

# Thy kingdom come

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[ 0 : 00 ] Now we're going through Matthew's Gospel and we've been seeing the teaching that Jesus brings to us, first of all about the manner of prayer and then the content of our prayers.

He's been contrasting the right way of praying with the way that the Pharisees and the hypocrites prayed. An important thing for them was vain, empty repetitions.

An important thing was to be seen of men, long prayers as a display of their piety. And in contrast to that, Jesus' prayer is very short, very direct, very simple and down to earth.

And yet, although these petitions that are before us now are in fact very simple, they do contain an enormous amount of meaning.

Thy kingdom come, thy will be done on earth as it is in heaven. And I hope that as we look at that verse this evening, we'll find that this influences our minds and teaches us the right outlook in regard to God's will.

[ 1 : 21 ] I hope that it will influence our conduct so that we will put into practice God's will more fully and that it will influence our outlook upon the future, that we might appreciate more fully all that God has in store for his people.

And so I hope that we'll find that it influences every part of our lives and that though simple, it really is very full of meaning.

May your kingdom come. Do you think we really ought to pray that now? After all, didn't Jesus himself say, Repent, for the kingdom of heaven is at hand.

He began his ministry by saying, The kingdom of God is near. It's just from the corner. It's about to come.

And as he went on in his ministry, it became very clear that the kingdom of God had really arrived. When he cast out devils, he said, If I, by the finger of God, cast out devils, then is the kingdom of God come amongst you.

[ 2 : 45 ] There's the rule of God at work. The devils haven't authority. They can't continue. Christ is king. Christ is ruling. He is in control.

God is at work through him in his kingly power. And by the display of that power over evil spirits, Jesus proclaimed clearly that the kingdom had arrived.

He was raised from the dead. He was acknowledged as a prince and a saviour.

And so he was brought up into heaven. And he was acknowledged to be the king of glory. The Lord Jehovah, full of might and strength, mighty in battle, as we were thinking this morning.

And he was made to sit at the right hand of God. And he said to his disciples before he ascended, All authority in heaven and earth has been given to me.

[ 3 : 50 ] And that was a description of his kingly power. The kingdom has come. The kingdom came in the life and ministry of Jesus.

From all that he said, that was very, very obvious. So why do we say, May your kingdom come, if it's already here?

Is this prayer out of date? Was it appropriate before Jesus had completed his ministry? Or is it for all time? How do we understand it against that background?

Well, we've got to say, that in the Bible, when we speak about the kingdom of God, it means different things, in different places.

In one sense, the kingdom of God has come. It's here, a real living thing, that was brought into being, by the work and ministry of our Lord.

[ 4 : 56 ] It's here, amongst the hearts of God's people, where there is a person that says, not what I will, but what you will. There Christ reigns as king, and there his kingdom is in existence.

where there's a person that turns away from selfishness, with hatred, and says, I want to repudiate that way of life.

There, the kingship of Christ, is a reality. where there is a person, where there is a dedicated life, where a person is striving to bring every part of his life, into conformity to the mind of Christ.

There, is the kingdom, already, in existence. The kingdom of Christ, exists, in the hearts of his people, that are yielded to him, that acknowledge him as Lord, that submit to his authority, that repudiate their own control, of their own lives, and say, it's your will that counts, as far as I'm concerned.

That's, where the kingdom, already exists. But, although in that sense, the kingdom is here. And the kingdom is here, in that sense, because Jesus said so.

[ 6 : 20 ] The kingdom of God is within you, he said. The kingdom of God is a reality, in the heart, and in the life, of the person yielded to me. But, although the kingdom is here, although it has come, nevertheless, there's still a sense, in which we look, for the kingdom to come, in a fullest way, in the future.

There are greater things in store, for God's people, than what we see at the moment. There is a fuller demonstration, of the reign, and the kingship of Christ, that is yet to be made, real to us, in the future.

