

**Bro. Stephen Kaung**

Will you please turn to the Gospel According to Matthew chapter 6? We will again read verses 9-13.

*Thus therefore pray ye: Our Father who art in the heavens, let Thy name be sanctified,<sup>10</sup> let Thy kingdom come, let Thy will be done as in heaven so upon the earth;<sup>11</sup> give us to-day our needed bread,<sup>12</sup> and forgive us our debts, as we also forgive our debtors,<sup>13</sup> and lead us not into temptation, but save us from evil. For Thine is the kingdom, and the power and the glory, forever, Amen.*

And then will you please turn to the Book of Hebrews 2: 5-10. *For He has not subjected to angels the habitable world which is to come, of which we speak; but one has testified somewhere, saying, What is man, that Thou rememberest him, or son of man that Thou visitest him? Thou hast made him some little inferior to the angels; Thou hast crowned him with glory and honour, [and hast set him over the works of Thy hands;] Thou hast subjected all things under his feet. For in subjecting all things to him, He has left nothing unsubject to him. But now we see not yet all things subjected to \*him\*, but we see Jesus, who [was] made some little inferior to angels on account of the suffering of death, crowned with glory and honour; so that by the grace of God He should taste death for everything. For it became Him, for whom [are] all things, and by whom [are] all things, in bringing many sons to glory, to make perfect the leader of their salvation through sufferings.*

Let us have a further word of prayer.

*Dear Lord, our hearts do bow low before Thee. We acknowledge Thee as the Lord of lords and King of kings. We praise and thank Thee because Thou art the God who is full of mercy and grace. Thou art the God of kingdom, power, honor and glory. Dear Lord, as we gather in Thy presence, may Thy glory descend upon us; not only to enlighten us but even to subdue us. We pray that Thy glory may not be just something outside but it maybe something deep within. Will Thou please make Thy glory work in us so we may be changed and be conformed to Thy glory? May Thy glory not only be something outside, but may Thy glory fill our being. We ask in Thy precious name, Amen.*

We thank God for giving us another opportunity to gather together in His presence. I believe everyone here knows the theme of this conference – ‘For Thine is the Kingdom, and the power and the glory forever.’ This is not just something we talk about. This is something that must be a reality in our life, because we know when our Lord Jesus taught His disciples to pray that prayer, and as we pray that prayer, it fills our heart with worship and praise. It is not only our heart desire that all the things we pray for may be reality to us, but that prayer may become our testimony to the world. We testify to the world

that the name of the Lord Jesus must be sanctified, that His Kingdom must come and His power will be manifested even today. And we testified to that truth, not only with our words, but even with our very life. So when the word is spoken, there is testimony, there is power.

We remember in Revelation 12:11 it says, *they overcome the accuser by the blood of the Lamb, by the word of their testimony and they love not their life even unto death.* What do you mean ‘by the word of their testimony’? It means that they have the reality of that testimony in them and therefore when they speak it, there is power. There is power to defeat the enemy, the accuser. So dear brothers and sisters, it must be a reality in our life when we are fellowshiping on this matter – Thine is the kingdom, and the power and the glory, forever. Otherwise, we will be bearing false witness and there will be no power behind it. So it is the prayer of our hearts, as we talk about ‘Thine is the kingdom, and the power and the glory’ that it is not just something we talk about. Rather, it is something that has been wrought in our life; that His kingdom is a reality in our life; that He is the supreme sovereign over us; that His power has manifested in us and that He has brought us into His glory. So brothers and sisters, I believe this is something very, very important and urgent. We do not want to talk about it so that it is only the exercise in our mind. As we talk about it we want it to be something that really works in our life. That it may be something we can testify to. This is the prayer of our hearts.

My responsibility is on the third part – Thine is the glory. In the first message, we have talked about what glory is. We see that glory is the manifestation of the character of God. When God’s glory appears, His character is being revealed. And when His character is being revealed, it is not just something to be seen objectively, but that His character may really be characterized in each and every one of us. In other words, when the God of glory appears, there must be a change in our lives. We began to see who we are, what we are, and that we are full of sin and shame. And by His grace we will be changed, we will be justified. We will even be sanctified and also glorified. So glory manifests the character of God.

Glory is also the manifestation of His act. Whatever He does is full of glory; not only in the old creation where the heavens declare his glory and the firmament his praises, but even in the new creation, we find the glory is so rich and full. It is the glory of His grace that we sinners not only will have our sins forgiven, but we may be born again with a new life and this new life is Christ in us the hope of glory. So when we see the act of God, it is not just something to be admired. We will find this new life works in our life and we shall be transformed from glory to glory, yet as if by the Lord God the Spirit.

