

Praise to the God who is Able

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[0 : 00] Well, this evening, let's turn back to the passage we read in Ephesians chapter 3, and we're going to look at verses 20 and 21, the final two verses of Ephesians 3.

Now unto him who is able to do far more abundantly than all that we ask or think, according to the power at work within us. To him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.

Amen. One of the difficulties in dealing with Ephesians and preaching from Ephesians is that it is full of long sentences.

It's one of those epistles in which the apostle is obviously carried into and indeed sometimes almost carried away with the subject that he just forgets to put a full stop in sometimes.

And you have to look at the long sentences there. The most amazing of them all really is in the first chapter from verse 3 there all the way through as you find it until he finally takes a pause at the end of verse 10.

[1 : 12] And of course the difficulty in that is that he packs together into these long sentences so many important topics and subjects for us to look at regarding our redemption, regarding God, regarding Jesus Christ, regarding our relationship to him, regarding the church.

All of these great topics, these important subjects are so much packed into these passages. And these two verses, in fact, at the end of chapter 3 are no exception really because again he brings before us all of these things in one sentence from verse 20 there.

As he brings forward this doxology as it's usually put. A doxology is really an ascribing of praise or worship to God. And you often find these in Paul's letters, these little passages with doxology, praise to God.

Now he's been dealing here with something that's very interesting for us. Sometimes in the Bible God gives us windows to look into. And it's amazing the things that we find as we look into these windows.

He gives us sometimes windows to look into even heaven itself. When you find passages in the Bible describing the final state of glory of God's people.

[2 : 33] Now of course we can't make out all that much here in this world. In our present situation of the world that is going to be experienced by God's redeemed people.

But he gives us a window into it. He gives us windows into the person of Christ. So they can see something of who he is. And what he has done. And how he's gone about doing it.

And in these verses from 14 to 19. You find a window through which you can see Paul on his knees in prayer. And that's always a privilege to hear a saint of God in prayer.

To hear anyone indeed praying fervently and earnestly and seriously to God. Even the most immature believer. It's a blessing to hear them praying as they address God.

But here is this great saint of God. This apostle. This man of God. This amazing character. This person that God has specifically set aside for this ministry that he's been telling us about.

[3 : 39] In this chapter there of this gospel. I was made a gift. Made a minister according to the gift of God's grace to me. Though I am the very least of all the saints. This grace was given to preach to the Gentiles.

The unsearchable riches of Christ. And after he's gone through that. He then gives us this window. For this reason I bow my knees. Before the Father. And he tells us then.

Things as you look through this window. You hear Paul praying. And as you overhear what he's saying in prayer. You stand amazed. At the things he's praying for.

He's praying for ordinary people like you and me. He's praying for these people in the church. In Ephesus. As he wrote this letter. He's giving them an insight into the things that he's asking God to

give them.

And what things. What amazing things he's giving them. Things which we ourselves have privilege. Are privileged to ask God for as well. Following the pattern that the apostle gives us.

[4 : 40] That according to the riches of his glory. He may grant you to be strengthened with power. Through his spirit in your inner being. So that Christ may dwell in your hearts through faith.

That you being rooted and grounded in love. May have the strength to comprehend with all sins.

Are you following him? This is really quite amazing stuff. To comprehend with all sins.

What is the breadth and length and height and depth. And to know the love of Christ that surpasses knowledge. That you may be filled with all the fullness of God. And he's reached the summit.

And you think well. There can be nothing else to say after that. To be filled with all the fullness of God. Why would she mean something like.

To be filled with such blessing from God. As you are capable of receiving. That God would grant you that. Where do you go after that?

[5 : 37] Well you see Paul knows that. Actually he's dealing with God. So he. Although he's reached such a summit in his thought. And in his prayer. He can't leave it even at that.

Because he knows that God is able to do even more than that. Now unto him. Who is able to. Do far more. Than we are able to ask or think.

You see what he's doing. Is really letting his thoughts. Now as he's come to realize. Having reached the summit in his prayer. He's come to realize. I'm dealing with God.

And although I've reached this great summer. In talking of the fullness of God. Being given. So that. His people will be filled with. The fullness of God. With the fullness of blessing.

Yet I'm dealing with the God. Who is able to do. Far more. Exceeding abundantly. Beyond. Even what we ask or think. And so from prayer.