There's a climax, in the affairs of Christ's kingdom, that we have to look forward to, and pray for. 1 Corinthians 15, depicts Christ, sitting, waiting, until all his enemies, are brought into submission, to him.

There are those, that are his, and they're still in the world. There are people, that are his, and probably, they're not even born yet. There are people, that still have to yield, and to be brought into submission.

And only then, when that has been completed, will the kingdom, have fully come. And these folks, are not few in numbers. It's not just, a repeat of what we've got, here at the moment.

[ 7 : 45 ] A small remnant, amongst a large population. We look for greater things, than what has already, taken place up till now.

The kingdoms of this world, will become the kingdoms of God, and of his Christ. As Mrs. Thatcher rules us, and as, Ronald Reagan rules, in the states, and as other leaders, of the world, rule their own countries.

So it will be, that someday, Christ will rule, these nations. He will be king of kings. He will be lord of lords. To his authority, there will be no limit.

To his kingdom, there will be no bound. The kingdoms of this world, will substantially, submit to Christ. Christ. And a world, possessed by him, and ruled by him, and governed by him, and graced to the gospel.

It's what we can look for. That's surely, what we were singing about, in Psalm 72. Very familiar words. But do we ever grasp, what they really say?

[ 8 : 55 ] Men shall be blessed in him, and blessed, all nations, shall him call. That's what we look for. the time when all nations, will say that Christ, is blessed.

Not when a few people, in every nation, will say that Christ, is blessed. We have substantially, got that already. But when nations, as such, acknowledge the rule, and the authority of Christ, and say that he is blessed.

That's the climax, to Psalm 72, that is full of the kingship, of Christ. Christ. The whole earth, let his glory fill. That's what we have to look for, in the coming, of the kingdom of Christ.

And not only that, but we look, in this respect, for his second coming. We look for the time, when even, evil men, that have what lived, in this world, will understand, and acknowledge, the righteousness, of the purposes of God.

We look forward, to the time, when Christ will come, and with the splendor, of his second coming, will destroy, the man of sin. We look to the time, when he will, with a shout of command, raise the dead, and show his authority, over them.

[ 10 : 20 ] We look forward, to the time, when all nations, will be summoned, before him. And they will, bow before him, on the day of judgment. And we look, for the time, when he will be vindicated, before the eyes, of all.

And we look, for a time, when the righteous, will be received, into a new heavens, and a new earth. From which, everything that is, contrary to the will of God, will be, altogether removed.

And every trace, of evil, will be, entirely destroyed, from it. We look forward, to the time, when he will, wipe away tears, from every eye. And there will be, no more sorrow, or pain. Because everything, that is contrary, to his will, will be, completely removed, from our very environment. That's the kingdom, that we look forward to. It isn't yet, a reality. It isn't yet, with us. But it is, promised clearly, in the scriptures. And it is described, in some detail, in the word of God. And when we say, may your kingdom come, it is to that, particularly, that we look forward to.

[ 11 : 28 ] And it is that, especially, that we pray for. So what really, are we asking, when we ask for this? Well, let's just go over this.

I think, that one thing, that must go on, in our hearts, and minds, as we pray this prayer, is this. We must be asking, that every part, of our lives, may be subject, to God.

It's no good saying, may your kingdom come, if we don't want, Christ, to rule over us. It's no good, looking to future glory, if we are determined, to live in our selfishness, and go on, in our pride, and in our own, ways.

To pray this, with any degree, of sincerity, involves, that we should, sincerely yearn, for God's rule, to be made, increasingly real, in our own lives, and in our own, experience.

It is an act, of hypocrisy, to pray for this, and not honestly, be wanting holiness. It is an act, of insincerity, to pray for this, and not at the same time, be asking, and wanting, that the Holy Spirit, should search us, and try us, and point out, the evil in us, and lead us, in the ways of God.

[ 12 : 58 ] This prayer, involves, that we should be saying, to God, may your rule, be established, in my life. May it come, into every part, of my life, into my religious, and spiritual life, into my family life, into my business life, into my private life.

