

Oh, a toad, can it be. Hallelujah. What a saviour.

[16:26] Lifted up was he to die. It is finished was his cry.

Thou in the midst all turn high. Hallelujah. What a saviour.

When he comes and glory has come. All his ransomed home to win.

Then a new day's song will sing. Hallelujah. What a saviour.

Hallelujah. If you could turn with me now, please, to Matthew chapter 6.

[17:24] Matthew chapter 6.

We've been going to do the Lord's Prayer over the last few weeks. And we come to the next section this evening where we read Jesus teaching us to pray, your will be done.

Matthew chapter 6, we'll read in verses 5 to verse 15. Jesus speaking to his disciples said, And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners, to be seen by men.

I tell you the truth, they have received the reward of cruel. For when you pray, go into your room, close the door, and pray to your Father, who is unseen.

Then your Father, who sees what is done in secret, will reward you. And when you pray, do not keep on babbling like patrons, for they think they will be heard because of the many words.

[18:40] Do not be like them, for your Father knows what you need before you ask him. This then is how you should pray. Our Father in heaven, hallowed be your name.

Your kingdom come. Your will be done on earth as it is in heaven. Give us today our daily bread.

Forgive us our debts, as we also have forgiven our debtors.

And lead us not into temptation, but deliver us from the evil one. But if you forgive men when they sin against you, your heavenly Father will also forgive you.

But if you do not forgive men your sins, your Father will not forgive your sins. Amen. And may God bless that we did of his word. Through us we'll sing again now to God's praise from mission phase 988.

Mission phase 988. How deep the Father's love upon us, how vast beyond all measure, that he should give his only son to make a wretch his treasure.

[19:47] We'll sing the whole of this hymn to God's praise. How deep the Father's love upon us, how vast beyond all measure, that he should give his only son to make a wretch his treasure.

How great the pain of stealing loss, the Father turns his face away, as wounds as one of the chosen one.

bring many sons to glory. Behold the man upon our cross, by sin alone on his shoulders.

Asshamed I hear my mocking voice, call out among the scoffers.

It was my sin that held him there, until it was a conference. His dying breath has brought me high, I know that it is finished.

[21:44] I will not boast in anything.

No gifts, no gifts, no sorrow, no wisdom, but I will boast in Jesus Christ, His death and resurrection.

Why should I hear my son? Why should I hear my son? Why should I hear from his reward? I

cannot give an answer, but this I know with all my heart, His wounds have made my grandson.

If you could have your Bibles open, please, at the passage that we read from Matthew chapter 6.

And if you've got your Bibles or your devices with Bibles on them to hand tonight, we're going to jump around to one or two places, or a few places in the course of the sermon.

[23:10] So just to warn you to have your fingers awake. So as we turn back to this passage, let's again ask for God's help and let's pray.

Our Heavenly Father, we thank you for your word and we thank you for the gift of prayer. We thank you for this lesson in prayer that we are taught.

We thank you that we are able to listen in to the response, the lesson of Jesus, as his disciples came asking, teach us to pray. And we pray, Lord, that as we open your word and as we meditate upon just a few words this evening, we pray for the help of the Holy Spirit.

We pray that you would enable us to be attentive. You know our minds, Lord, and our minds can be cluttered with many different things. There are responsibilities, there are pressures, there are tasks that have been done over the last few days and are ahead of us in the next week.

And our minds can stray to them as we sit. And we pray, Lord, that you would give to us that attentiveness, that we would listen and that we would listen with expectation.

[24 : 28] Not that we'll hear a word from a man, but we pray that we would hear the voice of God as we listen to the words of Scripture. We pray that you would work within our hearts, that our hearts would be softened, that our hearts would be like good ground, ready to receive the good seed of the Gospel.

And we pray, Lord, that you would minister in us, that each of us would be touched through the word of God this evening. We pray for anyone tonight here or listening in.

We pray for anyone who we go on our minds to, those in our family circle, those who are our friends, who don't yet know Jesus. And we pray that as we bring them to you in prayer, that you would awaken their souls, that they would see their sin and see that there is only one Savior.

