

102-103 “Thy Kingdom Come, Thy Will Be Done”
2 Samuel 7, Psalm 80, Luke 1:26-38

December 8, 2013

David’s prayer in 2 Samuel 7 illustrates well what it means to pray
“thy kingdom come, thy will be done, on earth as it is in heaven”

God covenants with David that he will establish David’s as king –
“He shall build a house for my name,
and I will establish the throne of his kingdom forever.
I will be to him a father, and he shall be to me a son.” (2 Sam 7:13-14)

And so David responds by saying,
“Thy Kingdom come, thy will be done, on earth as it is in heaven.”

But watch how David does this.
David starts by magnifying God.

Look at verse 18 –
“Who am I, O Lord GOD, and what is my house,
that you have brought me thus far?”
and again in verse 21 –
“Because of your promise, and according to your own heart,
you have brought about all this greatness, to make your servant know it.”

David starts by saying, in effect, “hallowed be thy name.”
You are great.
I am small.
You are the God who redeemed our fathers from Egypt.
You are the one who defeated the gods of Egypt.

And so we pray that *your kingdom* would come.
Our catechism points out that in the second petition, which is, “Your kingdom come,”
we pray that Satan's kingdom may be destroyed;
and that the kingdom of grace may be advanced,
ourselves and others brought into it, and kept in it;
and that the kingdom of glory may be hastened. (q102)

Just as God redeemed his people from Pharaoh and overthrew the gods of Egypt,
so also we pray that Satan’s kingdom would be destroyed,
and that those in bondage to the devil would be delivered.

Think about what God has told David.
God’s purposes in history have revolved around the people of Israel
for more than 500 years.
God’s promises to Abraham, Isaac and Jacob are all bound up in Israel.

And now God is saying that his purposes in Israel are bound up with the house of David.
God's kingdom is now identified with David and his son.
God has promised that he will not take away his steadfast love from David –
the way he took it away from Saul.

In other words, God's kingdom will forever be associated with David's kingdom.
So the only way that God's kingdom comes is if David's kingdom is established!

Is it any wonder that David marvels,
“Who am I, O Lord GOD?”

But on the other hand, David also prays “thy will be done” –
“you are God, and your words are true,
and you have promised this good thing to your servant.
Now therefore may it please you to bless the house of your servant,
so that it may continue forever before you.” (2 Sam 7:28-29)

Now, there is something you need to see here.
Since you have been united to Christ –
you have been made a partaker of this promise.
You have been united to the Son of David.
And so therefore, the coming of the kingdom of God
is forever associated with *you*.

If you are in Christ,
then God has promised you that he will not take away his steadfast love from you,
and his kingdom will come – his will will be done – only through his bride,
his church!

Now, there are times when it doesn't look like this is what's happening!
And for those times there are psalms like Psalm 80.
Psalm 80 is a great Advent song,
because Asaph's basic plea is identical to “O Come, O Come, Immanuel,
and ransom captive Israel” –
We pray in Psalm 80 that God would hear our prayers,
that he would restore and save his people,
and that he would raise up the Son of Man –
and shine his face upon us.

In other words, we pray that God would do as he has promised!
Thy kingdom come! Thy will be done, on earth as it is in heaven!

Sing Psalm 80
Read Luke 1:26-38

If you are like me,
you are not like David –
you are not like Asaph –
you are not like Mary –
if you are like me,
then you tend to pray, “My kingdom come, my will be done,
on earth – as it is in my own mind.”

Wow.
What a tiny little kingdom.

Ayn Rand would beg to differ!
She would point out that your own mind is the only thing that you know.
Far from being a “tiny” little kingdom,
your mind is the entirety of the cosmos!
In your world, your mind is *everything!*

And in those rare moments when we care to be honest with ourselves,
that's the way that we think.

My kingdom come, my will be done,
on earth, as it is in my own mind (which is heaven – as far as I'm concerned)!

Last time we heard from Zechariah that even though he was righteous and blameless –
he had a tendency to think this way:
“how shall I know this?”