May your Holy Spirit, bring to my attention, every area, of my life, that needs correction. That's the sort, of thing, that is involved, if we are going, to pray this, sincerely.

If we have hesitation, about our ability, to pray this prayer, sincerely, let's simply resolve, once again, to yield our lives, fully, and completely, to Christ.

Let's in our hearts, acknowledge, that we have been lax, in, in yielding, to the authority, of Christ. And let's say, once and for all, my desire, is simply this, to do your will, I take delight, not what I will, but what you will.

Another thing, that's involved then, in praying this prayer, we are asking, that folks, in substantial numbers, be converted. We're not asking, that there be, a trickle of believers, we're asking, that folks, will be coming in, like a flood.

[ 14 : 31 ] We're not asking, that there'll be, a small remnant, and a faithful witness, kept, for the maintenance, of the church. We're asking, that the church, will flourish, and prosper.

And that people, in substantial numbers, will know, the experience, of grace, and be brought, within the church, to show, by a life, of service, and obedience, that they have, yielded to the rule, of Christ.

It's a prayer, for revival. It's a prayer, for conversions. Not for folks, to attend the church. Not for folks, to come to Bible studies. Not for open doors, when we do, door to door, recitation.

It's a prayer, for folks, to be converted. And there's no use, praying this prayer, unless we want, folks to be converted. Unless we would, like to see folks, flooding in here, in substantial numbers. There's no use, praying this prayer, unless we want, our neighbours, to be converted, and our families, to be converted. And there's little, point in praying, that folks, in India, Africa, and Peru, would be converted.

[ 15 : 43 ] If we show, little concern, for our neighbours, and friends around us. And that's the area, of our lives, that is challenged, when we think, of this particular application, of this prayer.

How concerned, are you, for the people, that you meet, from day to day? Are you praying, for them? Have you given, them a thought? Or don't you care, about the reality, of hell, in their experience?

And we pray, this prayer, honestly, then surely, it would lead us, automatically, to be more actively, concerned, in prayer and activity, for the conversion, of the unconverted, around us.

And if we feel, a measure of unease, when we think, of what is involved, in this prayer, then let us repent, of our coldness of heart, and our lack of zeal, and our lack of concern, and let us show, genuine love, and concern, for the unconverted, around us.

And then, a third and last thing, that is involved, in praying this prayer, is simply this. We're praying, for the second coming, of Christ. We're asking, as the catechism says, it's a very interesting, expression, we're asking, that his kingdom, of glory, be hastened.

[17:08] And that, of course, if you think about it, is a very interesting thing, for a Calvinistic, document to say, that his kingdom, of glory, be hastened. And that, is very strong language.

It indicates, the utmost, yearning, for future glory. It indicates, a real, desire, to see, the second coming, of Christ, and all that will be, involved in it.

And it means, that our hearts, and minds, are fairly, constantly recurring, to the future glory, that will take place, at the coming, of our Lord, and Saviour.

Do you have difficulty, praying about that? Well, I would suggest here, that what is wrong, if we find difficulty, is simply this. We've got, an appalling, ignorance, of the doctrines, of the second coming. We've got a terrible, lack of knowledge, about what is involved, at the second coming, of our Lord, and Saviour. And could I suggest, that if we have, some hesitation, about praying, for the second coming, of Christ, we should make it, a matter of study, of God's word, to find out, what is involved, in the second coming, of Christ.

[18:31] Could I suggest here, something for you, to read. If you get back numbers, of the instructor, perhaps, you might like, to read a series, of articles, faith in the future, that goes over, what is expected, before the second coming, what is involved, in the second coming, of Christ.

And there's a book, in the library, The Momentous Event, by W.J. Greer. It's number 241, in the library, there. Take that book out, and have a read of it, and study it, and think about, the glory, of what is yet to be.