[6 : 37] It almost. Imperceptibly. Almost automatically. You might say. Flows into praise. That's how it should be. For ourselves too.

When we're praying to God. And more particularly. I think when we're praying on our own. And when we're caught up. As we sometimes are. All too little.

I'm afraid for myself. But as we are caught up at times. In the thoughts. That occupy our minds. In prayer. And thoughts of God's. Grandeur. And the greatness of God's salvation.

And the beauty. And the sufficiency of Christ. And the wonder of his love. You find yourself. Drawn towards. This kind of doxology. Lord. How can I.

Thank you. Enough. When I realize. That. You are able to do. So far more. Than I can conceive of. Than I can pray for. Than I can even think about.

[7 : 33] So I want to thank you. That that's who you are. That that's the kind of God. I'm praying to. Let's look at it in the way.

In which. He gives us this. Great example. To follow. And. First of all. The God. Who is. To be praised.

And the God who is praised. Here by him. How does he describe him? He is. Him who is. Able to do far. More abundantly. Than all that we ask. Or think.

In fact. The translation here. Doesn't really come out. Quite like it is. In the Greek language. Of the. Of the New Testament. And. Neither. Or. Or English. Really brings it out.

Quite fully. It's. It's in two parts. Really. It's releasing. And to him. Who is able to do. Above all things. In other words. He's really saying. This is the God. Who is limitless. This is the God.

[8 : 27] Who has no limits. In his own being. As far as my prayer. Is concerned. Paul is saying. I am praying. To this God. Who has no limits. In himself. When I think. Of the being.

Of God. As Paul is. You can imagine. Him saying here. When I think. Of the being. Of God. And that there's. This God. That I'm praying to. As I think. Of who God is. And how great.

God is. Even. To the very stretching. Of my mind. As far as it. Can possibly go. I know. That there are. No. Limitations. Whatsoever. In this God.

In himself. And his being. He's able. To do. Above. All things. Nothing. Is a problem. To him. Nothing. Baffles him. He doesn't meet. With any.

Unexpected. Events. He doesn't. Confront. Anything. That he's. Unable. To handle. He doesn't.

Have to call. Resources. Suddenly. Together. In. The way. We are. When we're. Caught out. With something.

[9 : 21] He's never. Like that. His being. Is unchangeably. The same. It never. Wanes. It never. Recedes. He is.

Able. To do. Above. All. Things. Things. Now. There's. Enough. In that. Itself. For us. Just. To pause.

And give. Thanks. Because. That's. Who. We pray. To. And. That's. What. We have. To let. Our. Minds. Dwell. Upon. Before.

We move on. To. The next. Point. Not only. In the passage. But before. We move on. Even. To the next. Point. When we're. Praying. To him. When we catch. A glimpse. Of this. God. And his. Limitlessness. And his. Capacity. That we. Cannot. Understand. But that we know. Is limitless. In itself. And that he has no. Limits. In himself. We pause. At that. And we wonder.

[10 : 14] And we look. At that. And we say. What a great. Being. This God is. How can. People. In this world. Say. There is no. God. Where did this.

Thought. In my mind. Come from. If there is. No. God. Where did this. Idea. Come from. Of this. Being. That's described. Even here.

In these few words. Him. Who is able. To do. Above all. Things. It's from. Himself. It's through. His own. Spirit. And revelation. That we've come. To know it. That's the first. Part of it. But then he goes. Further. And says. Him. Who is able. To do. Above all. Things.

And able. To do. Far more. Abundantly. Or exceedingly. Abundantly. Above all. That we ask. Or think. He's just.

[11 : 09] Finished. Pray. Or given us. This glimpse. Into his prayer. And now he is. Giving us. To. To think of. The fact. That God. Is able.

To do. Exceeding. Up. Not just. More. Than what he's been. Able to pray. About. About. More. Than what he himself. Has the knowledge. To bring. Before God. The thinking.

As he's putting it here. All that we ask. Or think. Our thoughts. And our words. And our requests. And our askings. What he's now saying. Is the God. I'm praying to.

Is able to do. Exceeding. Abundantly. See. Language. Is beginning. To fail. Even this great man. Of God. When he thinks. About who God is. And who he's praying to.

He's beginning. Really to lose. The ability. To put it into words. He is able. To do. Exceeding. Abundantly. As far as he can go.