We also find when glory appears, it often tells us of the satisfaction of God. So when the tent of meeting was set up and when it was built according to all the directions of God, nothing out of the mind of man, but all originated in God, we find glory filled that place. And the same thing was true of the temple in Jerusalem. When Solomon finished the temple – his wisdom was manifested in following and obeying all the commands of God – we find the glory of the Lord filled the temple. God was satisfied. So dear brothers and sisters, how do we know we have seen His glory unless we find there is change in our life, unless we begin to experience His grace, unless we find that He is satisfied with us? These things we have fellowshiped in the past.

### **Thine is the glory**

And this morning we would like to go on to the second one and that is ‘Thine is the glory’. Glory belongs exclusively to God. He is the God of glory. That is His prerogative. You remember when God created the universe; we find that glory was there. How do we know? When you read the Book of Revelation chapter 4, you find the apostle John was in the Spirit, and he was being lifted up to the third heaven and he saw a glorious scene. Now this is a replay of the glory of God in creation. John was shown a scene of the glory of God in creation. There he saw a throne, and he saw One sitting on the throne. He is surrounded by the twenty-four elders. These are the elders of the universe. They were to control the universe for God. And he saw the four living creatures, and these living creatures are crying day and night unceasingly, and they are crying, *‘Holy, holy, holy, Lord God Almighty, who was and who is and who is to come’*. And while these living creatures shall give glory and honor to God, the twenty-four elders shall fall down before Him and do homage to Him that lives to the ages of ages. And they will cast their crowns before the throne saying – verse 11 – *‘Thou art worthy, O our Lord and (our) God, to receive glory and honor and power’*. Why? *‘For Thou have created all things, and for Thy will they were, and they have been created’*. So we know this is the glory of God manifested in creation. After God created all things for His will, you find the living creatures crying day and night ‘Holy, holy, holy’; they give glory and honor to God all the time. And the elders fell down and worship. So this is the glory of God in creation.

But then this creation had undergone a change. In Isaiah chapter 6 you find that when king Uzziah was dead, the prophet Isaiah went into the temple and there he saw something. This is recorded in chapter 6, *‘In the year of the death of the king Uzziah, I saw the Lord sitting upon a throne, high and lifted up; and His train filled the temple. Seraphim were standing above Him: each had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he flew. And one called to the other and said, Holy, holy, holy is Jehovah of hosts; the whole earth is full of His glory!’* Even though the earth

has undergone a change, yet before God His glory never changes. His glory fills all the earth. So you find that glory is God's exclusive right.

### **God and glory are interchangeable**

And sometimes when you read the Bible, you will find these two words, God and glory are interchangeable. When it mentions glory, it means God, and when it mentions God, it means glory. We find glory belongs to God. This is an eternal fact. I think this is something we have to remember; glory belongs to God. God is the God of glory. It is His right, it is His privilege. But as we know, something happened in the universe. We do not know when it happened. But from reading the word of God, we realize the earth that God has created had undergone a change. You find in Genesis 1: 1, '*In the beginning, God created the heavens and the earth.*' That was the beginning of God's creation and when God creates anything, He will never create anything unfinished. When He creates, everything is perfect. But unfortunately, something happened in our universe because in verse 2 it says, '*And the earth was waste and empty*'. We know what had happened when we read the word of God. Even though God did not tell us in plain language, yet God uses parables to tell us what had happened. There are two parables and they are found in the Old Testament; one you find in Ezekiel 28 and the other in Isaiah 14.

### **The fall of the archangel**

Now let us read Ezekiel 28: 11 – 12, *And the word of Jehovah came unto me, saying, Son of man, take up a lamentation upon the king of Tyre, and say unto him, Thus saith the Lord Jehovah: Thou, who sealest up the measure of perfection, full of wisdom and perfect in beauty.*

Now brother and sisters, you find God used two parables. One was the king of Tyre and the other is in Isaiah, the king of Babylon. But when you read the scriptures in these two places, you find that the descriptions used far surpass the descriptions for any human being. No matter how great the king of Tyre was no matter how great the king of Babylon was, when you read the descriptions, you find they did not fit any human being because they refer to angels. Angels were the creation in the first creation because there was no man in the first creation. The highest of God's creation in the first creation were the angels. And they were called the morning light because they were first created. So when you read these two descriptions, immediately you realize they refer to the angels. In verse 12, it says, '*Thou, who sealest up the measure of perfection, full of wisdom and perfect in beauty*'. Now this description cannot refer to the king of Tyre. It was something beyond him. Actually God was referring to the archangel. Maybe he was the first one created and when God created him, he was created with the measure of perfection. He was