There is only one name, one way of salvation, and that is through Jesus Christ, your Son, our Savior. And through that cross, where he went to die on our behalf.

We thank you for the words that we sang just a few moments ago. I will not boast in anything, no gifts, no power, no wisdom, but I will boast in Jesus Christ, his death and resurrection.

[25 : 56] And we thank you that these are not just ideas, these are not just concepts. We thank you that these are historical facts, these are truths which are the center of all history.

We thank you that Jesus really did come into this world and lived for us that perfect, sinless life. We thank you that we have the record of it in Scripture, that we see something of what a life without sin looks like.

We thank you that he did it for us as our substitute, because we confess, Lord, that we sin in thought and in word and in deed. And we pray for your forgiveness.

And we thank you that we can pray for that forgiveness, knowing that when we confess our sin, when we truly seek that forgiveness, we are forgiven through the death of Jesus.

We thank you that Jesus. We thank you that he died to take the punishment for our sin. And we thank you that when we call upon his name, when we simply come repenting, we have the assurance that you will cleanse us from all unrighteousness, that you will save us from our sin.

[27 : 12] And we thank you for the resurrection of Jesus. We thank you that when the work of salvation was finished, as he cried out from the cross, it is finished.

We thank you that on the third day he rose from the grave. And he declared, because I live, you too shall live. And so we thank you, Father, for the hope of eternity, for those who are in Christ.

We think of those who worshipped with us on many occasions here in times past. We think of faces whom we saw week by week before the season of pandemic, who are no longer with us in time, but whom we believe are with you in that place prepared for them.

And we thank you, Lord, for that gospel hope, that is given to all who believe. And we pray for those who grieve. We pray for those who struggle even to come in here.

For those who have lost loved ones in past days and weeks and months. And we ask, Lord, that they would know your comfort. And we thank you, Lord, for that sure and certain hope that is in Christ.

[28 : 34] And for any, Lord, as we have been praying who are outside of Christ, we pray that you would draw them in. And for any, Lord, who may be some distance from Jesus this evening, your people but drifting, we pray that you would draw each of us back.

And for those, Lord, who have no interest and no thought, we bring them to you again in prayer. We cannot wake them up with our words, but through your spirit, you are able to awaken a heart in a second.

So as we think of faces, Lord, we bring to you names in the silence of our own hearts. And we pray that you would be at work in their lives, as we pray that you would be at work in our lives.

So hear our prayers and help us as we look to you now. And we pray all this in Jesus' name and for his sake. Amen. Well, if your Bibles are open in front of you this evening, we're in Matthew chapter 6, and we are looking at verse 10.

And really, we're going to consider only four words this evening. And it's these words of Jesus, your will be done.

[29 : 59] That's our focus. As we come back to the Lord's Prayer, as we listen in to what he says to his disciples, as they say to him, teach us to pray.

I want to just zoom in on these four words tonight. Your will be done. And again, these are familiar words, because although we haven't until now anyway had the Lord's Prayer recited within services, we know this prayer.

Many of us in school were brought up saying this prayer day after day. And even the young ones who are not hearing this in school, most, I think, would be able to recite the Lord's Prayer. It's familiar to us, but the danger with familiarity is that we stop thinking about the words. They roll off our tongues, but they lose impact because we don't stop to consider what they really mean. So tonight, let's just pause for some time and think about these four words, your will be done. Three points in the time that we have.

[31 : 16] And the first point to note is that your will be done is a prayer that we're taught to pray. So in this lesson of Jesus, he teaches us to pray.

This is not Jesus' prayer. Sometimes you might think, well, this is a prayer that Jesus is praying that he's allowing us to listen into. But no, this is not Jesus' prayer because Jesus would never have to pray, forgive us our sins because he never sinned.

So this is a prayer that Jesus has prescribed for us. And so he says, when you pray, pray your will be done.

This then is how you should pray, verse 9, our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven.