[12 : 05] Above all. That we ask. Or think. Now. What does that tell us? There's a lot of theology. In that. But what does it tell us. In regard to our lives.

Practically. What does it tell us. When we think of God's salvation. What does it tell us. When we think of our own prayers. As we come. To God. With our prayers. Well first of all. It shows us.

That God's blessings. Are beyond. Our limits. Our limits. Our thoughts. And words. We can go so far. We can't go further than that.

We can take the. Revelation. God's given us. In the Bible. We can apply our minds. To it. As we ought to. We can go. And stretch our minds. As far as possible.

Some are able to do that. Much more than others. But even. The ablest people. In the world. That have ever lived. Have still had to come. To make the same confession. As the apostle.

[13 : 02] And realize. That God's. Blessing. Of his people. Is absolutely. Beyond. Our limits. Beyond our capacity. To understand.

To comprehend. To speak about. To pray about. To think about. And you see. This is not just. Paul. Conscious of. Something that God. Could do. What Paul is dealing with here. Is. Him who is able to do. Far more abundantly. Above all that we ask.

Or think. What he's. He's not saying. I know that God. Could do this. What he's saying is. This is what God. Will do. This is what God. Will do.

For his people. It's an incredible thought. God. Will make. His people. As blessed. As he possibly can.

[13 : 57] How blessed is that? He will make his people. As blessed. As he possibly can. When you think of your. Blessing. By God. When you think of your.

Salvation. How saved are you? How blessed are you? What sort of life. Has he given you? It's as much.

As God can produce. And that human beings. Can actually contain. You can put it that way. But this is what God.

Is committed to. God is the God. Of maximums. He is the God. Who is saying here. This is who I am. When you pray to me. Remember. Remember. That you're praying. Not only to one. Who is limitless. But whose purpose. It is. To bless his people. To the maximum. As much as he is.

[14:50] Able to bless them. Knowing. That they have limits. Themselves. Gamble to bless them. And indeed. Those. And indeed. You can say that. Our salvation.

Is actually as great. As God is able to make it. Just think of that. Everything that comes into your salvation, your union with Christ for the forgiveness of our sins, the prospect of glory and glory itself for his people when it comes, everything that salvation is comprised of, everything that the Bible itself packs into that word salvation, it is as great as God is able to make it.

I remember once reading John Murray's commentary on Romans, coming to that verse in chapter 8, which again goes right beyond our capacity to fully comprehend it, where he says that God has predestined his people to be conformed, and this is the ultimate, this is the final state for them, to be conformed to the image of his Son.

And John Murray says something like, it is actually not just the highest state and perfection that we can conceive of, it's actually the highest that even God can conceive of.

God cannot conceive of a higher than the image of his Son. That's great salvation. That's what we praise God for.

[16:34] That's why Paul here brings before our notice this great phrase that he is able, God is able to do exceeding abundantly above what we are able to ask or think.

It's to do with how far in excess of our minds and our words and our thoughts is the salvation that God will complete for his people and in his people.

But it's also something that says, according to the power at work within us. He's been telling us here about this God and describing him with this ability.

But this ability that God has to do more than we are able to ask or think, to do exceedingly above what we are able to ask or think, this ability that God has is according to something.

In other words, you can see it at work. You can, if you like, in a sense, measure it by what you're seeing. And he says here, it's according to the power at work within us.

[17:41] Now, these words, according to, are used three times in this epistle to the Ephesians. It's used, the same phrase used elsewhere in Paul's letters as well, like Philippians, for example.

But the three places, it'll help us to really capture something of the thought of this if we think of these three places where it's used in Ephesians. Look at it here, first of all, in verse 16 of this chapter, where he's saying here, as he enters into the bringing out what he's praying for, he says, that according to the riches of his glory, he may grant you to be strengthened.

In other words, what directs and what governs and what dictates the strength that they are to receive is not their need.

It's actually something in God himself. According to the riches of his glory. He's again reaching into the depths of God's own being, the riches of God's glory, as what makes them God.

And it is that that dictates the kind of blessing, the kind of strengthening that the apostle is there praying for. That according to the riches of his glory, he may grant you to be strengthened.

[19:02] Something similar to Philippians chapter 4, where he says there that it will be, my God will supply all your need according to his riches in glory by Christ Jesus.

Very similar to this. Why is he saying that? Well, he's saying he will supply all your need, but it's not according to your need. It's not measured by your need. It's not limited to your need.

