

Prayer

Part 6

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| Speaker | Frank Wallace |
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[00:00:00] Der sechste Vortrag von Frank Wallace am Freitag, 17. Oktober, 1986.

We turn please to the first book of Chronicles, chapter 29.

The first book of Chronicles, chapter 29.

And we'll read from verse 10. First Chronicles, chapter 29, and verse 10.

Wherefore David blessed the Lord before all the congregation, and David said, Blessed be thou, Lord God of Israel, our Father, for ever and ever.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty.

[00:01:08] For all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all.

Both riches and honor come of thee, and thou reignest over all.

And in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name.

Now turn please to the Epistle of Paul to the Romans, chapter 1.

We'll read from verse 24. Romans, chapter 1, and verse 24.

[00:02:08] Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves, who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. The Creator, who is blessed for ever. Amen.

Now chapter 11.

We'll read from verse 32. Romans 11, verse 32.

For God hath concluded them all in unbelief, that he might have mercy upon all.

[00:03:05] O the depth of the riches both of the wisdom and knowledge of God!

How unsearchable are his judgments and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things.

To whom be glory for ever. Amen.

Now lastly, in chapter 16.

In verse 25.

Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, [00:04:07] which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, to God only wise, be glory through Jesus Christ for ever.

Amen. During these evenings when we've been speaking about prayer, we have seen it in various aspects.

Beseeching and supplicating, prayers of an individual, prayers of companies, supplications.

Many features of prayer have come before us. [00:05:02] I thought tonight it might be a good thing to finish on the note of worship. You might say, well that's not exactly prayer. But I believe it comes within the concept of prayer. Prayer is a word that has a very abrasive meaning.

And if we think of prayer or worship, an approach to God through a mediator, that is Christ, then they fall in some senses into the same category. But there isn't any doubt at all that worship is the highest expression of our approach to God. And what a marvelous thing it is. And what a marvelous thing it is. That such as we are, poor mortals, failing in many ways, and yet we are privileged, like Paul, to bow our knees to the Father of our Lord Jesus Christ. Worship, what an exalted thing it is.

[00:06:02] I believe the scriptures indicate to us that from the very beginning of time, man was taught how to worship God, how to honor him, how to exalt him. You remember Abel's sacrifice was accepted by God.

We have the record in Hebrews 11. That sacrifice pleased God.

It was an attitude of heart on the part of Abel that pleased God tremendously.

And so at the very outset of time in the history of man, we find worship appreciated by God and accepted by him.

I've read that portion in 1 Chronicles 29.

Seems to me that it's one of the most exalted passages in the Old Testament. This by a man who's coming to the end of his life. A man who had known ups and downs, unlawful desire, [00:07:04]

subjected to the wiles of Satan and failing under them, behaving like an imbecile, the conqueror of Goliath, like a craven coward. Some other features in this great man of God that certainly were not pleasing to the God who had made him a man of God. And yet at the end of his life, such is the power of recovery and restoration. Here is a man filled with the knowledge of his God and using the most exalted expressions, indicating how the supremacy of God gripped his heart and at this juncture he was able to speak in this way. What a tremendous man he was.

What a depth of knowledge he had of his God. Acquired through much experience. Acquired, no doubt, in isolation and in difficulty.

[00:08:02] Very interesting to get the Psalms of David and read the headings equally inspired with the rest of the Psalm and see the conditions under which that man of God composed his Psalms. And many of them breathing confidence in God and appreciation of his greatness. And so at the end of his life, we find this tremendous outpouring of his heart to God. We know if we read the whole portion that it's connected with material sacrifices being offered up and other material features that are quite in keeping with the dispensation in which David lived. And that has to be noted, that the worship of the Old Testament is certainly not the same as the worship of the New. The same God, the same God who is approached, but a God who fully has revealed himself in the New Testament and partially revealed in the Old Testament. [00:09:02] There is a statement in the Psalms that says, as thy name is, so shall thy praise be.