What sign will you give me?
After all, I'm the center of the universe, aren't I?

But then, to blow away all our pretensions,
God sends the same messenger – Gabriel –
to Mary.

And Mary stuns us with her simplicity and confidence and humility.
The son that God promised to David in 2 Samuel 7,
the son that Asaph had longed for in Psalm 80,
will be born *of her*.

She, too, has a question –
but not a request for a sign –
she is not doubting Gabriel's word –
rather, she asks a more logistical question:

“How will this be, since I am a virgin?”

Mary, more than any other mere mortal,
would have had the right to think of herself as the center of the universe
(since the center of the universe is about to take up residence in her womb!),
but she does not.

She prays, “thy kingdom come – thy will be done.”

Q. 102. *What do we pray for in the second petition?*

A. In the second petition, which is, “Your kingdom come,” we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

1. Thy Kingdom Come: Gabriel’s Message to Mary (Luke 1:26-33)

a. “You Have Found Favor with God”: the Kingdom of Grace Advanced (v26-30)

So when we pray “Thy kingdom come”,

we are saying:

May your kingdom continue to advance.

May your victory over Satan continue to bear fruit throughout the world.

May *we* and others be brought into your kingdom.

May we and others be kept in your kingdom.

May we live as citizens of this kingdom—
as those who are no longer our own,
but who belong to you, O Christ.

Last time we heard about Zechariah and Elizabeth—
an elderly couple past the age for childbearing.

And yet God gave to them a son,

even as he gave a son to Abraham and Sarah and many other barren women in the OT.

Today we come to opposite end of the spectrum:

a virgin—a young woman, probably in her teens, preparing for her wedding.

Unlike Zechariah and Elizabeth

she has her whole life before her and is no doubt looking forward, like every bride,
with a mixture of excitement and apprehension.

In the sixth month

In verse 24 we hear that Elizabeth had conceived and kept hidden for five months.

Now, in the sixth month since Elizabeth had conceived,

the angel Gabriel was sent from God to a city of Galilee named Nazareth,

to a virgin betrothed to a man whose name was Joseph, of the house of David.

And the virgin’s name was Mary.

Nowhere does the Bible say that Mary herself was descended from David.

Some have suggested that the genealogy in Luke 3 is Mary’s genealogy,
but that is not what the text says.

Both Matthew and Luke say that *Joseph* was of the house of David.

Luke's genealogy is recording Joseph's own ancestry,
while Matthew's genealogy gives us the line of royal descent.
After all, Matthew's genealogy largely consists of a list of Davidic kings,
followed by the royal line traced – it would appear –
through the line of rightful descent.

We do not know much about Mary's own descent.
All we know is that she was related to Elizabeth–
and we *do* know that Elizabeth was a Levite of the house of Aaron.
So there is probably Levitical blood in Mary, but we do not know even that for certain,
because it could have been that Elizabeth's sister married Mary's uncle,
or something like that.

Does that raise problems for Jesus' claim to be the son of David?
No, because he was the *legal* son of Joseph,
even though not the biological son of Joseph.
Further, being descended from David on his mother's side
would not give Jesus the throne!
The throne of David does not come through the mother, but through the father.

So now the angel Gabriel comes to a virgin betrothed to a descendent of David.

And he came to her and said, 'Greetings, O favored one, the Lord is with you!'

Now, if an angel of the Lord showed up and said,
“Greetings, O favored one, the Lord is with you,”
how would you respond?!