full of wisdom and perfect in beauty and he was in Eden the garden of God. Now this does not refer to the Garden of Eden in the second creation where Adam and Eve were. This refers to the Garden of Eden in heaven. And God said *'Every precious stone was thy covering'* – ten different kinds of precious stones were his covering and *'the workmanship of thy tambours and of thy pipes was in thee'*. He was not only adorned with ten different kinds of stones but when he was created he was given the talent of music. We wonder whether this archangel was to lead all the angels in worship and in praise. Now what was his position? In verse 14 *'Thou wast the anointed covering cherub, and I had set thee [so]: thou wast upon the holy mountain of God; thou didst walk up and down in the midst of stones of fire'*. Now we know when God commanded Moses to build the tent, in the holy of holies, there was the ark and the cover of the ark was the mercy seat. God sat upon the mercy seat. On the mercy seat you find two cherubim. They covered the mercy seat. So here you find that was the reality in heaven. God was sitting on His throne. But there were the cherubim covering the throne. They were privileged to be so near to God. And then in verse 15 you find, *'Thou wast perfect in thy ways, from the day that thou wast created, till unrighteousness was found in thee'*. When he was created he was perfect. And there you find he was perfect in his ways. In other words, how he was serving God perfectly. Yet one day something happened. It says, *'till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned'*. Because he was given so many responsibilities, and he was created with such beauty, and he was full of talent, gradually you find unrighteousness began to be found in him. He was created perfect but because of his wisdom, his power, his position, something began to change in him. He began to be unrighteous, he began to be proud of himself, he began to be violent to others, and he began to feel that he was above them. And because of these changes, God cast him out from the mountain of God. So brothers and sisters, here you find a hidden description of what happened during the first world. And if you want to know what happened in his heart, God uses another parable and that is in Isaiah 14:12. When God was describing the king of Babylon – we all know that Babylon was a great empire – He suddenly changed His tone. In verse 12 He said, *'How art thou fallen from heaven, Lucifer'- son of the morning*. Here He called him Lucifer, the brilliant star. He was the son of the morning. In other words, he was first created. But this archangel had fallen. And why was it so? If you read on, you find there was the mentioning of five 'I's. In other words, instead of being conscious of God his creator, instead of giving glory to God for all that God has given him; you find he began to think of himself. He began to think of 'I' and there were altogether five 'I's. *And thou that didst say in thy heart, I will ascend into the heavens*. In other words he was not satisfied with what God has given to him. He was to ascend to the heavens. And then the second 'I' – *I will exalt my throne above the stars of God*. I wanted to be above all other angels and *'I will sit upon the mount of assembly, in the recesses of the north'*. That is the secret place of God – the Father, the Son and the Holy Spirit. And he wanted to

ascend to that place. *'I will ascend above the heights of the clouds, I will be like the Most High'*. In other words, he wanted to raise himself up to be equal with God. And to put it in the New Testament term, he wanted to take the place of the Son of God. So here you find that was the beginning of his fall. This was the reason why you find God dismissed him from heaven. And when he was dismissed, evidently our universe was under his control. And for this reason our universe entered into void and emptiness. You find everything became empty. That means purposeless. And everything was in waste. So dear brothers and sisters, you find that was the beginning of sin. God did not create sin. God did not create the devil but it was the archangel who turned himself into the adversary of God. And the reason was because he was conscious of himself.

### **God's strategy – why man are created for**

It was pride that began his fall. It is easy for God to destroy Satan. God can use his breathe to finish him. But God did not do that. God has His own strategy. It is for His own glory. Instead of defeating His enemies by Himself, He adopted another strategy. And that is the reason why we human beings were created. So it is the will of God that instead of destroying the enemy all by Himself, He wants to use man, a little lower than the angels, to defeat His enemy. Brothers and sisters, if God should destroy the devil by Himself, He would get no glory out of it. It will be just like a grown-up beating a little child. There is no glory there. So He rose up some inferior than the angels and uses the inferior to defeat the superior. And by doing so God gets the glory. So brothers and sisters, do you realize what we man are created for? Do you realize why was it that when God created man, He created him in such a special way? The bible tells us, when God created man, He created man in His own image, in His likeness. This He had not done in the first creation. When He created angels, He created angels by His wisdom and His power, but never in His image after His likeness. Only man was created in this special way. Now why is it so? It is because God has a mission for man to fulfill. 'In his image' and the image here does not refer to the outward form. It refers to the inward quality. That is the reason why when God created man, He created man with a spirit; not only with a body, not only with a soul, but also with a spirit because God is spirit, and only spirit can communicate with God. And God created man with a free will because God is the supreme will. If God gives man a will, and He does not give man any choice, then what is the free will for? So that was the reason why in the garden of Eden, there was the tree of life and the tree of knowledge of good and evil.