And so we believe that when God reveals himself as Father, he has the fullest, deepest and grandest response that could ever come from the heart of the creature. But having said that, I think we would acknowledge that the worship of David, this appreciation that he poured out to his God, is a remarkable one.

And if it were analyzed, what a tremendous depth we would find in it, all these different things. Let me read it again. Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all.

There was no question at all in David's mind [00:10:04] as to the great supremacy of his God.

No matter what great powers existed, God was above them all. He was head in David's mind.

Now, it seems to me that this does provide guidelines for us today because we can carry with us all these great thoughts expressed in the Old Testament and refer to God in exactly the same way, but with a fuller knowledge of how these great features are working today in the New Testament era. And now, not addressing God as Jehovah, great and wonderful as that name is, but addressing him as Father.

And so I thought we could look in to the Epistle to the Romans and see another man of God and how his heart was full and how he appreciated every opportunity [00:11:01] to ascribe greatness to God.

Now, the knowledge of these things, the understanding of them, provides substance in our souls for individual worship, for home worship, and when we gather to the Lord's name. It's the knowledge of these things, the understanding of them, that, shall I say, expands our knowledge of God and helps us in our response to him. I think you will agree that there is a danger, a grave danger, of us

becoming stereotype, formalized in our thoughts, and we reiterate the same things again and again. Now, there's nothing wrong with the things that we reiterate, but God desires freshness.

God desires appreciation of himself, and he's so great, so infinitely great, and there is so much in the Bible that we can draw upon to help us in our expressions as we approach him in worship [00:12:01] and in praise.

And I think we'll see this, the variety of ways in which Paul understood his God and worshipped him.

So we turn to the epistle to the Romans, and we read in chapter 1, very, very sad declension indeed.

Paul dealing with the departure of man from himself, and all the evil things that came in, God giving man up to his evil, wicked ways because there never was any repentance in his heart. God never gives anyone up who repents. He appreciates repentance. But when there is obdurate self-will, refusal to bow and repent, then the government of God operates, and God gave them up. Three times we read that they changed things, and three times we read that God gave them up. [00:13:01] If that condition had continued, not one of us would have been here tonight thanking God for the opportunity to worship him and praise him.

But God didn't give us up completely. When we come to the third chapter, we find his great remedy for our awful condition, and he changes us.

Man changed all the great things of God, and God gave them up. Now God says, I'll change them, and he does it through Christ. Tremendous work on the cross.

And so in Romans chapter 3, we find the truth of the mercy seat, great meeting place between God and men, the redemption that's in Christ Jesus, and man is changed not only for time, but praise God for all eternity. Changed never to fall and fail and reject God anymore, but to be blessed in such a way and justification as to respond to God [00:14:02] in a way that pleases him. But what I want to point out is that in the middle of writing about the failure of man, Paul breaks out into a doxology in relation to God.

You'll notice that in verse 25 when he says they changed the truth of God into a lie and worshipped and served the creature more than the creator who is blessed forever.

Amen. I think this indicates the tremendous spiritual worth of this man of God.

Writing about the most depraved things, the most abominable things, the most awful departure from God, and yet whenever he mentions the creator, his heart responds in worship who is blessed forever. Amen. What a man.

What an appreciation of God. What a joy was in his heart. [00:15:02] Although writing about filth and departure, he's unstained by it, his spirit's unaffected by it, he can raise his heart in worship to God, the creator.

I wonder how often we use this great name of God in our worship.

We might think, well, that's an inferior kind of worship. Is it?

I think when we come to the New Testament, we'll find it has a most important place in worship.

In Revelation 4, you remember it says specifically when they worshipped God, for thy pleasure they were created.

That is the world, the universe. All created by God for his pleasure.

Well, surely it's a right thing to refer to him as the one who has created these things, that these things have given him pleasure because they are necessary [00:16:01] for the working out of his eternal purpose. So the worlds were created for his pleasure.

My, when we see man in his folly today, you would think that the world exists for their pleasure, that they use all the material resources that exist in the world for the gratification of their own hearts and minds. Instead, the word of God tells us that the worlds were created for his own pleasure. Now, when we come to Ephesians 3, it says precisely that he created things for the working out of his purpose. If you read the portion, you'll find that what I'm saying is true. I often think of Shakespeare's words, how near he was to the truth when he says all the world is a stage and all the men and women merely players.