We've neglected this, to our cost, and it's our, spiritual impoverishment, that is a result, from the neglect, of that wonderful truth.

We need, to realise, that the second coming, of Christ, could take place, in the lifetime, of most of us here. And it is, altogether fitting, that we should pray, with a real sense, of the possibility, of us partaking, in these events.

That we can pray then, meaningfully, and personally, for the second coming, of our Lord. And that, is what is involved, in saying, may your kingdom, come.

[19:56] Now we want to go on, to the second part, of this verse, as well. May your will, be done on earth, as it is, in heaven.

Now we started, our explanation, of the previous part, with a little problem. How can you pray, may your kingdom come? Isn't the kingdom, here, already?

But, looking at this part, we've got, an even bigger problem, for folks, that were brought up, in our tradition.

How, can we pray this? May your will, be done. Does it not, imply, that God's will, is not being done?

And, of course, any reasonable, understanding, of that text, would make us say, that is just, what it does imply. That, is in fact, what it means, that God's will, is at present, not being done.

[21:02] And, of course, that doesn't sound right, in our ears, when we think about it, from our traditional, Calvinistic, point of view, what's, what's the solution, to that problem?

You see, the scriptures teach, with the greatest clarity, that God's will, is being done. The shorter catechism, teaches, that all things, work out, according to the counsel, of God's will.

That is not something, that is merely, human teaching. It's written, in every page, of the Bible, that God rules, that God is God, almighty, and sovereign.

And, there are explicit, statements, that say, very, very plainly, that God rules, the counsel, of the Lord, stands forever.

The thoughts, of his heart, to all generations. What God, has decided to do, is unchangeable. And, once he set his mind, to do a thing, it's going to be done.

[22:17] He does his will, among the hosts, of heaven, and among the inhabitants, of the earth. No one, can stop him, from doing his purpose. No one, can even say to him, what are you doing?

Because, God is God, and he does his will. Ephesians 1.11, describes God, as the one, that works out, all things, according to the purpose, of his will.

And, we consider it, heresy, even to hint, that God's will, is not being performed. So, what does it mean, when Jesus, tells us to pray, may your will, be done.

Well, there are two ways, of looking, at God's will, and we've said this before, so we'll briefly revise it. There are two ways, of looking at God's will. There's the secret will, of God, and that is expressed, in the decrees of God.

God, and by this will, he decrees, everything that happens, and it happens, inevitably, and fully.

[ 23 : 34 ] Big things, and small things, things good, and things bad, the conversion, of the sinner, and the perdition, of the lost, are determined, by the permissive, or decretive, will, of God.

The good thing, and the bad thing, are equally, in his control, because he is sovereign, and in that sense, he has foreordained, everything.

The elect, are saved, the unbeliever, because of their own sin, is lost. Folks are born, folks die, and it's all, in the hand of God, in accordance, with that decree, of God, from all eternity.

And that is one, biblical way, of looking, at the will of God. But there's another way, of looking at the will of God, and it's equally biblical.

We can say, very plainly, that God has expressed, his will, in the commands, that he has given us.

When he says, remember the Sabbath day, to keep it holy, we say, that is the will of God, for us.

[ 24 : 57 ] And when he says, you shall not kill, we say, that is God's will, expressed in that commandment, that men should not, kill their fellow men.

And when God commands, all men, everywhere to repent, we say too, or we ought to say too, at least, that that is God's will, expressed in his command.

But, in that sense, God's will, is not being done. Not everybody, is keeping the Sabbath. And not everybody, is respecting the value, of human life.

And not everybody, is obeying the command, to all men, everywhere, to repent. God has commanded it, but man is not performing, what has been commanded.

God has expressed his will, but man is not obeying his will. And in that sense, God's will, is not being done. God's will, is being trampled underfoot.

[ 25 : 58 ] And people are saying, these commands, have no relevance to me. I'll go my own way.

