

Father, Glorify Your Name

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Date: 20 August 2017

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[0 : 00] For a few moments, seeking the blessing and the help of God's Spirit, let us turn to that passage of Scripture that we read together in John's Gospel, chapter 12, verse 28.

Verse 28 of chapter 12 of John's Gospel. So, Father, glorify your name. Then a voice came from heaven, saying, I have both glorified it and will glorify it again.

In this chapter, at the beginning of the chapter, we see Jesus speaking about the way he views his own death, which is just a few hours away at this time.

He looks on it as being a means of bringing honour to God's name. He looks upon it as being something that will defeat loneliness, comparing himself to the grain of wheat falling into the ground and bringing forth much fruit.

And he also speaks about being fruitful and bringing forth much fruit. So, that's the way he views his own death as a means of honouring God as a defeat to loneliness and as a way to be fruitful.

[1 : 35] Now, in verse 28, he prays to the Father and he says, Father, glorify your name. Now, we need to look at the context in which these words were uttered.

Here was Jesus Christ just having raised Lazarus from the dead and then his fame being spread far and wide.

He became very popular among the people so that the Pharisees, as you see in verse 19, says, look, the whole world has gone after him.

So, the people were willing to crown him as king and they were cutting down branches of trees and waving them about, ready to crown him as king.

He rode into Jerusalem, as you well remember, on a donkey in lowly majesty. And all this led the strangers that had come from Greece to come to Philip and say, Sir, we wish to see Jesus.

[2 : 43] And they meant more than just seeing him physically with their eyes. They were seeing him like that, of course, but they wanted a more intimate conversation with Jesus.

And I'm sure it gladdened the heart of Jesus that those Greeks were seeking him and wanting to be drawn to him.

They were representing millions upon millions who would yet come to faith in him and be drawn to him. And you and I are one of them.

Remember, you and I belong to that group that have been drawn to Jesus, just the same as these Greeks were of old if we are Christians here today.

Here, the promise of Isaiah 53 and verse 11. That promise was being fulfilled. He shall see of the travail of his soul and be satisfied.

[3 : 46] But Jesus knew very well that they could only be saved and be in his kingdom if the grain of wheat died, first of all.

It's only after the grain of wheat had died that those precious souls would be taken into his kingdom. And so he spoke these words that day.

And as he spoke the words, you can picture him as if he's standing on the shore of God's ocean of wrath.

That infinite ocean that we shall never be able to measure. The breadth or the depth of it. That was soon to pass over his own spotless soul.

But with great courage, he faces the storm that is about to break over him. And he prays to the Father, Father, glorify your name.

[4 : 55] I want just to highlight two or three things from these words. Just sticking to this verse and the context in which the verse was uttered.

First, there's the anguish that he speaks about. The anguish that he experienced in his heart and soul. And then there is the glory that he desired.

And then, finally, the assurance that he received. So he says here, now my soul is troubled.

Isn't it amazing that the one who commanded the storms to be still for others had this raging storm within his own soul? And he refused to calm that storm in any way whatsoever until it had exhausted itself on him.

We all are familiar with storms in these islands. And they'll blow their way as hard as they can until at the last there is a calm.

[6 : 20] And they've blown themselves out. So it was with the storm of God's wrath that came upon Jesus Christ, the Son of God. He refused to calm that storm until at last it exhausted itself and spent itself entirely upon him.

That storm of wrath that his people deserved. You and I deserved. He let it go on and on and on until it had finished itself and exhausted itself.

He refused any anchorage or any shelter until the storm had come to an end. Even in Gethsemane, we hear him say later on, not my will, but your will be done, as he spoke to God the Father.

He could have called 12,000 angels and they would have quickly come down to destroy his enemies and set him free. He could have taken the drugged wine that was given to him as he hung on the cross.

The wine that would have eased the storm for him. But he refused. He refused it because he wanted you and I to enjoy the harbour of eternal life and glory with himself.

[8 : 06] He wanted to take every drop that was in the cup that the Father had given him. How relevant those words are that we sing sometimes at the funeral service of a Christian.

Psalm 107, verses 29 and 30. The storm is changed into a calm at his command and will so that the waves which raged before now quiet are and still.

Then are they glad because at rest and quiet now they be. So to the haven he then brings which they desired to see.

That would never have been the case if he had not borne the storm of God's wrath in our room and stead. To him if that was not the case as he worked out our eternal salvation on that cross.

He could truly have said as the psalmist said deep calls to deep at the noise of your water spouts. All your waves and your billows are gone over me.

[9 : 29] Are you passing through some storm at the moment? Some crisis in your life? I don't know. I only know a handful of people in this congregation.

But you may be here today and you are in the midst of a storm in your own personal life or in your home or in your family. Remember that Jesus knows all about your troubles.

He has passed through these things himself. And as the way ahead seems to be getting darker and darker for you remember this that you can trace his footprints in the darkness and realize and realize that this is not a new path you are asked to walk on but a path that Jesus has walked upon before.

He will not ask us to go anywhere that he has not gone there himself. Remember that verse in Isaiah 63 verse 9 In all their afflictions he was afflicted and the angel of his presence saved them.