Now, I'm perfectly sure he didn't understand anything about the truth of God, [00:17:01] but that's exactly what Ephesians tells us, that the world was created in order that it might be a platform for the unfolding of his varied wisdom and that expressed in the church and heavenly intelligences looking on at this tremendous expression of God's wisdom. Now, there is a very definite expression of God's creatorial greatness.

There is the expression of his mind and will, why he created the worlds.

I don't know anything about the theory of evolution. I don't know anything about these things, but I'm perfectly sure of this. If I'm wrong, correct me, that they never attempt to give a reason for why the world exists in its present form. And that's what the word of God gives us, gives us a reason why the world exists, why it was formed, the greatness of the one who formed it. [00:18:02] And Paul, the man of God, tells us that this great creator God created the world in which we live for the unfolding of his eternal purpose and wisdom. Surely that substance in our souls to create a greater appreciation of God, how great he is.

When we think of all the power and skill and wisdom and measurement involved in the creation of the universe, why only he could do that.

Only God could bring it to pass. We know that Christ was the agent, I say that reverently, to bring all this to pass, by whom also he made the worlds. God made the worlds. Christ was the one who was the agent in doing it. No, dear friends, I feel that this is substance in our souls, in our appreciation of our great God.

A simple thing, like giving thanks for our food. [00:19:04] If you read 1 Timothy chapter 4 in Mr. Darby's footnote, you'll see what a tremendous matter it is in giving thanks for our food. It's not a hurried technical expression that the sooner we get it over with the better and let's get on with the task of eating our food. That would be a poor thing indeed. Giving of thanks, according to Paul, is a matter of freely addressing God and all the reverence that is necessary in worshipping, in praying and

supplicating is just as important in giving thanks for the food. It was a creator God that supplied it. You might see fancy tins and fancy wrappers and saying it was processed here or there, basically it all came from the earth. Basically, God created all that we eat and that's a very, very good reason for giving him thanks. [00:20:04] What a poor state we would be in if he withheld his creatorial hand in relation to what is supplied to us in the way of food. There will come a day when starvation will sweep across Europe. Terrible thing to consider in the judgments that will sweep across the scene after the church is gone. But we're not thinking of that. We're thinking of the creator who opens his hand to every living thing. It's his prerogative. It's one of his glories. No one else can do that. The sun, the moon, all the seasons, all that's provided in rain and whatever is necessary for the feeding of mankind comes from the creator hand of God. Ought we not to worship him for that? Ought not this to be in our minds, in our deep appreciation of one who is so infinitely great? And when we speak about the creator God, we go right back to the beginning [00:21:01] when God created man and the woman.

The Lord Jesus tells us in Matthew 18 that that's the basis for marriage. God began marriage, one man, one woman.

And that's God's order. The Lord Jesus says what God has joined together, let not man put asunder.

It wasn't something that man imagined or man drew up.

It was God who made man, God who made woman. From the beginning, the Lord Jesus said, this is one of the creatorial acts of God and how thankful we are for this tremendous blessing that has come from his hand. How wise he was to provide a man and a woman to be with each other. And what blessing and joy there is even in the creatorial realm when it's worked out in the fear of God. How infinitely greater when husband and wife belong to the Lord and give to the Lord [00:22:01] the greatness that belongs to him and the appreciation. So these are just a few thoughts connected with the creator God. Just close with one that we've spoken about already and it's worth repeating that in Acts chapter 4 when the saints in that day were faced with tremendous opposition, it was the creator God that they appealed to to give them strength, to give them boldness to continue their testimony. Why? I believe because that act is the act of power, tremendous power and that power operative on behalf of the saints. Indeed, if you look through the Old Testament you'll find again and again God is invoked in this way as the one who created the heavens and the earth, the one who can come to the help of his people when they're beleaguered and in trouble. So Paul, he blessed the creator God.