Now, it's about that will, that we are praying. We are praying here, that the will of God, expressed in his commands, that that will of God, would be done on earth, as it is done in heaven.

We are praying for the time, when folks will respect the Sabbath. We're praying for the time, when people will acknowledge, the value of human life, and will stop the murder, of unborn bairns, and all sorts of other things like that.

We're praying for the time, when the family circle, will be respected, and when the sanctity, of the home, will be upheld. And we're praying for the time, when all men everywhere, will repent, and believe the gospel, as they have been commanded, by the sovereign Lord to do.

We are praying, that the will of God, expressed in his commands, that is so widely despised, at the moment, would be actually performed, and would be done, willingly, and sincerely, and spontaneously, as surely, as his will is done, in heaven.

We are looking forward, to a world, that is ruled by Christ. A world, in which his will, as expressed in his commands, is accepted, and honoured.

[ 27 : 25 ] And that's what we mean, I think, when we say, may your will be done, on earth. We're not talking about, the will of God, expressed in his decrees, which is always done.

We're talking about, his will, expressed in commandments, which we do not see, largely done, at the moment. And we're saying, may people, upon earth in general, submit themselves, to the clearly expressed, will of God, that is given to us, in the commands, of scripture.

Now, if that's what this means, it's got something, very very important, to teach us, in regard to the way, that we pray, and that we act, in accordance, with the will of God.

The thing, that is to guide our prayers, and the thing, that is to guide our conduct, is not the will of God, that has been expressed, in his decrees, but the will of God, that is expressed, in his commands.

And if you don't agree with that, this petition, in the Lord's Prayer, makes no sense at all. what is uppermost, for man's conduct, is the will of God, expressed, in his commands.

[ 28 : 50 ] We have to take, that seriously, as what God, wants us to do. We have to take, that seriously, as the rule, that is to direct, our conduct.

And we have to acknowledge, that expression, of God's will, as the will, that is to direct, our lives.

And of course, the reason, why we have to, emphasize this, is very simply, in regard, to the matter, of salvation.

Nobody here, for a moment, doubts, that it's God's will, that people, should respect, the Sabbath, or should uphold, the value of life. In these respects, nobody doubts, that these commands, of God, are the expression, of his will, for us.

But what happens, when God, commands, all men, everywhere, to repent? They begin to ask, is this the will, of God, for me?

And they begin, to ask, about the decreative, will of God, the will of God, expressing his decrees. And what folks, some folks, at least concern themselves, about, is not the question, of whether, they've repented, or not.

[ 30 : 05 ] The thing, that occupies, their mind is, am I amongst, the elect, or not? And they've got, things the wrong, way round. The will of God, expressing his commands, is what is to, direct our conduct.

What he has, commanded us to do, is his will, for us. And the question, of salvation, revolves around this, in regard to, our human responsibility.

Do not ask yourself, am I amongst, the elect? But ask yourself, first and foremost, have I repented, as God has, commanded me to do?

Have I believed, the gospel, as I have been, invited and treated, and urged to do, on the authority, of God himself? That's the will, of God for us. He does not, wish that any, should perish, but it all, should come, to repentance.

And in that sense, he has given the command, to all and every person, without exception. All men, everywhere, are commanded, to repent. And as surely, as you strive, to keep the Sabbath, and as surely, as you uphold, the authority, of the sixth commandment, so also, you should uphold, the authority, of that commandment.

[ 31 : 19 ] And see, our responsibility, is laid upon me, to repent. And God is, urging me to repent. And his will for me, is that I should repent, because he has, commanded me, to do so. And that's, the logical outcome, of interpreting this, prayer, in the Lord's prayer, in this way.

And for me, it can't be interpreted, in any other way. What is uppermost, is the will of God, expressed in his commands. That's what, is involved here.

And that's what Christ, told us, to have uppermost, in regard to our conduct. And that simply means, that if you are asking yourself, am I amongst the elect?