I wonder if you feel guilty from time to time because of the trouble you find yourself in. sin. Well it's not a sin to be afflicted.

[11 : 09] It's not a sin to be suffering things in this world because the sinless son of God suffered and experienced things like that as well.

What is important is this how we react in the affliction. That's of tremendous importance. importance. And remember something else too God is greater than your affliction.

God is greater than the trouble that you find yourself in. God is greater than the problems that seem to overwhelm you.

David says in Psalm 103 As a father pities his children so the Lord pities those who fear him.

it's not a sin for us to say in the midst of our troubles if it be possible let this cup pass from me as long as we go on to say but not my will but thy will be done.

[12 : 20] so we see so we see here first of all then the anguish that he experienced even before he went to the cross.

Then there's the glory that he desired. Father glorify your name. In other words he was saying Father glorify your name through all that you have put in the cup for me to drink.

What a cup it was when we are asked why did Jesus die on that cross the answer immediately that comes to our mind is to save men and women from their sins and that is true but this verse speaks about a deeper reason for his death.

You see Jesus did not initially say Father save sinners from being eternally lost although that was the desire of his heart.

No he prayed Father glorify your name and the glory of God was the chief end and the true object of Christ's death in the deepest sense it was the glory of the Father that was the aim and the goal of the cross of Christ.

[13 : 55] It was in order that God's name might be glorified that Jesus wanted to see sinners being saved his death had this as its aim that the glorious attributes of God the Father would be seen by everyone in heaven in hell and in the world so that all may see what a great God his father was a righteous God a holy God a just God but also a God of love and of mercy and of grace so he prays Father glorify your name so that people may see for themselves what a great God you are God who are God who are glorified in the death of

Christ for it showed his justice and his righteousness that he was a righteous and a just God God in the death of his son on the cross we see God opening the way of salvation for his people making it possible for us to go to heaven at last to be with himself while at the same time remaining a just and a holy God dealing with sin and rendering sin the penalty that it deserves and yet at the same time remaining a loving and a gracious and a merciful heavenly Father we see in the death of Christ God's justice we see in the death of

Christ also the wisdom of God for who else but God himself could have devised such a plan of salvation the wisest of men and the higher intelligence of the angels couldn't work out a plan of salvation like that when God unveiled the plan of salvation for all to see the apostle Peter Peter in his first letter writes and says that the angels gazed upon the plan with adoring love and wonders things which the angels desire to look into it says in the first chapter and verse 12 of first Peter who else but God could have devised such a plan of salvation so God's wisdom is seen in the death of

Christ on the cross but also God is glorified in the death of Christ for it displays his love for sinners God's love was never seen more clearly was never revealed more clearly from the beginning of the world as it was that day on Calvary you know when you go and buy some piece of jewellery in the jewellers shop one of the first things the jeweller does he spreads out a black cloth on the counter black velvet cloth and then he takes out the ring or the pendant or whatever it is you're wanting to buy and he places it upon the black velvet cloth and the jewel seems to sparkle even more beautifully against the black cloth the black background of the cloth on the counter and so it is with the love of

God the love of God is seen more clearly against the blackness of our unworthiness the blackness of our sins and our provocations all the divine attributes of God are all perfectly glorified in the atonement of Christ on the cross we would never have seen the attributes of God as clearly if Christ had not died on the cross I think the sun is shining at the moment we don't think very much of the rays of the sun as they come to hit us here on earth but you place a prism somewhere and let the rays of the sun pass through the prism and the prism breaks up the rays of the sun into seven beautiful colours that you see in the rainbow on a showery sunny day you never would have seen those attributes of the sunbeam if it had not been for the prism you take away the prism and you don't see those colours you take away the cross and you don't see the attributes of God as clearly at all none of the attributes of God subtract in any way from any of the others the same as the colours of the rainbow do not subtract from the other colours not one of them subtracts from the others and so it is with the attributes of God and this was part of the reason why Jesus was spurred on to go to the cross it says for the joy that was set before him he endured the cross despising the shame of course we often think of the countless souls that crowd that multitude that no one can number who will be in heaven because of the cross and will often be heard saying well that was what was spurring him on that was the joy that was set before him the joy of seeing precious souls being saved and so it is and so it was and that is true but he was also spurred on to the cross because the father was going to be eternally glorified by his death there and throughout endless eternity the father is going to be glorified because of his death on that cross on Calvary throughout endless ages it will be spoken about it will be sung about in the courts of heaven to him who loved us says the song that they sing around the throne to him who loved us and washed us washed us where in his own blood the cross the atonement from our sins and the saints in glory and I hope you and I will be there you will be if you're a

[22 : 21] Christian will be joining in with them throughout endless eternity praising God for the cross praising God for the atoning sacrifice and as well as being filled with joy because a multitude that no man can number would be in heaven because of the cross above that and beyond that there was that the father was going to be glorified throughout endless ages the glory that he desired father glorify your name but then finally there was the assurance that he was given then a voice came from heaven saying I have both glorified it and will glorify it again here God the father is testifying regarding what he has already done and also promising that he is going to do something yet in the future