That's why I chose that hymn [00:23:02] that we sang a few moments ago and that hymn expresses the God, the sovereign God, the creator God who works things according to his own will. Now we move over to chapter 11. I suppose when you're reading the Epistle to the Romans and you come to chapters 9, 10 and 11 there's a tendency to say well, let's pass over that as quick as possible. Something like reading the book of Revelation from chapter 6 up to chapter 18. The sooner you get through those chapters the better. Well, there's a great deal to be learned about the greatness of God in chapters 9, 10 and 11 of Romans. Indeed, it's the consideration of all that transpired in God's dealings [00:24:01] with Israel and with the Gentile nations that creates this tremendous outburst of praise and worship on the part of the apostle. It was a natural thing for Christians, Jews who had become Christians or even Gentiles who were Christians to ask Paul, all right Paul, you're telling us that something new and wonderful has happened in God's dealings? He's no longer dealing with men on the basis of the law demanding something of them. He's dealing with them in grace. Unmerited grace.

But Paul, what about all those promises that were made in the Old Testament? What about the covenant that was made with Abraham and was made with David? Are these finished?

Is the Jew finished forever as a nation? And Paul in chapters 9, 10 and 11 [00:25:02] shows that that is not so.

That the Jew will have his place in the future. That the covenants will be fulfilled to the letter in the future. But God in his dealings with the nation set them aside in order that the Gentile might be blessed. And when the Gentile proves unfruitful, he will be set aside and the Jewish nation will be brought back again. And so when Paul considers the complexity of this and the righteousness of God in his dealings with both Jew and Gentile, he bursts out into this tremendous ascription of praise to God and how wonderful it is. Oh, the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out.

Paul as one brought up [00:26:02] at the feet of Gamaliel and intimately connected with all the traditions and knowledge of the Jews was in a position to understand how in the past God had dealt with his favored nation. He also had eyes to see how now the Gentiles were being brought in and blessed by God.

When formerly the Gentiles were told to be, they're told to keep away, dogs of the Gentiles. They had no part with Israel. Israel was the head. Israel was a favored nation. And now Paul could see that they were being blessed by God. Their lives changed.

An appreciation of God. He could see this.

And he could see the wonder of God's dealings with them. But Paul, inspired by the Spirit, could look on to a day when all this would come to an end as far as the Gentiles' opportunity was concerned. And we must keep in our minds [00:27:02] that Paul is not dealing with salvation in this chapter.

He's dealing with testimony maintained in the earth. People might get the idea, oh, I'll be cut out.

I'll be judged.

I won't enjoy salvation. It will be taken away from me.

No, the chapters don't say that at all. The chapters are indicating the distinction between the blessing to the Jews, the blessing to the Gentiles, their failure or their faithfulness, whatever may be concerned. Their failure or their faithfulness, whatever may be concerned. And what Paul is stressing at the end of this chapter 11 is the greatness and wisdom of God in His ways with both Jew and Gentile.

The part that I like is at the end where it says, Of Him, [00:28:02] through Him, and to Him or for Him are all things to whom be glory forever.

Amen. If I understand it right, when Paul says, Of Him, it means that He is the originator of every movement towards Jew and Gentile.

He sets things in motion for their blessing or for their government.

Everything is of God. God is never in a crisis.

God is never pushed into doing things. He takes His own time. He has His own plan. He has His own will.

He has His own way. Of Him are all things.

And then it says, Through Him are all things. His is the agency whereby things are brought to pass. He can create the circumstances that cause men to go in a certain direction in His government and will with them.

[00:29:01] He is behind it. Let me quote one passage to prove what I'm saying. You remember, in the kingdom, there was a division. Sad division after Solomon died.

And there were efforts made to heal the division. And the prophet was told, This thing is from me.

God was the originator of it. God was the agent of it. He brought the circumstances to pass that created the division.

He willed it, and it came to pass.

Oh, thank God. He also brought about partial restoration of that division in the days of one of the kings when the couriers went out and invited them all to come to Jerusalem for the Passover.

