

When Jon asked me to talk about glory my mind went straight to one of the first funerals I took here in church when the family asked for the coffin to be brought in to everyone singing glory, glory Tottenham Hotspur. But somehow, I don't think that was what Jon had in mind.

But then, in an odd sort of way, maybe it was – because whilst Harry Kane, Deli Ali or Christian Eriksen might score it is only Jesus who saves...and by doing so he establishes God's glory here on earth.

Because, at its simplest the glory of God is the expression of all the component parts of what makes God, God. And of course it is the prayer to God our Father that we have been focussing on these past few weeks.

We are now at the point where the Lord's prayer comes full circle – ending where it began with praise - *'the kingdom, the power and the glory are yours'*. But with one significant difference – the final lines of the Lord's prayer, unlike all of the other sentences we have looked at so far, do not feature in either the Matthew or Luke version. They are, however, drawn directly from the Old Testament and repeat the thrust David's famous prayer in 1 Chronicles which Carol read for us.

“Yours, O Lord, are the greatness, the power, the glory, the victory and the majesty; for all that is in the heavens and on earth is yours; yours is the kingdom, O Lord, and you are exalted as head above all”

David, the king acclaimed by his people for his greatness, shows the truth of the matter by humbly acknowledging that his power, his kingship is nothing compared to God's greatness. David is identifying God as the source of all his human wealth and strength; his success was merely a reflection of God's glory.

The Old Testament understanding was that whilst God could not be seen, his radiance or his presence, could – so to enjoy the presence of God was to enjoy and bathe in His glory.

David's prayer is echoed in the reading from Jude where this time, God's glory is reflected in and through Christ. It is as if God's divinity and Christ's glory become interchangeable and inseparable in his life, death and resurrection.

Glory also features throughout the gospels but particularly in John's gospel which focuses on Christ's glory and together with his 'I am' sayings - I am the light of the world and I am the way, the truth and the life spring immediately to mind – and through the signs or miracles he performs Jesus reveals his Father's glory and we start to get an insight into why we can pray that the kingdom, the power and the glory are God's now and forever.

Let me explain.

I said earlier that the glory of God can be seen as an expression of all the component parts of what makes God, God. It is his nature; his enduring love; kindness, gentleness; his omnipotent presence. Everything created by God reflects his glory in some way. It is not just the beauty of a sunset or the awesomeness of the milky way, it is also what comes to light in the small detail revealed at the end of a microscopic lens otherwise invisible to the naked eye.

David gave expression to this this when he wrote the 1st verse of Psalm 19

“The heavens declare the glory of God”

as did John in Revelation 21

“And the city has no need for of the sun or moon to shine on it, for the glory of God is its light”.

In the prologue to John's gospel it says *“And the word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth”.*

The word which became flesh is, of course, Jesus Christ and it is through him, the light of the world, that we can also give expression to God's glory in everything we seek to do and say. We are made in God's image and should therefor, like the heavens in Psalm 19, declare the glory of God.

We can do that in any number of ways, but I'm just going to give three examples:

1. By learning to live loved.

This was the phrase I pinched from William Paul Young's book *The Shack* and used pretty extensively last year during our sermon series on love. Bishop Steven is encouraging us as individuals and as a church to become Christlike in all we do and say.

For me, that means the starting point must be to learn to live loved, because God is love and loved us first. By learning to live loved I am learning how to share that love with others. Every time love is in action God is glorified.

2. By ministering out of passion, not duty

What gets you excited? What are you passionate about? Those were two questions I was asked this week about my ministry work when Jon and I went to agree my ordination training programme. The reason I was asked is that it is in such situations that God's glory will be most visible.

This is not just specific to me or ordained ministry – it is much wider than that and is so evident in the outworking of our pastoral team. They are passionate about caring, helping, supporting and praying for others who find themselves in need. God's radiance, God's presence is present whenever they step out to help.

3. By serving unselfishly

Each of us has been uniquely blessed by God with able talents, skills and gifts. We shall speak of this more fully over the summer months but on Tuesday it was a privilege to be present when the team who are planning the Summer Festival to be held in September pooled their individual abilities whilst they wrestled with the logistical, planning and financial difficulties to be overcome.

But what struck me first and foremost was the total absence of any selfish motivation or disposition – what they were doing was solely for the benefit of others. It is in that unselfishness that God's glory can be seen.

And the really important thing for me is that, unlike Tottenham's glory which may last for 90

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