I have both glorified it past tense and will glorify it again future tense what does he mean by saying I have glorified it well he is referring I believe to the incarnation of Christ coming into the world as a little baby to the manger in Bethlehem for God was glorified in the birth of that little child in a tremendous way in the incarnation we have the greatest mystery that this world has ever known oh it's wonderful what scientists can do in our day in the field of genetics but I tell you today the most wonderful thing that has ever happened in this world was that the word that was with God and was

God became flesh and dwelt among us that's the greatest miracle of all miracles every baby born into the world is a miracle it's amazing that the miracle of all miracles is when the word was made flesh and dwelt among us and this is something you don't find in any of the other religions of the world you can go and buy a book about comparative religions and it's interesting to read about all the religions of the world it only makes you thankful for your own religion Christian religion but you'll never find in any of those religions that the God the creator of all the ends of the earth became a man became one of his creatures here in this world in order to save them from the penalty of their sins and that's the wonderful thing about the gospel that is the wonderful thing about the good news of salvation that we have in the Christian church that God who was from all eternity

Father Son and Holy Spirit blessed forever ordained that the Son would come and become a man with all the weakness of our human frailty except without sin and that he came into this world in order that he would pay the penalty that the sins of his people deserved and the more we go on in the life of faith the more wonderful the gospel becomes to us it's marvelous it's just sheer wonder the creator becoming one with his creatures to take upon himself the penalty that we deserved you know when the angels began singing at

Bethlehem the night Jesus was born in the stable the theme of their song of praise was the glory of God glory to God in the highest they sang on earth peace goodwill towards men but first and foremost the glory of God and then God was glorified in the thirty sinless years that Jesus spent in Nazareth as an infant as a child as a young man and throughout all these thirty years the pity the condescension and the long suffering of God was seen and right through his public ministry all these things continued also to be seen as he dealt with people in their need lifting up the downcast healing the sick giving sight to the blind stretching out his hand to the leper that no one else would go near the pity and the condescension and the love and the long suffering of God were seen in all these things he lived a perfect life when he was here on earth to show us how we should live our lives too he showed us how

[28 : 38] God wants us to live so that we may glorify him our chief end as we all know is that we should glorify God and when we begin to glorify God then we begin to enjoy him we'll enjoy him here on earth and we enjoy him after we leave this world but God the Father spoke here also about the future I will glorify it again now that word again doesn't mean once again I will glorify it another time too no it doesn't it means I will glorify it again and again and again and again it's like an echo that goes on repeating an echo that doesn't get fainter as the echoes that we make in this world if you're out in the hills on a calm day and there's a rock face in front of you you shout hello and you hear the echo coming back hello hello hello until it fades hope haut hung hei he is not here, he is risen.

Resurrection brings glory to God, for it shows his power, his mighty power over sin and over death, over the grave and all the powers of darkness.

My dear friend, don't be afraid of death, don't be afraid of the grave, for you have a mighty saviour who has conquered these things and rose victorious.

Listen to Paul as he writes to the Romans in chapter 1 verse 4. Christ was declared to be the son of God with power according to the spirit of holiness by the resurrection from the dead.

Declared to be the son of God with power. And then the father was glorified again as he ascended to the right hand in heaven.

[32 : 18] And those golden gates were lifted up. They lifted up on high to receive him back as the great conqueror.

Ye gates, lift up your heads. You can picture them singing. And God was glorified as he entered heaven and took his place beside the Father once again having finished the work of salvation.

Ten days after that the Holy Spirit was poured out upon the church in a mighty way. It's never sinned before. Three thousand added to the church.

Three thousand converted in one day in the church. Every conversion in every age brings glory to God.

for it shows the power and the authority of God over sin and Satan. Satan has to loosen his grasp upon that precious soul when God gives the commandment.

[33 : 32] Let my people go said Moses to Pharaoh in the name of God. and he refused and he refused and he refused but at the end he had to let them go.

Finger by finger by finger God loosened the grasp of Pharaoh over his people and so God loosens the grasp of sin and of Satan over his precious people that are still in darkness still lost as far as this world is concerned but he has marked them out for his own.

Of course they were given to the son by the father in past eternity in the eternal covenant and when he gives the command Satan has to let go his grasp.

The stronger than the strong man has come. Saved sinners who live obedient godly lives by the grace of God glorifies the father.

Everyone who lives the Christian life as he should brings glory to God and every saved sinner that is sanctified and made perfect in holiness at the moment of their death they enter into glory enter into heaven and the father is glorified as they come in through those gates into heaven and at last on a great day at the end of the world the church is brought into glory and the father will be glorified then and forevermore Jesus stands and he points to the church and he says father these are the children you have given me behold I and the children God has given me given when where in the eternal covenant before time was had begun the children that thou has given me and the father will be glorified the anguish he experienced the glory he desired and the assurance that he received father glorify your name and a voice came from heaven saying

[36 : 16] I have glorified it and I will glorify it again and again and again may we be caught up every one of us in that happy crowd that surround the throne and will bring glory to his name forever and ever Amen may God bless to us his own world let us bow in prayer