There was God originating, blessing, and restoration. Thank God that He moves the scenes.

I just forget the exact quotation. He's behind the scenes and moves all the scenes that He is behind.

[00:30:01] I think that's Mr. Darby's statement. And it's a wonderful God we have in wisdom and skill, dealing with the complexity of matters that would cause us all to throw up our hands in despair. He sees everything in His great will, in His wisdom, and in His discernment. And then it says, for Him, while He is working and operating for the blessing of men, thank God He is.

Oh, how wonderful that through all this there is a return to Himself.

And that's what there always should be, that as we see the working of God in our lives individually, in companies, then the return is for God.

And then it says, to whom be glory forever. That is the object of our worship, our praise.

Whatever way that worship takes, in whatever form it takes, it is God who is the object of it.

[00:31:03] Oh, how seldom we reach this, beloved brethren.

How often in our approach to God we're thinking about the wonderful blessings that we have and make no mistake about it, it's wonderful to consider those blessings. The more we know them, the more we enjoy them, the more substance will be created in our hearts in appreciation of God. But the blessings themselves should not be our end in view. It's the blesser that's in view. As we sung at the outset, Father, spring and source of blessing.

He is the one who planned the blessings and made them available for each of us. So that when we do get on our knees and we do thank God for the greatness of the blessings we have, not only material, they'll soon pass away, but infinitely greater blessings, the blessings that we have in Christ Jesus, make sure each of us that we praise and worship the God [00:32:02] who created the blessings and made them available for us in Christ.

And it's a happy service. It's a happy service to worship God and thank him as the blesser.

He is the object, the great object of our praise and worship. Now in this last portion in the Epistle to the Romans, we have another ascription of worship on the part of Paul to the only wise God.

That's in verse 27.

Now he's talking about my gospel.

My gospel.

Does that mean that Paul had a particular gospel that was different from Peter's or John's or James' or Philip the Evangelist?

[00:33:01] And basically, no.

That the substance of the gospel was Christ.

But a special aspect of that gospel belonged to Paul.

That didn't belong to Peter or John or James or any other preacher. That to Paul uniquely was given the understanding, the revelation of this great truth never known before, not revealed in the Old Testament, neither in type or in shadow nor by suggestion in any way whatsoever, that there is a living man in the glory of God and every believer on earth is united to him.

The truth of the one body, that every believer is a member of the one body and is united to Christ in glory. Now search where you will in the Old Testament and you'll find no allusion to it, no type or shadow of it. It was something that was hidden God [00:34:02] and was revealed to his servant Paul. This is what Paul describes as my gospel.

And what a tremendous truth it is. This, bound up in the heart of God from all eternity, made known when Christ came here and died and rose again and ascended to God's right hand. Or should I say, these were the means that God employed to bring to light this tremendous truth. And what a truth it is. And Paul says that this was according to the revelation of the mystery which was kept secret since the world began but now is made manifest and by the scriptures of the prophets according to the commandment of the everlasting God. Here Paul links other prophets with himself in the understanding of this tremendous truth but I think you will agree with me that it is in the writings of Paul, [00:35:02] however much it was made known to others, it is in the writings of Paul that we find the great revelation of these truths that were never known before in the Old Testament. A particular revelation, a particular truth, my gospel.

And at the center of it, of course, is Christ and it says to the only wise God be glory.

This wonderful truth, this tremendous truth brought forth from the heart of the apostle this note of worship to his God.

Marvelous thing.

You see, the knowledge of this, the enjoyment of it, produced in the heart of the apostle a note of worship.

Well, you haven't been going to our meetings for a number of years without knowing something about the truth of the body. [00:36:01] It's something that has been ministered again and again and again. And if you haven't heard that there's a living man in the glory, well, there's something wrong with your ears because that has been ministered again and again and again by able teachers of the world in past years.

But what we want to ask ourselves is, is it enjoyed by us?

Is it appreciated by us? And does it govern our thinking? Does it govern our activities, both individual and collective? Because truth, if it is worthwhile, must have an appeal to our hearts and consciences and correct us and adjust us in any way that is pleasing to God.