It's not dictated by your need. It's according to his riches in glory. And just think about that for a moment.

When God meets your need, when he comes to strengthen you, to teach you, to direct you, to rebuke you, whatever need we have, to comfort you, to support you, to pastor you as your shepherd, all the needs that we have as God meets them, we can say assuredly that it is, that his meeting of our needs is directed by the great depths that are within himself.

not by anything he sees, in our need. And then, in verse 19 of chapter 1, you also have that same phrase, where he says here, again, it's a prayer of the apostle for this church in Ephesus, and again, it's a long sentence, having the eyes of your hearts, enlightened, and so on, to know, this, what is the immeasurable greatness of his power, toward us who believe, according to, the working of his great might, that he worked in Christ, when he raised him from the dead.

[20 : 57] In other words, again, he's saying, he wants them to know, the immeasurable greatness of his power, towards us who believe, where do you see that power at work? What is it that dictates, where do you get the measure, if you like, of that power?

I know we can't measure it, but let's use the phrase, where do you get the measure, of God's power? Well, it's, firstly, in the depths that are in himself, as we've seen, there in verse 16, then going to this chapter 1, and verse 19, it's now, in this act of redemption, in the resurrection of Christ. According to this power, which was seen, when he raised Christ from the dead, that's the power, that Paul is praying, will be active, in the lives of God's people.

Just think what that means, as far as we can. There is Christ, there's his body laid, in the sepulcher. The sepulcher is sealed, guards are placed, to make sure, that nobody disturbs it.

And then, after three days, there's no sign of his body. He is risen from the dead. He's not just gained, victory over death, for his people, yes, of course that's true.

[22 : 30] And what a great, thought that itself is. But in that victory, that Christ has gained, over death, for his people, he has actually, replaced, death, with life.

He has replaced, death, with the life, that he himself showed, in his resurrection, from the dead, that burst, the bands of the grave, that couldn't confine, the contents of the grave, this body of Christ, had to, rise from the dead, because in himself, he broke, the power of death, and replaced death, for his people, with life.

As the apostle says, to Timothy, he brought life, and immortality, to light, through the gospel. Psalm 24, we'll sing, as our final psalm, this evening.

It's a wonderful picture, there of this, triumph of Christ, replacing death, with life, for his people. You gates, lift up your heads, on high.

You doors, you everlasting doors, be opened up, so that the king, may enter. You see, that's, a picture for us, surely, of the Lord, was maybe, originally, the ark, as it was taken back, from Kirchath, Jairim, in David's day, having been there, for many years, and now being brought back, with celebration, to Jerusalem.

[23 : 57] You can imagine, the gates of the city, and those carrying, the ark, as it were, making this great shout, open up, you doors. But it's just a picture, really, of something greater.

It's a picture, if you like, of these, what the psalm calls, the everlasting doors, of heaven itself, the residence of God. And nothing to do, with sin, or with death, can come in there.

And when the cry, goes out, still outside, of these gates, if you like, you everlasting doors, be lifted up, so that the king, may enter in. There's a voice, then from inside, that asks a question, who is this king, of glory?

Why should I let him in? What's his qualification? And then the answer, to that comes, again from outside, in this great procession, where Jesus, accompanied by that, royal retinue, if you like, of angels, as he went back, to heaven.

Who is this king, of glory? The Lord, mighty, in battle, strong, in battle, that's who he is.

[25 : 18] That's who's coming. That's why you have to open up, these gates of heaven, because the person, that's coming in, is the one who died, and rose again, and is now ascended, to glory, and is to be exalted, at the right hand, of glory.

that, that, you see, takes us into the power, the supreme power, the brilliance, of Christ's resurrection. It takes us into the power, according to which, God works in the lives, of his people. And that's why, here in 320, you have that, according to as well, according to the power, at work within us. Now put these three together. Verse 16, according to, the riches of God's glory, the, wonderful, being, of God himself.

And then chapter, one, according to the power, that was, evident, in Christ's resurrection, involved in his resurrection, that power of Christ's resurrection, from the dead, that, that, truly vanquished death.

That's the power, he says, that's now, working, within us. No wonder he's saying, unto him, be praise, be glory, and, in the church, and in Christ, throughout all generations.