Predictably
*she was greatly troubled at the saying,
and tried to discern what sort of greeting this might be.*

But Gabriel replied,
*Do not be afraid, Mary, for you have found favor with God.
And behold, you will conceive in your womb and bear a son,
and you shall call his name Jesus.
He will be great and will be called the Son of the Most High.
And the Lord God will give to him the throne of his father David,
and he will reign over the house of Jacob forever,
and of his kingdom there will be no end.*

In this announcement we hear the fulfillment of the whole of the Old Testament:
first, the fulfillment of the promise to Eve—the seed of the woman (Gen 3:15);

now Gabriel says that Mary will bear a son;
Mary is the one who will bear the promised seed of the woman!

b. “You Shall Call His Name Jesus”: the Kingdom of Satan Destroyed (v31-32)

Second, you shall call his name Jesus – Joshua –
and just as Joshua led Israel into the Promised Land,
and overthrew the kingdoms of Canaan,
so also Jesus – our Joshua – is the one who overthrows the kingdom of Satan!

When Jesus came, he healed disease and cast out demons.
By this he demonstrated his power over the kingdom of Satan.
And in his death he cast out the Devil himself.
“Now is the prince of this world cast out” Jesus declared in John 12:31.

Jesus is the one who leads the new conquest –
and he is the one who causes us to inherit the Promises of God!

c. “Of His Kingdom There Will Be No End”: the Kingdom of Glory Hastened (v33)

And third, the fulfillment of the promise to David,
that he would never lack a son to rule on his throne (2 Sam 7:14);
now, Mary is told that she will bear the “Son of the Most High”
who will sit on the throne of David forever.

This is precisely what all the faithful have prayed for in all generations.
God had said in 2 Samuel 7 that David’s son would build a temple for his name.
In 2 Chronicles 6, at the dedication of the temple for which David had prepared,
Solomon spoke of the establishment of the kingdom.
The LORD has fulfilled with his hand what he spoke with his mouth
in establishing the son of David on the throne,
and establishing a house for his name in Jerusalem.

If you want to see what it means to pray “thy kingdom come,”
Solomon’s prayer at the dedication of the temple is a great example:

Solomon understood that there was an “already” and a “not yet” about the kingdom.
In one sense, the kingdom came in Solomon – as he sits on his father’s throne –
but Solomon understood that he still must pray for the kingdom to come,
*Now therefore, O LORD God of Israel, keep for your servant David my father
what you have promised him, saying*
*‘You shall not lack a man to sit before me on the throne of Israel,
if only your sons pay close attention to their way...’ (6:16)*
(quoting from 2 Samuel 7)
And so Solomon prays, “thy kingdom come!”

In Solomon's day, "thy kingdom come" is captured in the petitions of his prayer:

Will God indeed dwell with man on the earth?

*Behold, heaven and the highest heaven cannot contain you,
how much less this house that I have built!*

*Yet have regard to the prayer of your servant and to his plea, O LORD my God,
listening to the cry and to the prayer that your servant prays before you,
that your eyes may be open day and night toward this house,
the place where you have promised to set your name,
that you may listen to the prayer that your servant offers toward this place.*

And then Solomon prayer takes all of the situations and possibilities of life
and brings them before God's heavenly throne.

Solomon's prayer provides a kingdom perspective on life.

It may be that one man sins against his neighbor (v22-23)

or it may be that Israel is defeated by their enemies (v24-25)

It may be a drought, famine, or pestilence (v26-31),

but whatever is the case,

the answer will be found at God's throne in heaven.

It is when God hears from heaven that he brings resolution to all earth's woes.

Do you believe that?

I know that we say we believe that,

but what does your prayer life say?

But before you get too discouraged, let me point something out.

Have you ever noticed that Solomon's prayer is focused on his own mediation?

His first petition is *not* that God will hear "his servants"

but "his servant" – Solomon, or better, the Son of David.

O God, hear the Son of David when he prays toward this place.

Praying toward the temple is important.

Think of it this way:

God dwells in heaven,

but he has promised to hear prayers that are made "toward this place."

Whose prayers?

The prayers of the Son of David.

The prayers of the anointed King.

And yes, as verse 21 says, "and of your people Israel, when they pray toward this place."

But as God has made clear in the book of Samuel,

his purposes for Israel are focused upon David.

Israel had failed to live as the kingdom of God.

And so God called David to succeed where Israel failed.

If the Davidic kings are faithful, then God's blessing will come upon Israel.