It was with Paul.

Oh, how this truth operated in his heart. He loved all the saints, all the saints. Why?

Because they were all members of the body of Christ. I don't know [00:37:01] what you do because you haven't told me, but I will say humbly that when Minnie and I kneel together in prayer, this is one of the things that we do in relation to all believers in our little town of Port Seton. We cannot pray for them all individually by name, neither do we know all their circumstances, but we do respect them tremendously that they are members of the body of Christ. And this is something that God has done. God has formed this bond, and that bond will last for all eternity, unbroken by unfaithfulness or division or sectarianism or anything else. This is something that we have a tremendous basis, a tremendous affinity in our approach and consideration of believers, members of the body of Christ, involved in this [00:38:01] tremendous truth that created worship in the heart of Paul. And notice, he says, it's the everlasting God. Satan does his best to instill doubts into our minds, and I don't think there is any believer that is immune from this. Continually, the enemy would seek to put doubts into one's mind.

The Bible and the power of the Holy Spirit are the means given to us to put away all doubts and get our minds and hearts firmly based in the everlasting God.

What a tremendous God He is. And this God purposed in eternity, before our worlds were created, that the truths that we are enjoying should be a concrete reality. Dear brethren, may we enjoy them more and more. [00:39:01] The Creator God, the God of infinite wisdom in His ways and His dealings with men, the God of purpose, the God of eternity is our God.

We couldn't possibly close a meeting like this without reference to John 4.

And what a passage that was when the Lord Jesus spoke to the woman at the well, revealed to her

her condition, and then set her on her way rejoicing, and spoke to her the most wonderful things, that the Father sought worshippers, and those who worshipped Him must worship Him in spirit and in truth. Not in the sectarianism of Samaria, or in the dead formalism of Jerusalem, but in spirit and in truth.

The truth that He would reveal, the inward feelings governed by the Spirit [00:40:01] in relation to God, so that true and proper feelings belonging to the position that we have before our Father should be expressed towards Him. What a tremendous thing that is. And so I think it's right and proper that we should show clearly the difference between the old form of worship and the new form of worship. The old form of worship in the Old Testament was a material form. The temple at Jerusalem, the tabernacle in its different movements, material.

The form of worship was a material one. Incense, sacrifices, vestments, all material. And when we come to the New Testament, not a word about these things.

No material place, a person. We approach God through a person, our Lord Jesus Christ. [00:41:01] We worship God in the Spirit, by the Spirit. Tremendous truth to get hold of, infinitely greater than any tangible form of worship.

Music in the Old Testament, no music in the New Testament. Various forms of worship employed in the Old Testament that we find no mention of in the New Testament. A distinct cleavage, clear to see, that the Spirit and truth are to govern our worship of the Father. And what a tremendous thing that is. But first of all, we have to understand how infinitely great He is, the Father. I think we mentioned a little about this one other night. The Father, this distinctive way in which God has revealed Himself in this eternal and great revelation of Himself. I think I'm right in saying that [00:42:01] over 250 times in the New Testament we get the term Father employed. God Almighty, a term that's often on the lips of people in relation to God, only mentioned ten times.

Once in the second epistle to the Corinthians, and nine times in the book of Revelation. We're not surprised that we find it in the book of Revelation because God is dealing in judgment upon the nations and upon apostate Israel. So the Almighty God is the one who is competent to deal with these things. But Father, oh what a tremendous name.

The name of love, the name of relationship, the name of resource, the name of origin. Didn't Paul bow his knees to the Father of whom are all things.

Everything has sprung from the Father. And so you, myself, every other Christian, we are [00:43:01] privileged to worship in this great way, in this knowledge of the Father. But don't let's confine it to that. I say that reverently, that while that is the distinctive name by which we worship God, the greatest name by which we worship God, let us never forget that he is the creator. He is that to Israel, he is that to the church. And also in his ways, he was that to Israel, he is that to the church. And too is the everlasting God, the God who purposed an eternity. Thank God he is that to us because all the great things that we enjoy were centered in Christ long before time began, but are now available for us. Well then, these are just a few thoughts very, very scanty in relation to this great matter of worship, which we believe is the highest form of our addressing ourselves to God. Nothing like it. It might be [00:44:01] right to say before we close that what is applicable to God, the Father, is also applicable to God, the Son.