You're asking yourself, the wrong question. Instead of, torturing your mind, with that question. Instead of, coming to an impasse, over such, questions as these.

Ask yourself, this question. Have you repented? Study that one. Examine your life, over that one. Turn that one over, in your mind, as much as you've, turned the other one over.

[ 32 : 27 ] Because that's, the will of God, for sinners. The will of God, expressed in his commands. commands. Now, when we look at that, petition, may your revealed will, the revealed will, expressed in the commands, of scripture, may that will, be done on earth, as it is done in heaven.

We realise, that this, second petition, is really saying, virtually, the same thing, as the first one. May the rule of Christ, be established.

May the time come, when all peoples, respect and honour, God's commands, and act in accordance, with the clear, injunctions, of the scriptures.

May the time come, when the ten commandments, are acknowledged, as the authority, for people's conduct, and when all the commands, of scripture, are taken, at their face value, as something, to be obeyed.

That's the sort of thing, that we are praying for. And it's very similar, as I say, to the idea, that Christ, should rule, over us. But what is new, in the second petition, is the last part, of the verse.

[ 33 : 47 ] May your will be done, on earth, as it is, in heaven. Now, here is a pattern, for our obedience, to God's commands.

We have to obey, his commands, in the way, in which, these commands, or his commands, are obeyed, in heaven. Where everything, is perfect.

That, is the standard, by which, our obedience, is to be measured. Now, just a little, about what that means. It means, first of all, that we have to seek, an obedience, which is, spontaneous.

Look, at the angels. There, are the beings, in heaven, that are subject, to God's commands. And, as far as we know, there is, absolute, ungrudging, obedience, to the commands, that are given.

Spontaneously, without a shadow, of reserve, without any sense, of difficulty, without any sense, of compulsion, that goes against, the grain, they obey, the commands, of God.

[ 35 : 08 ] There is a measure, of, hearty, willingness, about it. And, our prayer is, that God's will, should be done, on earth, as it is done, in heaven, spontaneously.

Now, there is something, again, that is, heart searching, for us. How often, we have to, push ourselves, to obedience, and how often, obedience, goes against, the grain, even of the, converted person.

And, of course, it's better, to do something, unwillingly, than not, to do it at all. And, it's better, to push ourselves, to do it, than to leave it, undone.

And, sometimes too, there will be no joy, in obedience, to God. As there was no joy, but deep distress, in the heart of Christ, when he embraced, the cross.

But, there was a willingness, a spontaneity, about it. He embraced it, willingly, although, without, a conscious sense, of joy.

[ 36 : 22 ] And, that's the standard, that we've got, to pursue. It won't come easily, but it's something, we have to seek for. You, as a Christian, I'm talking to Christians, you push yourself, to obedience, even against the grain.

And, pray for the day, when you won't have to. You do, what you know, is right, even if you don't, really want to. But, look forward, to the day, when you'll do that task, joyfully.

Because, that's what we're, praying for here. obedience, that is spontaneous. Not only spontaneity, immediate, obedience, characterizes, the angels.

Why do you think, angels have wings? Or, why do you think, they're depicted, as having wings?

And, there's a variety, of reasons, but I think, the obvious one is, they are mobile.

They move around, rapidly, on their wings. wings suggest, the speed, at which they move. And, that suggests, that immediately, they fulfill, the commission, that they have been directed, to accomplish.

[ 37 : 39 ] They speed, upon their designated tasks, without any delay. Is that the case, with us? Immediate, obedience.

Is it not the case, rather, that when we feel, compelled to do something, we too often, put off, and the thing, never gets done.

I can think, of the person, that says, at the end, of one communion season, next time, I'll be there.

This time, I'm sure, I'll be there, with God's people, as I know, ought to be.

But, by the time, next communion, comes around, the fears, are there again. And, if I may say so, in some cases, at least, the disobedience, is there again.

And, that impression, that they had, has gone. Because, they didn't do, anything about it, immediately. In three months, time, in six months, time, I'll make, my profession.