### **Man can have a choice**

Man can choose the tree of life. That is to say he wants to live by the life of God and not by his own life. He wants to depend upon God, live by God and live for God. That is one decision. The other decision is he is free to choose if he wants to live for himself, to develop his own knowledge of good and evil; because the highest knowledge is the knowledge of good and evil. That is ethics. That is moral. You can depend upon yourself to decide good and evil. You are free for yourself. You become your own god. So you find there are two ways put before man. You can either depend upon God and fulfill God's purpose or you can choose your own way and live for yourself, independent of God but the end is death.

So you find when God put Adam and Eve into the Garden of Eden, God put them before these two trees and allowed them to choose what they wanted. And brothers and sisters, I know you all know the story. God wanted them to guard the garden because the garden had no walls. God wanted to use Adam and Eve as the wall. Why was it so? It was because there were enemies outside. God wanted man not only to till the ground but also to subdue all things. It meant to bring everything to the feet of God and to defeat the enemy's purpose. But unfortunately man was not faithful. They did not guard the garden and they allowed the enemy to slip in. Adam and Eve were supposed to be together because the two had become one flesh, but somehow they were separated and the enemy used this opportunity to entice Eve. And if you read how he enticed Eve, you find he used suggestions. Eve was admiring the tree of the knowledge of good and evil because the fruit was good to eat and a beauty to look at. While Eve was thinking, the enemy put a fiery thought into her mind. Did God say you should not eat of every tree? Now that was not absolute. In other words, he suggested did God want you to die. You have no fruit to eat. Of course it was not, because God planted all the fruit trees there. The trees were to be the food for their body. But by what the enemy said, he suggested God forbade you to eat of the tree of the knowledge of good and evil because He was envious of you. He did not want you to be God. If you ate it, you might not die. And you find it stirred up within Eve, her flesh. Eventually our forefather fell into the hands of the enemy. Can we blame our forefather? It is true we have inherited from our forefather the fallen nature. But when it comes to our actual life on earth, is it not true that we always choose the tree of the knowledge of good and evil? We want to be god of ourselves. We want to be independent of God. We want to live our own life for ourselves. We are proud of ourselves. Brothers and sisters, and for that reason unrighteousness prevails and death is the result. So brothers and sisters, you find Satan try to tempt man and then use man to defeat the purpose of God.

### **The purpose of God that we enter into His glory**

You find in Isaiah 42:8 God said, '*I will not give my glory to another, nor my praise to the idolatrous image*'. Now why is it so? In the beginning when God first created man or before He created man, in His

mind He had a glorious idea and it is His will. We call His will the eternal purpose of God concerning man. He wants man to receive His life and by that life man will be able to be used by God to defeat the enemy; and He wants that life in man to be the hope of glory. That is to say He wants that life to so grow in him, that it will grow to maturity and he may enter into glory. *Whom He has foreknown He has predestinated to be conformed to the image of his beloved son.* He wants his Son not only be the 'only begotten', but the first born and He wants many sons to be led by Him into glory. So in Romans 8:28-30 '*Because whom He has foreknown, He has also predestinated [to be] conformed to the image of His Son, so that He should be [the] firstborn among many brethren. But whom He has predestinated, these also He has called; and whom He has called, these also He has justified; but whom He has justified, these also He has glorified.*' So brothers and sisters, it is the purpose of God that we enter into His glory. He wants to give glory to man. But it is not by way of robbing Him of His glory; it is by way of glorifying Him into glory. You know brothers and sisters, the enemy uses vain glory to attract us, what he promises to man is that you will be like God; you will be like God by yourself. You do not need God anymore. You will have glory. That is the reason why he uses the world, offering to man vain glory. What is the world? The world is something organized by Satan to oppose God. The bible tells us the world is the lust of the eye, the lust of the flesh and the pride of life. He uses these three things to cheat man thinking that we have glory; but it is vain glory. Whatever the enemy offers to man is vain glory. It will end in death. Only the glory that God has given to us is real and everlasting.

### **To submit to God and reach glory by His way**

Brothers and sisters, it does not mean that it is not God's will to bring us into glory, to share his glory with us. On the contrary, it is the will of God. But this is something not for us to grasp at. If you try to grasp at it, then you will end up in vain glory and the end is death. If you are willing to submit to God and reach glory by His way, then it will be real glory.