Two scriptures we can quote to prove this. In Revelation chapter 1, John, the one who leaned on the bosom of the Son, he says, unto him who loves us and goes on to indicate the tremendous description of glory and praise to him. And Paul too, in 2 Timothy chapter 4 says, the Lord, the Lord shall deliver me from every evil work and shall preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen. An inscription of glory to the Lord Jesus Christ. And others too can be found in the Word of God. And you say, what about the Holy Spirit? Do we worship him? No evidence in the Word of God [00:45:01] that we worship the Holy Spirit. Is he then excluded from this great matter? No, not for one bit.

The distinctive glory of the Holy Spirit is that he alone is the power to help us to worship the Father and to worship the Son. That is his distinctive glory. Infinite place that he has.

Wondrous place. Glorious place. Not an inferior place. There can be no true worship to the Father if the Spirit does not empower us. There can be no true worship to the Son unless the Spirit empowers us. So we see his distinctive place in this great economy of worship and approach. The Father, the Son, definite scriptures that tell us they are worshipped and worshipped in the Spirit's power. May the Lord help us then to respond to these great and glorious things for his name's sake.

[00:46:03] Now can we sing together 265 265 O God of grace, our Father, we bless thy holy name. We who enjoy thy favour made holy without blame. In love which sought and found us and brought us nigh to thee and won the rest of glory our heavenly home shall be. 265 265 O God of grace, our Father, we bless thy holy name. We who enjoy thy favour made holy without blame.

In love which sought [00:47:01] and found us and brought us nigh to thee and won the rest of glory our heavenly home shall be.

Thy eternal counsel chose us in Christ the Son.

Before the earth's foundation our time had yet begun that we might all the nearness of the beloved know. [00:48:01] And brought to thee as children our children's praises flow. We worship thee, our Father, soon shall thy children be.

At home in heavenly glory thy house their home shall be.

We worship thee, our Father, and praise thy perfect love. Soon shall we chant thy glory [00:49:01] in better strains of love. Our God and Father, we thank thee for that day that is soon to dawn. We believe it is very near indeed when all thy ransomed hosts shall be caught up to be in thy presence and the presence of Christ forever.

There will be no lack of understanding then, our God and Father. There will be no hindrances then, no limitations then. We thank thee that in glorified bodies we shall be set free from every encumbrance and free to pour out our hearts eternally to thyself and thy dear Son, and we thank thee through the Holy Spirit.

O God and Father, [00:50:01] what will be true then, what in some measure to be true of us now. We often sing this, that eternity has begun, and we pray that we may give ourselves more and more to understanding of how great thou art in all the varied ways in which thou hast worked in the past and the present and filled with this knowledge respond to thee accordingly. O that we might be more

diligent in our acquiring knowledge concerning thyself and thy precious Holy Word, how full it is of thyself and thy Son and the Holy Spirit. And so we pray that more and more we might understand, enjoy these precious things and respond to thee accordingly. So we commit us to thee how we praise thee for thy goodness to us this week. Thank thee again for all the work of our dear brother [00:51:01] David and his wife and Dorothy. They've done so much to make this a happy week for us and we thank thee for it. Thank thee for all that they have done so unselfishly.

Thank thee for what thou has done for us too and granting us such beautiful weather. We praise thee for this our God, the creator God. We thank thee too for all the enjoyment we've had and relaxation and the fellowship we've enjoyed with each other. Our God and Father how sweet and precious it has been. And we thank thee too for gathering to the name of the Lord Jesus and opening thy precious word and having thy voice speaking to us and telling us about things that are blessed indeed. And we pray that these things may have an abiding place in all our hearts.

So we worship thee our God and we give thee our thanks [00:52:01] in the name of the Lord Jesus. Amen.