

**Christ Presbyterian Church  
Edina, Minnesota  
October 25 & 26, 2014  
Carrie Gleeson  
This Day: Be His  
Matthew 6:14**

Well, good morning! As John Crosby said, my name is Carrie Gleeson and I am the director of Student Ministries. I get to spend a lot of time with our students and I adore it. When we started this series, we gave out these cards after every single service. They are prayer exercises, ways that can help all of us live this out at home during the week. If you missed a week or would like to have cards for the first time, we have extras in the back. We are passing out a new card for today, and we also have a prayer journal for you. These are in the back as well. You can get one on your way out. It's small enough to fit in a pocket or a purse. Write prayers down throughout the day that you think about, things you want to remember to pray for and lift up to the Lord.

There are also plenty of resources in the bookstore, and I know Michelle Durrett and her team in the bookstore would love to help you if you would like to dive deeper. There are books specifically on the Lord's Prayer. There are books on prayer. There are books on other spiritual disciplines, so if you would like any of those resources, grab one of the staff as you leave or visit the bookstore.

Take a look at our final intro video for this series.

[Video shown on "For Thine is the kingdom and the power and the glory forever. Amen."]

Let's pray as we dive in.

Father, we are here to hear from You. We desire to lay our lives down for You. We pray this morning that You would meet us, that You would speak to us, and that we would have ears to listen and hearts that are open to You. It is in Your great Name, we pray. Amen.

I am a frequent visitor to the State of Colorado. I enjoy hiking and being outside. My sister and two of my closest friends live in Colorado, so I'm out there quite a bit and we love hiking around the Boulder area. Over the years of being in youth ministry, I also have taken students to Colorado on a regular basis. I worked for Youth for Christ for ten years and our camps and ski trips always took us out to Colorado. One summer when we were in Colorado, we were at a beautiful location outside of Colorado Springs in Pike National Forest and my girls asked if we could go on a hike. I said, "Sure, why not?" I love being outside and most of the time if students ask to do something that's not dangerous or harmful to them and I have their parents' permission, I will say yes to whatever they want to do.

So we went on a hike. [Slide shown.] It started a little something like this, but very quickly after we started, the girls decided they wanted it to be a race. I said, "Sure, let's race 900 feet into the air and see what happens." So we went up about 800 to 900 feet in elevation in a very quick amount of time. [Slide shown.] This is where we were. You can kind of see in the back of the photo a blob of blue. That was the campgrounds where we were staying. By this point in the hike, you pretty much had to use your hands to help you get up and you had to use your feet. It was not a nice leisurely walk up the mountain. No, no! But we kept going. [Slide shown.] That was the last 10 or 12 feet of the hike. The girls made it up in about 10 minutes because I think they have lungs of steel. I was huffing and puffing and it took me about 20 to 30 minutes. We all finally got up and this is what it looked like. [Slide shown.] It was just breathtaking. We stood on top of that mountain for probably 30 to 45 minutes. All we wanted to do was look out at the Rocky Mountains. It occurred to me that all of the steps we had just taken gave that view at the top purpose. What we were able to experience was all because of those steps.

I love endings to things. I generally cannot read a book or watch a movie or see a play or a musical without knowing everything that happens. My sister can't stand this about me, but I force her to tell me every detail if I haven't seen something because I am so anxious to get to the end. I want to know what happened. Last night I saw a movie with some of my friends. It was the first time seeing this movie for all of us and I sat there the entire movie going, what do you think is going to happen? What's going to happen next? Is that person going to die? My friends finally just didn't even turn my way when I looked over at them during the movie. It was so absurd that I couldn't keep my mouth shut because I wanted to know what was going to happen. I love endings and that's what we are going to talk about today. The end of the Lord's Prayer in all of its grandness and all of its majesty brings us right back to where we started.

<sup>13</sup> . . . For Thine is the kingdom and the power and the glory forever. Amen [Matthew 6:13, New King James Version].