Let us use an illustration. When man fails in the hand of the enemy, does it mean that God is defeated? No, God does not change His strategy. He still wants some inferior than the angels to defeat the enemy. The man He created has failed. But God never fails. So in the fullness of time, He sent His only begotten Son into this world to be a man. Remember this; the word became flesh, tabernacles among men, full of grace and truth. When our Lord Jesus came into this world, even though He is God, yet He took the position of a man and He was obedient to God. You find throughout His life, His only purpose of living was to glorify God. He did not try to grasp at glory. Instead, He laid down His glory and He stood in the position of a man. Now the enemy tried to tempt Him. If you read the temptation of our Lord Jesus, you will find the temptations were along this line; if you are the son of God, you can do this, you can do that.

And that is very true. But our Lord Jesus refused to stand on the position of God even though He is God. And He never acted in the position of God. He acted only in the position of man. Satan said if you are the son of God, you can do this and you can do that and the answer of our Lord Jesus was that He was a man. As man He submitted Himself to God, even to the very last. You remember John chapter 12; when He last entered into Jerusalem, it was the most glorious time of our Lord Jesus on earth. The world seemed to be after Him, not only the Jews, but even some Gentiles wanted to see Him. The Lord said the time of our glory had come. Unless a grain of wheat falls onto the earth and die, it abides alone, but if it dies, it bears much fruit. You found the Lord said if you lay down your life you gain it, if you try to gain your soul life, you lose it. Then He turned to the Father and said, '*Father, glorify Thy name*'. And a voice from heaven said, '*I have glorified it and I will glorify it again*'. And because of this, the father highly exalted Him, giving Him a name above all names and to that name every knee shall bow and every tongue shall confess Jesus is Lord to the glory of the Father. Brothers and sisters, this is the way to glory.

### **He did it for us**

So you find in Hebrews chapter 2 it says, *we have not seen all things being subjected to Him, but, we see Jesus, who was made some little inferior to angels, on account of the suffering of death, crowned with glory and honor, so that by the grace of God, He shall taste death for everyone.* This was the way that our Lord Jesus entered into glory. This is God's way into glory. But this was not something just for Himself. He opened the way for us and if we follow Him, we will also arrive at glory. In verse 10 it says, *For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons to glory, to make perfect the leader of their salvation through suffering.* When our Lord Jesus went to the cross – and that is the way to glory – He did it not only for Himself. He did it for us. Because the Bible said He is our leader. Now the leader here is a very special word. In the original text, it is used in the New Testament only four times. And it all refers to our Lord Jesus. You find it in Hebrews 2:10; you find it also in Hebrews 12:2 *He is the leader, the author of our faith.* And you find it in Acts 3:15. There you find Peter and John said, *but the originator of life ye slew.* Brothers and sisters that was the same word. And in Acts 5:21, again the same word is used. In other words, that word means that He is not only the beginning; the one that started it but also He is the one who caused it to be completed. Our Lord Jesus has opened a new and living way for us. That is what you find in Hebrews chapter 10. There in chapter 10 it says, it opened a new and living way for us through the veil, which was His flesh. Brothers and sisters, you know between the holy of holies and the holy place of the temple there was a heavy veil. It was beautifully made. But it separated the holy of holies from the holy place because no one was fit to see God. And our Lord Jesus, while He was in the flesh He was the veil. On the one hand you find He

was facing the Father and on the other hand of the veil, He separated all mankind from God. The more you look at the righteousness of our Lord, the more it tells us we cannot see God; because righteousness goes to the Father. Why is it so? Because He is the only one that is right to see the Father. That means we all are excluded because we all are unrighteous. Brothers and sisters, when the veil was broken, when Christ died on the cross, you find the veil in the temple was rent into two from top to bottom. God rent the veil, not men. God put his son to death. He tasted death for every man and because the veil was broken, the way to the holy of holies is opened. And our Lord Jesus is leading many sons into glory. We must walk in the same way as He did; because He has already opened it and He is there to help us to glory and because He is our high priest. Brothers and sisters, the way that the Lord went to glory is the way He leads us to glory. So this is what the Lord has shown us. We hope tomorrow we say something more, if the Lord tarries

Let us pray.

*Dear heavenly father, our hearts are full of gratitude, because it is Thy eternal will that Thou want to glorify us. Forgive us if we try to grasp at glory. Forgive us being fooled by the enemy in seeking vain glory on the earth. Oh dear Lord, show us Thy way and lead us in the way of the cross to the throne. Prepare our hearts for this new and living way. Sustain us by Thee as our high priest that Thy will may be done on earth as it is in heaven. We ask in Thy precious name. Amen.*