And *this* is what the angel Gabriel announces to Mary!

The Son of David who will establish the everlasting kingdom –
will be born of *you*.

And now God has elevated Jesus to his right hand.

The Son of David is now sitting at the right hand of the Father in the heavenly temple.

This means above all else, that God will hear Jesus when Jesus prays on our behalf.

This is no excuse for our lousy practice of prayer!

But it is a great comfort that we have an Advocate with the Father,
even Jesus Christ the righteous.

And notice the distinction the catechism makes:

may the kingdom of grace be advanced;
and may the kingdom of glory be hastened.

These are not two separate kingdoms.

Rather, this refers to a simple distinction between the two stages of the kingdom:

Now we live in the kingdom of grace–

the era where the kingdom advances to the ends of the earth by grace.

But we eagerly await the day when the kingdom will come in all its glory.

By the grace of the kingdom we come to glory of the kingdom.

How often do you pray,

“Thy kingdom come”?

When you are in the middle of a hectic week,

or when you are focused on a major project,

do you pray, “Your kingdom come”?

It changes our focus when we do!

Likewise, the third petition is closely related to the second:

Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, “Your will be done on earth, as it is in heaven,” we pray that God, by his grace, would make us able and willing to know, obey and submit to his will in all things, as the angels do in heaven.

2. Thy Will Be Done: Mary's Reply to Gabriel (Luke 1:34-38)

a. How Will This Be? The Reply of Faith (v34-37)

So the angel Gabriel has told Mary that she is going to give birth to the Son of God.

Mary is understandably confused –

since she is aware of how babies are made and she's not in a position to make babies!

So she asks a question.

Zechariah had questioned Gabriel six months before,
and was struck dumb for his unbelief.

But Zechariah's question revealed unbelief—
since Gabriel had told him (a priest in the temple)
that God would do once more what he had so often done for his fathers—
namely, enable a barren woman to bear a son.

Zechariah asks “how shall I know this?”

Suggesting that the word of Gabriel is insufficient.

Mary simply asks, “how will this be, since I am a virgin?”

Mary believes that God will do it,
but she is a bit confused as to how she is supposed to conceive
without having a man involved in the process!

This is still the response of faith.

She is praying, “thy will be done” –

she just wants to understand and know the will of God more clearly.

And the angel answered her,

*The Holy Spirit will come upon you, and the power of the Most High will overshadow you;
therefore the child to be born will be called holy—the Son of God.*

*And behold, your relative Elizabeth in her old age has also conceived a son,
and this is the sixth month with her who was called barren.*

For nothing will be impossible with God.

The barren woman – Elizabeth – will bear a son.

This is remarkable.

The virgin – Mary – will bear a son.

This is impossible!

But nothing will be impossible with God.

Gabriel describes the process as best as words can!

The Holy Spirit came upon Mary,
and the power of the Most High overshadowed her,
and she conceived and bore a son.

In the OT, the Holy Spirit came upon the prophets and judges,
when they spoke and acted for the salvation of God's people.

After all, prior to Pentecost, the Holy Spirit was given only
to those who had a special role in redemptive history.

We should have no difficulty, as Protestants,

saying that Mary has the most honored role in all of redemptive history.

Moses got to see God's back.
David's son was adopted as God's son.

Mary had the second person of the Trinity in her womb.

That does not make her "co-redemptrix" –
but it does mean that we should do what Elizabeth does,
when Elizabeth is filled with the Holy Spirit in verse 41, and cries out,
"Blessed are you among women, and blessed is the fruit of your womb!"

b. "I Am the Servant of the Lord": The Obedience of Faith (v38)

But hearing the Word of the Lord from the angel, Mary responds:

*Behold, I am the servant of the Lord;
let it be to me according to your word.
And the angel departed from her.*

There is a passive sense of "thy will be done" –
as Mary says, "Let it be to me according to your word."
There is a sense in which we are passive as God works his mighty deeds.
Mary does not *do* anything in order to become pregnant.