The doxology of the Lord's Prayer, as it is often called, brings us right back to where we started. Along with many others things that are analyzed and scrutinized in Scripture, scholars have tried to figure out where this came from, because if you read the Lord's Prayer in the Book of Matthew or the Book of Luke, it's not there. Some of our newest translations include it, but the oldest manuscripts don't have it. Scholars realized it was a liturgical development. They realized that the writers of a book called *The Didache*, which is writing from the apostles to help the Gentiles in the first and second centuries understand Christ and His teachings, added this. Writers of Jewish poetry wanted the structure and the format of the end to imitate the beginning. They wanted the Lord's Prayer to mimic and imitate the customs the Jewish people were used to, so it was added as a way for the people to respond to what had just been said. That's how we got the ending, "For Thine is the kingdom and the power and the glory forever." The doxology brings it back to focus.

One of the commentaries I read in the past couple of weeks said, "We may pray for God's Kingdom because the Kingdom is His, for the hallowing of His Name because the glory is His, for the doing of His will because the power is His." When I place God where He should be in my life, when I give Him the authority that He deserves, when I acknowledge that it is His Kingdom that matters, not mine, then I have perspective of what it means to follow Jesus. Then I get to experience the fullness of life that Christ promises us. Everything hinges on the first two words

of that stanza, *for Thine* or *for Yours*. We don't just pray the words that precede this statement for ourselves, for our benefit. I don't just want daily bread for *me* so that I'm okay.

As was said in the video that was shown in one of the first sermons of this series, we pray those words so that we can have a transformative encounter with Jesus. I pray them so that I come face to face with my selfishness, with my defeat, with the fact that I want it all to be about me and I encounter Christ who says, "It's *My Kingdom*" and in that, I find freedom. God says, "It's not *your Kingdom*, it's Mine. It's not about *your country, your company, your land, your family, this government.*"

It's Yours, God, and I receive that daily bread so that I can make *Your Kingdom* known for *Your* glory. It's not about my power, it's about God's power. It's not about my self-will or my self-desires. It's not about my schedule. It's not about what I want or what I need. It's about God's. I can only forgive and be forgiven out of God's abundant grace and I am only good because God makes me good. It's not about *my* glory. It's about God's glory. This is probably where I struggle the most personally. It's not about my accomplishments. It's not about my performance. It's not about how much credit I can receive for doing something. It's all in the Name of Jesus, so that He may receive glory through my life, and that is so liberating and freeing to experience. It is backwards to our culture. Our culture doesn't preach that. Our culture does not teach us that, but God does, and out of that we find freedom and the power to live with Jesus.

King David had a prayer that was very similar to this doxology. In the Book of 1<sup>st</sup> Chronicles, chapter 29, David gets to the end of his life and he prays

<sup>10</sup> . . . "O LORD, the God of our ancestor Israel, may you be praised forever and ever!

<sup>11</sup> Yours, O LORD, is the greatness, the power, the glory, the victory, and the majesty.

Everything in the heavens and on earth is yours, O LORD, and this is your kingdom. We adore you as the one who is over all things. <sup>12</sup> Wealth and honor come from you alone, for you rule over everything. Power and might are in your hand, and at your discretion people are made great and given strength. <sup>13</sup> "O our God, we thank you and praise your glorious name!

What do you think it took for David to say those words? When I think back to David's story and David's life, there are extremes. He didn't always get it right. He did not always live out of the abundant grace or the relationship with God, the faith that he had. David committed adultery and murder, but David was the chosen one and David was a man after God's own heart. David ignored a desperate plea from one of his daughters to help her and save her. David lived both sides of life. He was living out of his relationship with God and living for himself and for his daily bread and his needs and his Kingdom and his power and his glory. When he got to the end of his life, he was fully God's and he said, "It's *Your* glory, *Your* power. It's not mine."

