of God.
- And to the rule of God. We cannot. We cannot. You see. Devote Christ as Lord. From Christ as Redeemed. We cannot say on the one hand.
- He is our Savior. But on the other hand. Say well he is not. In total rule. In my heart. In all that he says. In all that he speaks.
- I will be willing to obey. I will say. That that is. These are the terms. Of his kingship. You cannot do that. Whatever people nowadays.
- Will suggest to you. You cannot separate. The Saviorhood of Christ. From the kingship of Christ. And where Christ saves. From our sins.
- [ 24 : 25 ] That saving of us. From our sins. Manifests itself. And manifest itself here. As much as in anything else. But we say about him. Every day.
- As Thomas said to him. When he revealed himself to him. My Lord. And my God. Thy kingdom.
- Come. More and more. That our own hearts. Will be governed. By the kingship of God. That he will be the Lord.
- In our lives. That our whole mind. And that really is where it crosses over. To the next petition that comes. Thy will be done on earth as it is in heaven. It really amounts at this particular point.
- To the same thing. Doesn't it? A submission entirely to him. To his rule. To his will. To be ruled by him. To be defended by him.
- [ 25 : 19 ] To be our king. And that means that we seek. That this gospel that we love goes forth. And spreads throughout the world.
- That this rule. That this reign of God will penetrate. Into the hearts of many others. That the kingdoms of the world. In the way of scripture itself. As it puts it. May come to be the kingdoms of our Lord.

And of his Christ. That God's rule. Will be established in the hearts of men. Now that again. Is something that includes our practice.

As well as our faith. That we endeavor in all the means. That are possible to us. To bring this emphasis of the kingship. Of Christ. Of the Lord Christ.

Of God. Of ruling. To bear upon the world. In which we live. How different it takes to that world. The world is so taken up.

[ 26 : 19 ] With its own will. With its own rule. With its own empires. The heart of man is taken up. With its own significance.

With our own puny will. And our own puny name. And our own puny imagined kingdoms and roles. The Christian knows.

And sees above that. And sees above the things that you see so commonly. And stress so frequently. Man is so taken up. And always has been taken up.

With so many solutions. That are either economic. Or political. Or adjoined of the two. Or social. Political. Economic. Social. We look throughout the world at these things.

At governments trying. Wrestling with the problems. That nations and peoples face. How can they live at peace with one another. Where can we find lasting security.

[ 27 : 19 ] How do we know that we can get rid. Of our defences. That those who are next to us. Will not be aggressive. And will not make inroads against us. Where can we find.

Social conditions. That will improve. The welfare of our peoples. How can we lift up the people. That belong to us as nations. Are these not the things. That politicians.

The world over. Are concerned about. But you see. The Christian sees. Beyond that. Through that. Above that. To the kingdom of God.

Because there is no lasting happiness. No lasting security. No lasting peace. No true government of a people in the right manner.

Without having this vision and this principle of the kingdom of God in our house. Without seeking that it is the gospel that makes inroads in the hearts of men.

[ 28 : 21 ] So that the rule of God is established therein. And so that God reigns. And throughout the world. Men come to bow submissively to him.

And rulers come to acknowledge. That he is the one by whom they reign and decree justice. And to whom they are answerable. Isn't this what we're asking for when we're saying.

Thy kingdom come. And it means also. That we are praying for destruction. We are praying for destruction.

What do we mean by that? It means this. That there is another kingdom. That we are praying about at the same time. When we say these words. The kingdom of Satan.

The kingdom of darkness. The kingdom of evil. We cannot say thy kingdom come. Without meaning at the same time. Lord. Let this kingdom of darkness be destroyed.

[ 29 : 22 ] And be pulled down. Let the strongholds of Satan be truly vanquished. And brought to pieces. Do we realize that we must pray against so many things.

That we must pray against the evils that we see. Where men's hearts are captive to all kinds of horrid wickedness and excesses.

Whether it be in the gambling dens. Or the drinking dens. Or all other kinds of dens. And the emphasis on all kinds of sin that we see in our society.

In the perverted behaviour. In all things that you look around you and see are so opposed. And so offensive to the word of God. What are we saying when we say thy kingdom come?