[26 : 43] He's getting carried away. But as he's getting carried away, so we, thank the Lord, for the way, that he was carried away, and gives, us, these wonderful insights, now, into his cause, of thanksgiving.

The same power, that's at work in us. How much do we stop, to think over that? What kind of power, do we have, to face the ordinary issues, of everyday life?

What kind of power, do you have, to face temptations, to stand up to them, to overcome them? What kind of power, do you have, to face those, who are enemies, enemies of God, and of his church?

What kind of power, do you have, to face the big issues, of life, the events, that come into your experience, and the providence of God? What kind of power, do you have, as you think, for yourself, of leaving this world, of coming to face death, which all of us, will have to do?

What kind of power, do we have? Or should we have access to, not only access to, but should be working in us? The power of God, the power that created, all things, the power that's, in God's own being, the power that's, in Christ's resurrection, that's the power, he says, now that's working, in us. [28 : 14] Him that is able to do, exceeding abundantly, above all that we are able, to ask or think, according to the power, at work in us. You see, what the apostle is saying is, the same power, is at work in us, as was at work, in the resurrection, of Christ, and actually exists, in the very being, of God.

And it's now working in us. Our ordinary, well not ordinary, in this sense, their extraordinary, Christian lives.

But to face, our everyday challenges. This is what God, is truly to his people. The God, who is praised.

But then, there's secondly, briefly, the praise of God, in the church. Let's just look at that, before we close, from the final part, of the passage.

Because of course, this is a doxology. This is praise to God. This is, something where the apostle, is carried from prayer, into praise, as we've said. To him, him that's been described there, to him be glory, in the church, and in Christ Jesus, throughout all generations, forever and ever.

[29 : 29] And you can see from that, he's just run out of words. Even when he's described, describing, forever and ever, all he can put really literally, is, for all generations, after generations, forevermore.

To him be the glory. To give glory to God, is to praise him, with the praise, that he deserves. To let him have all, the praise, and the glory.

And you see, this is not, primarily, an emphasis, on the church, praising God. This is an emphasis, on God, bringing praise, to himself, in the church, by what he's doing, in the church.

It's God's work, in the church, and in Jesus Christ, or by Jesus Christ, to him, be glory, in this. To him, be praise, in all of this.

Yes, we praise God. Of course we praise God. We sing his praises. We praise him, verbally. We praise him, with singing. We praise him, in the way that we're, we're able to praise him.

[30 : 31] But this is, something that God himself, brings to himself. To him, in the church, be praise, and glory, forever and ever.

And it is important, that we notice, what he's saying there, to him be glory, in the church, and in Jesus Christ, or by Jesus Christ. It's an amazing thing.

He says it, also earlier in the chapter, in verse 10, so that through the church, the manifold wisdom of God, might now be made known, to the rulers, and authorities, in the heavenly places.

What God is doing, in creating a church, for himself, in continuing, in continuing a church, for himself, in blessing the church, that he has created, in filling that church, with life, in bringing others, to be joined, to that church, to become members, of that church.

God is actually, by that, announcing, and you notice, he's saying, to these principalities, and power, to the angelic power, even the powers, of evil above, which Paul, uses elsewhere, to describe, these powers, that are under, Satan's leadership, as well.

[31 : 53] Principalities, and powers, even in the heavenly places. By the church, God's wisdom, is being made known, to them.

And what you find here, is that, in the church, he might have, the praise, to all generations, forever and ever. We might put it this way, that the church, of God, is his stage.

You speak with all reverence. The church of God, is his stage, in which he puts on, the show, for the whole creation, to witness it.

He puts on, the show of his power, in the life, of his people. He puts on the show, of what he does to them, in saving them, in sanctifying them, in everything he does, in their lives.

It's in the church, that God, brings glory, to himself. Before, the principalities, and powers, before, every being, that sees, this church, before the angels, themselves.

[33 : 03] This, is God, bringing glory, to himself. You know, the church, is actually, a wonder. In many ways, the church, is a miracle. How come, there is such a thing, as God's church?

How does, God's church, survive? How is it, that we have a church, tonight, in the world, when for centuries, and millennia, worldly powers, have tried, to wipe it out?

Many other empires, have come, and gone, and other empires, have come, and taken them away, and swept them away, and they are no more. You can see, some relics of them, in ancient civilizations, that left things behind, but they themselves, are long gone.