This was so similar to how Jesus taught us to pray. N. T. Wright said that the Lord's Prayer is

not just a loosely connected string of petitions. It is a prayer for people who are following Jesus on the kingdom-journey. Jesus was on the way to Jerusalem, to act on behalf of God's name, which had been dragged in the mud as his people had turned away from him in rebellion. He was on the way to accomplish the 'Exodus' in which the long-awaited

kingdom of God would become a reality. He had provided bread for the journey, and ‘the breaking of bread’ was to become the sign of his presence in the church, and the bond between his followers. He was already offering forgiveness, and would accomplish it completely in his death—and he was already demanding from his followers that they imitate the graciousness of their God in forgiving their enemies, let alone each other. And, as we have already seen and will shortly see in more detail, he was waging war against the powers of evil, a war that would reach its decisive battle on Calvary. This is a prayer which grows out of the mission of Jesus himself.

Our connectedness, our oneness with God, was broken. Back in the Garden of Eden in Genesis, chapter 3, our connection was broken and God wanted to do whatever it took to restore us to a right relationship with Him. Then Jesus enters the scene and teaches us how to follow Him and what it looks like to live in relationship with Him and rely on Him for daily bread, for help with temptation and forgiveness.

Last week John said that we become the choices we make, so how can we say yes to Jesus, how can we say yes to this prayer, on a daily basis with daily breath when life is hard? As many of you know, we are going through some transitions in Student Ministries. We’ve changed some staff and we’ve made some changes to how we do ministry and what it looks like. While there have been some amazing things that have come out of it, there have been some really hard things, too. If I were to be completely honest with you standing here today, I am tired. It hasn’t been a road full of rainbows and butterflies. It’s been tiring. I’ve had to ask myself in the midst of this season of my life when transition in general is hard, what does it look like for me to pray this prayer on a daily basis, to mean it, and live out of it?

I don’t think it means that God is going to show up and give me abundant energy, or that it means I am going to be confident about every decision I make, or confident I am leading in the exact way I should be leading. I think it means that in the quietness and the stillness of my day, I sit with Jesus, whether that is waking up thirty minutes before I would normally wake, or at night when I get home and just want to watch TV or read a book. As I go through my day, sometimes all it means is under my breath, I say, “Jesus, help!” I don’t think that it means I’m just cured. I don’t think it means that I’m just okay. I think God sits in it with me, provides for me, and helps me in my heart lead out of what He has given me. Not so that my performance can be good (and I struggle with performance—I want my performance to be good all the time). Not so that I can earn God’s approval, but so that I can have a fullness of life no matter what my circumstances or my situation may be.

It is our decision. We are the choices what we make. God is here whether we are going through some of the greatest times in our lives or some of the worst times, and He wants to help us live out of the abundance of grace, the daily bread, the forgiveness. He wants to help us not to fall into temptation. He wants to help us live out of that. It doesn’t rest on us, because it’s not about us. It’s about His Kingdom, for His glory, for His power. It’s about Him and that frees me to care more about His Kingdom than my kingdom. It frees me to live in fullness so that I can, we can, be amazed. We can be present. We can be surrendered. We can be cleansed and delivered. We can be His.

As we were getting ready for this sermon, I wanted something that kind of helped us understand

what this doxology feels like. We found a video of Andrea Bocelli singing with the Mormon Tabernacle Choir.

[Video clip of the ending of the Lord's Prayer. "For Thine is the Kingdom and the power and the glory forever. Amen."]

This is a glimpse of what I think this doxology feels like. I want faith like that. Like there is a Mormon Tabernacle Choir behind me all the time, singing to me as I go through my day, no matter if I'm tired, no matter if I'm facing a decision at a doctor's office or a difficult relationship or a board room full of negative attitudes. I want that in the midst of it all. Amen.

*The nature of oral presentations makes them less precise than written materials; any lack of attribution is unintentional, and we wish to credit all those who have contributed to this sermon. Soli Deo Gloria.*