And we might ask the question as we start to think about this, well, what is the will of God? I thought about stopping and asking the children for a minute, you know, tell us about God's will, but I thought that may take us more time than we've got.

[32 : 29] We might have that question in our minds, what is the will of God? Or we might have that question within our own hearts, what is the will of God for my life?

And it's a difficult question to grapple with. People write PhDs on the will of God.

Scholars talk about the sovereign, efficacious will of God and the preceptive will of God. And you can be encouraged to know we're not going there tonight, mainly because I'm not a scholar and I wouldn't know much about what I'm talking about.

But it's a difficult question. The will of God is a mysterious thing that much has been written about. And the will of God is a question that people obsess over and fixate on when it comes to the details of our individual lives.

But the problem is, God doesn't give us chapter and verse for each detail of our lives. And if we're one of these kind of dithering people who wants a text to tell us from the Bible where we should live and what job we should do and who precisely we should marry and what to have for dinner, we're not going to get a verse expending the detail of God's will for us on many of these things.

[34 : 02] I think God expects us to use our common sense, our sanctified common sense if we're Christians and consider the gifts and the interests and the tastes that he's given us and prayerfully seeking wisdom with the Bible open, we make decisions.

I think a good example of that would be Ruth. And you could go to the book of Ruth later this evening.

We won't go there just now, but in Ruth chapter 2, we see Ruth. And she's with her mother-in-law Naomi. She's come from the land of Moab.

She comes into Israel. She comes into Bethlehem and she's a foreigner. And in that culture, that was a difficult thing to have to bear.

She's a foreigner. She's living in a place. She has no money. There are no social services. There would be a stigma that she has to live with. She has no job.

[35 : 13] So what does she do? Well, we find her on day one in this new place. And she gets up in the morning and she says, in Ruth chapter 2, verse 2, Let me go to the fields and pick up the leftover grain behind anyone in whose eyes I find favour.

She doesn't stay in her bed and say, I wonder when God will reveal his will to me for what I'm to do today. No, she gets up, she has her breakfast, she brushes her teeth, and she says, I better go and do something.

And so she heads out to this field and the field that she wanders into just so happens to be the field that belongs to Boaz. If we know the story of Ruth, we know that Boaz becomes her redeemer, Boaz becomes her husband.

And what we see there is that God was working out his will and purpose even though Ruth couldn't see it. And that's very often the way God's will is worked out in our lives.

We don't have the detail. We'd love the detail sometimes of what to do for the next five years. The planners amongst us would love the projection to show us God's will for our lives for the next

decade, but he doesn't give us that.

[36 : 40] I think it's a great mercy that he doesn't. We don't have that detail. But day by day, as we trust the Lord, as we read his word and seek to obey his word, as we acknowledge him in prayer, as it says in Proverbs chapter three, he directs our path.

He keeps us in his will. But much of the detail of God's will is hidden from us. It's mysterious.

So our calling is to walk by faith. And all this might sound very cloudy and very unclear. And we might ask the question, is there any clarity in terms of God's will?

You know, has God revealed anything of his will, of his desire for us? And the answer is yes. He has. As we open the Bible and as we search for the will of God, we see repeatedly that his will for us, his desire for us, is that we will not perish, but we'll be saved.

So I want us to go to three examples of that just now. So if you turn in your Bibles, first of all, to Matthew chapter 18. And we have the first example of God's will for us that we will not perish, but that we'll be saved.

[38 : 37] Jesus, in verse 12 of Matthew 18, he's speaking to the crowds and he says, what do you think? If a man owns a hundred sheep and one of them wanders away, will he not leave the ninety-nine in the hills and go look for the one that wandered off?

And if he finds it, truly I tell you, he is happier about that one sheep than about the ninety-nine that did not wander off. In the same way, your Father in heaven is not willing that any of these little ones should perish.

So there's an example of God's will. He's not willing that any of these little ones, of any of his people, that we would perish.

Turn now to John chapter 6 for another example of God's will for us. Jesus, in verse 38 of John chapter 6, he says, for I have come down from heaven not to do my will, but to do the will of him who sent me.

And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.