Egyptians, Romans, Greeks, Assyrians, the list goes, right back, into history. But, they are still, God's church.

And that itself, tells you something, about God. It tells you, something about, his existence, his promises, the truth of his word. God, it's by his power, by his care, by his grace, that there is such a thing, as a church, to belong to.

[34 : 31] When you belong, to his church, you belong, to something, quite miraculous, quite amazing, something, that testifies, and brings, glory to, this great God.

And it's also, by Jesus Christ. See, it's never just, in the church itself, it's also, in the church, and in, or by Jesus Christ.

You never, are able to detach, the church, from Jesus Christ. The Christ, is the head of the church, the church is his body, as Paul so often puts it. And in chapter 5, of Ephesians, of course, you have that, wonderful, illustration, of the marriage, of Christ, and his bride, the church, which is really, the pattern, the basis, the foundation, if you like, of human marriage, which is intended, to reflect it.

As Christ loved, the church, so husbands, are to love, their wives, and so on, through that, through that passage. All of God's work, in the church, is through, Jesus Christ.

Christ. It's always, in him, through him, because of him, for his sake. And to him, be glory, in the church, and by Jesus Christ, throughout all generations, forever and ever.

[36 : 01] And you note, something else, from that. There are many people, in our own society, today, who would rather, there was no church, at all in the world.

You see, the church, is an evil. Whose concern, it is to try, and bring it to an end. It's been, the same, down through the centuries, as we've said.

You find, Paul himself, the man who wrote, these words. As he says of himself, he was once, in the same category, as one who sought, to destroy the church.

To put an end, to this, group of people, that were disciples, of Jesus Christ, and were, praising, and singing praise, to Christ as Lord. I persecuted them, he says.

I wreaked havoc. I threw them into prison. I gave my consent, when they were being put to death. Look what he is now.

[37 : 07] Look what he is, as he writes these words, to the Ephesians. See, the thing is, this friends, there will always be a church. It will never end.

It will never end. History will end. This world will end. People's enmity, against the church, in this world, will go on, to the end of history.

But the church, will never end. The church will last, throughout eternity. The Lord's redeemed people, they will be his church.

when all things, are finally put, into their final order. When hell is filled, with those, for whom, that is the destiny.

When heaven is populated, for those who are redeemed, they will be the church. And forevermore, as Paul puts it, and forevermore, God will be glorified, and praised, in the church, to all generations, forever, and ever.

[38 : 26] Friend, take confidence in that. I hope we never see the day, when there will not be a church, in Garibust. When there will not be a church, in Point.

When this will be a spiritual desert, with no church of God, to be found in it. Remember the church, is the people of God, not buildings. I hope we will never see the day, but rather that we will see, the church of God advance, in this district.

But if it should be the case, that one day, there will be no church, in Point. There will still be a church. There will still be God's church, somewhere.

There will still be those, who are his people. Because the church, will never end. What a privilege, to belong to it. What a privilege, to be brought up, on the lap of the church.

To be nourished, as a child, by mother church, if you like. And to draw, our spiritual milk, from this church, that nourishes us.

[39 : 37] This church of Christ. Not a denomination, as such. It's across all denominations. It's his church, not ours.

It's God's church, he has created it. And he keeps it, and he continues it. And it will last forever. But tonight, nothing should be more precious, to us, than that we are inside, the church of God.

The only thing more precious, is the head, of the church himself. Let's pray. Gracious Lord, and Heavenly Father, as we bow again, in your presence, having considered, these aspects, of the teaching, of your word, we pray for a sense, of privilege.

We pray that we may be humbled, in the light of your greatness, but also in the light, of your goodness. That we may indeed, constantly be humbled, as we consider, how this God, in his greatness, uses his greatness, for our benefit.

Applies the things, of your power and might, for our everlasting, comfort, and salvation. We thank you, Lord, for this. We ask you, forgiveness, for our failure, to glorify your name, as we ought, to praise you, as we ought, in our lives, to celebrate your greatness, and to hold it forth, before the world, of our day.

[41 : 18] We pray that you'd, bless to us this word, where your greatness, has once again, been before us. And Lord, help us, we pray practically, in all the practical, issues of life, to draw our comfort, from this great fact, that our business, is with this God, who is able, to do above all things, and exceedingly abundantly, above all that we ask, or think.

Hear us, we pray, for Jesus' sake. Amen.