[ 38 : 45 ] But, because, there wasn't, immediate obedience, there was no obedience. And, how many times, we've read God's word, and under the impulse, of a sermon, or simply, in prayer, we've had the knowledge, and the impression, I ought to do this, or I ought to do that.

But, we've gone away, without doing anything, about it, immediately. And, our conscience, nags us, for a day or two. And, then it stops, bothering us.

And, we give up our resolve. And, it never gets done. Whereas, if we've gone out, and done it, immediately, the blessing, of obedience, would be ours.

Immediate obedience, is the obedience, characteristic of heaven. And, the obedience, that we're praying for, when we say, may your will be done, on earth, as it is in heaven.

Finally, not only spontaneous, and immediate obedience, but, full obedience. There's no need to say this, about the angels in heaven.

[ 39 : 55 ] They perfectly perform, God's purpose. They are sinless, in their very being. And, that obviously means, that not, nothing is left undone, of all that has been commanded.

But, what about ourselves? Do we take pains, over the work of the gospel? Or, for that matter, do we take pains, about, our housework?

Or, our daily employment? Because, after all, God is our master, in these things, too. and everything, that lies to our hand, we should do, to the utmost, of our ability, as fully, and as perfectly, as we possibly can, according to our, abilities, and the time available.

Fully. And that, surely, should be the characteristic, particularly, of our spiritual service, and worship. Is it a formality?

Or, something that we do, to the full? In a work, that is done fully, there's two things, I think, that are characteristic. Proper preparation, and proper, follow up.

[ 41 : 13 ] And I wonder, is that characteristic, of our worship, of our service? Do we come here, already prepared, for worship? And when we go home, do we follow up, on what we've heard?

It's only, when we do that, sort of thing, that we're going to get, the full blessing, from the worship, and from the sermon. And, prepare our hearts, beforehand, and think about it, and do something about it, afterwards.

That, is what full obedience, involves. And as it is that way, with our worship, so it should be that way, with every part, of our service.

And how sadly, we fall short, of what we ought to be, in that respect. But don't worry, about it too much. Pray for, the obedience, on earth, that is similar, to that obedience, that is given in heaven. And look forward, to the time, when spontaneous, immediate, and full obedience, will be characteristic, of you, by the grace of God.

[ 42 : 26 ] Because you see, we can be sure, of one thing, that he'll perfect, the work that he's begun, and he'll complete, the work of salvation, begun, begun on his own.

Well, what's our reaction, to the second part, to be? May your will, be done on earth, as it is done, in heaven. It gives us, a sense, of deep, penitence, and sorrow, and shame, to think, of our lack, of spontaneity, our lack, of immediacy, and our lack, of fullness, in service, and obedience.

And surely, what we can best do, is come to God, in the words, of the psalmist, thou my sure portion, art alone, which I did choose, O Lord.

I have resolved, and said, that I would keep, thy holy word. I thought upon, my former ways, and did my life, well try.

I did not stay, nor linger long, as those, that slothful are, but hastily, by loss to keep, myself, I did prepare.

[ 43 : 41 ] That's a psalm, we'll be singing in a moment, but that's the sort of psalm, that should express, our sense of penitence, and fresh resolve, when faced, with this, petition of the Lord's, prayer, thy will be done, on earth, as it is done, in heaven.

It's a fresh, commitment to God, in service, and in obedience, and I hope, that when we come, to sing it, we'll all make it, our own.

May God bless, to us his word, let us pray. We come, with a sense, of shame, and sorrow, to you, that our standards, of obedience, of obedience, have been so low, and our desires, for future blessings, have been so limited, and we rejoice, that this part, of your word, opens up to us, such, a wide field, of blessing, and brings to us, the hope, of, a great, and overflowing, time, of revival, and growth, and of the flourishing, of your cause, may our hearts, delight in that hope, and may we cling, to it in faith, and look forward, to it with confidence.