We're saying oh Lord put an end to these things. Do away with them. Well that takes us back to the subject of God coming and reviving and quickening.

[ 30 : 25 ] I hope we're not getting tired of the emphasis. Because that is what you see whenever God comes. Whenever there is a revival that is what happens. God's kingdom comes.

God spreads abroad with his own mighty power. God's kingdom. This rule. This supremacy in the hearts of men and women and children.

And you find that all or most of these vices and these inequities and these horrid wickednesses. That they are stamped out. That people absolutely move away from us. They say how could we possibly have lived in these things?

What were we thinking now? When we lived in those vices and in these sins. Thy kingdom come. There is no other answer. No other answer to our society's problems.

To our people's difficulties. To our blindness. To all that is good for them. Goodness. Oh Lord. Thy kingdom come. Take it to you God.

[ 31 : 27 ] Close the door behind you. Let this be a petition. Let this be the burden of your heart that you seek from the Lord. That his name will be held. And that his kingdom will come.

And that the kingdom of Satan will be utterly destroyed. That God will bruise and under your feet shortly. And that we will done spigely. And no more time will elapse.

Till our children and our people are emancipated from regret. And that the kingdom will be done. And that the kingdom comes. And then finally.

Thy will be done in earth. As it is in heaven. So again. We ask what is that will of God. That is to be done in earth. And it doesn't obviously mean again.

What we normally call. His decretive will. But rather that it means his preceptive. Or his revealed will. Or the difference between them is.

[ 32 : 27 ] That his decretive will. His decree. His eternal decree. By which he has foreordained. Whatsoever comes to pass. Everything that comes to pass.

God has decreed. It is there inside. An eternal decree. Which is a move of the Lord. That there is his revealed will. That which he has set out for us in the scriptures.

That which he has set out for us. As what we are to do and to be. What is pleasing to him. In our life. In our character. His revealed will.

And it is that particular emphasis. That we find here. Thy will be done. And you notice the contrast or the pattern. In earth. As it is.

In heaven. Well that's remarkable. Here we are. And we are told. This is what we pray for. That God's will be done in earth.

[ 33 : 26 ] As it is done in heaven. How is it done in heaven? How is God's will carried out in heaven? Well we need hardly answer.

The question is obvious. Perspective. Through the minds of created beings. Where the will of created beings.

Is entirely in harmony. With the will of the created. There was a little girl at one time.

In Sunday school. And they were looking at the Lord's prayer. And her teacher asked her. What do you think this means? That we are to do the will of God our Father.

That it is will that we are to pray. Thy will be done in earth. As it is in heaven. She paused for a while. And then she said. I think it means this.

[ 34 : 26 ] That all who are in heaven. Do what God says. Without asking any questions. No delay.

No question of why. Instant repentance. That's the pattern. Thy will be done on earth.



As it is in heaven. How terribly short of that we come ourselves. In the earth. How indifferent sometimes we are to the will of God.

To the most clearly revealed aspects of the will of God. Not just the things that we seek into scripture to find. As that which God would have us to do in our lives.

When we are perhaps not sure of the way ahead. And the decisions we should make. And take. Because there are so many things that God has clearly said. We must do. And we must constantly do.

[ 35 : 36 ] But as we said this morning. How indifferent. How reluctant. How much we delay. In putting into action.

God's will for us. That is always for our good. God's will for us. Well there is the pattern. And not only do we have a pattern. But we have an example. We have many examples indeed.

In the word of God itself. Of people who were demonstrable. In this Christian way. Of doing the will of God. As well as praying for the will of God to be done. But there is one supreme example.

And you know who he is. It is the Lord himself. The very Lord who gave us the terms of his prayer. He himself fulfilled it in all its terms. In all the manner in which he sought our prayer.

He sent out before God. You remember. Where you find him particularly. Where this emphasis on God's will. Most graphically is brought to our attention.

[ 36 : 35 ] There he is. In the garden of Gethsemane. And there he is in the garden of Gethsemane. With his sweat as great drops of blood.

Falling to the ground. He is looking into the cup. The cup which God his father has given him to drink. The cup of eternal damnation.

That rightly belongs to his people. The cup of the death. That he must die. The cup of the suffering. Of war.

His human brain. Naturally recoils from it. Father. If it be possible.