But there is also an active sense in Mary's response:

"I am the servant of the Lord."
(And I should note that the phrase "servant of the Lord" here is complicated
twice it is used to translate "ebed Yhwh" (the servant of the LORD)
in Joshua and Judges
but the rest of its uses in the LXX
translate a phrase that means those who fear the Lord.
It is highly unlikely that someone with Mary's humility
would claim the title "ebed Yhwh" so quickly –
so we should *not* say that Mary is thinking of this.

But Luke, on the other hand, may very well have noted the connection!

If the Holy Spirit comes upon Mary,
analogous to how the Spirit came upon the judges of old,
then Luke suggests that we should see Mary as the servant of the Lord.

And in Christ, we also become "servants of the Lord."

I am not here to do my own will –
I am the servant of the Lord.

This is the standpoint of Christian prayer.
I am the servant of the Lord.
Let it be to me according to your word.

For Mary, it was quite physical as well as spiritual –
may the Holy Spirit form Christ in me,
that I may bear the Holy One.

But we are to have the same mindset:
may the Holy Spirit form Christ in me,
may the Word who became flesh in the womb of the virgin Mary,
now conform me to his own image.

“Thy will be done, on earth as it is in heaven” –
means that we desire God’s will to be done *in us*.

So in the midst of all your troubles,
in the midst of trial, in the midst of everything going the wrong way –
Thy will be done on earth as it is in heaven.

This is not a passive resignation to *que sera sera*, whatever will be, will be!
NO!

When you pray, “thy will be done”
you are *not* saying “I don’t care – you do whatever you want.”

Rather, you are praying,
“we *want* to see your will be done on earth –
even as your will is done in heaven!”

Your will is for my enemies to be destroyed!
How do I know this?
Because I am your servant!

Remember what we saw last time about Solomon’s prayer at the dedication of the temple?
Solomon distinguished between himself as the “servant”
and all God’s people as “servants.”
God’s promise to his servant, David, was that he would bless David’s son,
and adopt David’s son as his own son –
and therefore David’s son rules over God’s kingdom.

So when David prays that God will cut off his enemies and destroy his adversaries,
he is praying that the kingdom of God would come!
He is praying that God’s will would be done on earth as it is in heaven!

“Thy will be done” is not a prayer of resignation,
it is a prayer calling upon God to *act*.

But of course, it is also a prayer that God would teach us to *do* his will.
Jesus is the Son of David, the servant of the Lord, who did this perfectly.
And because we have been united to him,

when we pray “thy will be done”
we are praying that God would teach us to do his will.
that we and all men may deny our own will,
and without any murmuring obey Thy will, for it alone is good

“The proclamation of the salvation of the kingdom of heaven,
the remission of sins,
and God’s fatherhood are indissolubly bound up with the duty of doing the Father’s will”

After all,
if we are praying to “our Father in heaven”
then we are claiming to be children of God.
And children are to obey their Father.
Indeed, we are to reflect our heavenly Father
by looking like him.

After all, Jesus says in Matthew 5:45 that the reason why you love your enemies –
the reason why do you pray for those who persecute you –
is so that you might be sons of your Father who is in heaven.
Good works are the manifestation of the sonship of believers.
We do God’s will because we are his children.

So as you pray this week,
pray that the kingdom of God might come.
Pray that the rule of Christ would be made manifest in your life.
Pray that God’s will would be done in you,
and in those around you.

And pray this for the church.
Pray this for Michiana Covenant Presbyterian Church.
Pray that the kingdom of God advance in our midst.
Pray that we, as a body, would do his will.

And pray this for me.
God has called me to be your shepherd,
a herald of the kingdom in your midst.
Pray that I might proclaim the Kingdom of Christ with boldness.
Pray that I might be a faithful example to you,
and to my family.

And pray this for the nations.
Pray that the gospel of the kingdom would go forth to the ends of the earth,
and that those who live yet under the yoke of the kingdom of darkness,
would believe in Christ,
and be transferred into the kingdom of light by the grace of God.