

Thy Kingdom and Thy Will Be Done

The Lord's Prayer #3

Psalm 40: 1-4,7-8

Daniel 2:44-45

Matthew 6:9-13

Matthew 6:

- 9 This, then, is how you should pray:
 Our Father, who art in heaven,
 Hallowed be thy Name
10 Thy Kingdom Come,
 Thy will be done,
 On earth as it is in heaven
11 Give us this day our daily bread
12 And forgive us our debts, as we forgive our debtors,
13 And led us not into temptation,
 But deliver us from evil.

For thine is the kingdom, and the power, and the glory, Forever.

This is the prayer Jesus taught his disciples, (minus the last line) when they asked him to teach them how to pray. In our consideration of this model for prayer, we have looked at the intimacy and the relationship implicit in calling God our Father (literally "Daddy"-Abba in the Aramaic), and we have considered God's special and holy name—the name God. Today, we are going to complete the first section of the prayer, taking a look at the words, "Thy Kingdom Come, Thy will be done."

When I say first section, look at the prayer with me, the first part—through "On Earth as it is in heaven," deals with our relationship as believers with God, while the second section, starting with "Give us this day...", deals with what we believers ought to pray for ourselves.

Jesus gave us, we believers, this prayer in this completed form. It was not something being uttered for the first time, but it was the first time all the parts were collected together like this. First, as I have said, this is a prayer for a believing follower, a prayer that should be prayed everyday. It is not a complete and final prayer for all prayers for every occasion. Why? Well, consider the mnemonic device, the word ACTSS, we use to be sure we include everything that ought to be in a prayer. The Lord's prayer omits Adoration, Confession Thanksgiving and Supplication for others. It was a prayer of a believer for that believer; it was intended to be used by the believer on bended knee before God, acknowledging the believer's commitment to God and addressing the needs of that believer so that believer could and would remain a believer and could and would grow in that role.

One thing needs to be noted at the beginning:

While this prayer appears to be new and fresh, and in fact you can't find it in this form in the Old Testament, every part of it is taken from the words and theology of the Old Testament. The second and third readings we will read this morning reflect this:

In Psalm 40:3-4 the Psalmist acknowledges that's God's will rules his life. Listen to Psalm 40

3 He put a new song in my mouth, a hymn of praise to our God.

Many will see (the way that I now am) and will (as a result) put their trust in God.

4 Blessed is the one who (listens to and) trusts in the Lord, who does not look to the proud, (or) to those who have turned aside to false gods.

And, in a prophetic picture of the world powers that would rise and fall in the next 600 years, Daniel shares this:

Daniel 2:44-45 (Daniel speaking, interpreting Nebuchadnezzar's dream in 602 BC)

44 In the time of (the last) of those kings, the God of heaven will set up a Kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.

45 This is the meaning of the vision of the rock cut out of a mountain but not by human hands, a rock (Christ) that broke the iron (Rome and their Emperors), the bronze (Greece--Alexander), the clay, and the silver (Persia/Medes) and the gold (Babylon--Nebuchadnezzar) to pieces.

The Word of the Lord!

These are Scriptures Jesus studied and knew; one is a picture from Psalm 40 of the ideal of what it means to be a believer and to live under God's will; the second, the Daniel reading, is a picture God shared through Daniel of the future of a Kingdom that was coming, that would not end, a kingdom that would come when three world powers yet to arise had arisen and fallen, and would come when the fourth power was in control. Then Daniel thunders, God's rock will come, and this fourth power would be eclipsed and ultimately destroyed. Daniel's prophecy says boldly, God is in charge. God has a plan, and God will rule, not just in heaven, but here, among us. Jesus knew these Scriptures, so when he taught his followers a believer's prayer, he taught them to pray about the Kingdom that was to come, that could not be defeated, a Kingdom that was God's.

A second obvious truth is that Jesus' followers didn't realize it, but they were living at the time when the Kingdom predicted was happening right around them. They were the first members of that new Kingdom. They couldn't see yet that the Rock promised in Daniel was in fact the Christ that stood before them, was ushering in God's kingdom, a spiritual kingdom, and they were hearing from Jesus that this new Kingdom, once established, would not end until the end of time, when God would come and dwell with his creatures in His Kingdom.

In giving them a model, Jesus was telling his disciples, believers, to pray for God's plan, to pray for it daily, and to know that it had begun and new citizens were coming to it daily, as new converts said yes to God's call.

For them and for us, the prayer means this personally:

Since thy kingdom has come for me, let me live under God's will in all that I do and let me live in sure hope and in a sure way that will reflect that certainty -- that someday God will rule in the presence of all.

Let me live acknowledging the certainty that God is in charge, not Babylon, not Persia, not Alexander or Greece, and not Rome; and,

Let me acknowledge that God's Kingdom has continued and will continue to exist and grow, so that I can know that God's rule will outlast the ambitions of a Napoleon or a Hitler or a Stalin, or even a Putin.

And finally, let me live each day in the certain hope, that on that day God has chosen, the whole world will turn to God, and bend their knees, and proclaim God's rule.

We of the faith have been given a preview of what is to come, and in this model prayer for the believer, we say boldly, let it come, for

God is in charge;

God has a plan for all of creation for all of time,

And one day, only God will physically rule;

And one day God's kingdom will be the only kingdom.

Thy Kingdom Come!

The second part of this petition is about God's will. Jesus said we should pray that God's will, will be done. Obviously, when God's Kingdom exists fully and only, as it will someday, then God's will, and only God's Will, will be the rule.

1. A second part of this prayer is that it is not just for tomorrow; the prayer is for today, also: For those of us who believe and have given our lives to God, kingdom living begins now; doing God's will begins now. We who have been rescued are called to live in such a way that the world will look at us and say, that one is different, that's a good way to live, that's God living, they've got God inside of them and they are following God's lead, The kingdom has started and our spiritual lives are so changed that we want to live under God's will NOW.

So Jesus said --Pray: Thy will be done!

Meaning, let me live, really live in the Kingdom now.

There is another connection I want us to consider today. This prayer reflects an event that occurred with Israel at Mt. Sinai, as Israel was in its infancy. There God gave Moses the Ten Commandments. They were not meant for everyone; they were meant for the believing community, those saved, called Israel. They were told that as believers they had two relationships they needed to honor and live within. The first was God himself: As believers they had to recite in the Commandments that God was God, the only God; there were to be no others, God's name was to be special, not taken in vain, and it was to be worshipped, hallowed. I submit that Jesus synthesized those petitions and recast them in the first section of the Lord's Prayer.

In both places, the Ten Commandments and the Lord's Prayer, it is clear:

God is special, the only God.

We are to know God this way;

We are to have no others, nothing else as God.

We are to revere and respect and honor God this way.

God wants to be in relationship with us,

To respect and honor His majesty and power

To love him as our Father.---Daddy.

Next time, we will turn to the second set of petitions in the prayer, petitions for us, as believers, petitions in which we ask for God's protection and our needs as believers. Today, we have heard how our relationship with God is supposed to be. God is the one and only, the ruler of all, hallowed is his name and his essence. Yet, even as powerful as God is, God is our father and our relationship is supposed to be close and personal. Then, and only when we can know God well enough to declare Him God of all for all time, can we then live in God's Kingdom and let God's will live within us and rule our lives.

Jesus said I am the truth of that Kingdom, the way or will of that Kingdom, and the light that will show all of that Kingdom to you.

And so we pray: Thy Kingdom Come, Thy Will Be Done!

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