Let this cup pass from him. All the earnestness. And the true desire of our Lord.

[ 37 : 37 ] That that cup. Would pass from him. If it be possible Lord. Father. If it be possible. Let this cup pass from him.

Having a desire. Nevertheless. Nevertheless. Not my will. But thine be done. No element of disobedience.

The will of God done on earth. As it is on earth. And there is the example. There is the very essence. Of the prayer that we are to take on our lips.

And to set out before God. We see it. In the most difficult circumstances. That any human being ever had to face. In this world. In this earth.

There is no other place. Where you can see such a difficulty. In the will of God being done. As you find it in the garden of Gethsemane. Though he is no mere man.

[ 38 : 38 ] Yet he is indeed fully and truly man. And he is bearing that cup. Of the agony of his soul. Where else will you find it so difficult?

In the will of God. But there it is. Thy will be done. On earth as it is in heaven. And there is the pattern.

That which is done in heaven. And there is the example. The heavenly one himself. Our Lord Jesus Christ. That is the pattern and the example.

That is what we pray for. That is what we are committed to. As disciples of the Lord. Thy will be done on earth. As it is in heaven.

And when we bring all of these things together. There is really one thing. That they connect with very firmly. Very clearly. Just in closing. The name of God being hallowed.

[ 39 : 42 ] And being hallowed extensively. And increasingly throughout the world. The kingdom of God to come. And this final matter.

And this emphasis on God's honor. In all of these things. Thy will be done. Thy kingdom come. Thy name be hallowed.

What is it to which they each relate. And together relate. And that which will be their final and complete fulfillment.

It is the return of our Lord himself. And it means this for us. But in order to come to pray this prayer.

Meaningfully. Seriously. Honestly. Before God. We have to be in love. The return of our Lord. We have to say concerning him.

[ 40 : 45 ] However much we want the world. To come under his rule and authority. Even before he comes. Yet still it is surely. For each and all of us tonight the case. That we love his appeal.

And that as John in his revelation. Is given to see and to hear the words. Behold. I come quickly. But the echo of our hearts too will be.

Even so come. Lord Jesus. You see you have to tie. The two things together. This honour of God.

In his name. And his kingdom. And his will as we have seen it. And the return of our Lord Jesus Christ. To which they each and all relate.

And there is the question. That I would leave with you tonight. The question that belongs to you and to me always. Tonight.

[ 41 : 49 ] If our Lord came. If this is the last night this world will seem. But we will see in it. Will you and I rejoice.

At the Lord's coming. Will it be something false. A thing that our heart has yearned for all our days. Since we came to know.

Or is it something that still. Is found as unregistered. In that reign of hearts. Do you love. Do you love. His appearing.

The prospect. Of his coming. Does it fill you with excitement. Do you not see in it. His name hallowed. His kingdom come.

And his will be done. On earth. His name hallowed. So tis in heaven. Let's pray. Lord oh God we pray that.

[ 42 : 52 ] That thou thyself would give us to relish these things. We pray for grace. That we might love thee as we ought with all our heart.

For grace that we may ourselves exhibit. The things that we are praying for in respect to others. And grant that we may never come into our secret place of prayer.

Without having sought day by day for ourselves. To live out the terms of our petitions. In our own lives. As we seek them for ourselves and others.

And oh Lord our God. We would indeed seek that thou would hallow thy great name. And that we might hallow it as we respect it.

And that the world in which we live will come. More and more under the influence. Of thy great name as revealed to us. And of thy kingdom and thy gospel in it.

[ 43 : 53 ] And of thy will set forth for us in the scripture. Help us oh Lord to continuously. To seek after these things. And to realize that they are given to us in this passage.

That we may apply it to our own lives. And that we may find constantly. That it is the burden of our hearts. That thou would be honored.

In all that thou hast revealed of thyself. Be with us we pray thee in the week in which we have entered. And help us to look to thee at all times.

For every duty and responsibility. That we have as thy people. And bless us now as we part one from the other. And may thy grace and keeping follow us.

And we pray that thou thyself. Would guide us by thy spirit. And furnish us with all that is necessary. To be thy disciples in this world. Accept our prayer and our worship.

[ 44 : 52 ] And cleanse all of sin. For Jesus' sake. Amen.