[40 : 20] So God's will for us is that we will not perish, that we will be saved, that we will receive eternal life, that we will be raised up on the last day.

And then 2 Peter chapter 3 verse 9, I'll just read this one out, you don't have to go there, but it says in that verse, the Lord is long-suffering towards us, not willing that any should perish, but that all should come to repentance.

So if we're looking for an answer to the question, what is God's will, what does God's will look like? Then we're given insight in these passages, God's clear will, God's revealed will, is that we will not perish, but rather will come to repentance.

God's will is that we will look to Jesus and be saved. And remember, salvation has these three tenses, I haven't said that for a while, but salvation has these three tenses.

There's the past tense of salvation, which means that we have been saved, past tense, that takes us to the cross, the finished work of Christ, we sang about it, Jesus dying in our place to take the punishment for our sin, so that we could be justified, so that we could be saved, past tense, God's will is that we will look to the cross, look to Jesus, and we will be ultimately, securely, irreversibly, past tense, saved.

[42 : 05] I don't know how we've done that yet. But then there's the present tense of salvation. You know, we are being saved, day by day.

This is a lifelong process. It's the work of God, the Holy Spirit within us. It's a work where he sanctifies us. We're saved, but we're saved for a purpose, and that's to be sanctified, to be made more like Jesus.

2 Thessalonians, chapter 2, and verse 13, says, we ought always to thank God for you, brothers and sisters, loved by the Lord, because God chose you as firstfruits to be saved through the sanctifying work of the Spirit and through belief in the truth.

He called you to this through our gospel so that you might share in the glory of the Lord Jesus Christ. And that takes us to the third tense of salvation, the future tense.

When we talk about being saved, there's past tense, at the cross, it is finished, Jesus has done it. And then there's present tense, where God, through that lifelong process, is sanctifying us through that work within us, the work of the Holy Spirit to make us more like Jesus.

[43 : 22] And then there's the future tense of salvation, where we can say with certainty, we will be saved. When we die, we know, because we are in Christ, we will be saved.

That's not arrogance. That's faith. If we've looked to Jesus, if we've trusted him, if we've sought that forgiveness of sin, we will be saved.

Ultimately, sin gone. Taken to that place where there's no sin, no sickness, no sadness, no Satan. We're perfect peace.

We have been saved through Christ. We are justified. We are being saved through the work of the Holy Spirit. We are sanctified. And the promise of God is that we will be saved.

we will be made like Jesus. Glorified. That's God's ultimate will for us.

[44 : 42] We can read of it in 1 John chapter 3 and at verse 2, John writes, Dear friends, now we are children of God and what we will be has not yet been made known, but we know that when Christ appears, we shall be like him for we shall see him as he is.

That's God's will for us. Salvation. Past, present, future, tense, salvation.

That's the big picture. That's the eternal perspective of God's will for us that we will repent. That we will receive the grace of Jesus that we will be saved.

So when we pray as we are taught, your will be done. Yes, we are bowing before the Lord asking that he will work out his purposes in the detail of our lives here in terms of our relationships and our careers and our locations, etc.

But ultimately, we are praying asking that he will save us eternally. So have you prayed this yet?

[46 : 20] There's the application here. Have we prayed this? Lord God, your will be done. I don't want to perish.

I want my sins forgiven. I want the salvation that Christ has paid for. I want you, Holy Spirit, to make me more and more like Jesus.

And I want on the day when I am taken from time into eternity to be in the place where Christ is and to be like him. Are we praying that?

Your will be done. Work out your salvation in my life. So your will be done is a prayer that we are taught to pray.

And the second point here is your will be done was a prayer that Jesus prayed. Now, when we think about being saved, we know it's a free offer.

[47 : 33] we're saved by grace. If I was to ask the little ones, how much does it cost to be saved? Well, let me ask you, how much does it cost to be saved?

Michael, Jono, Ailey, Alistair, how much does it cost to be saved? How much money does it cost to become a Christian? Pardon? None, zero.

How many works do we have to do? How much do we have to do to become a Christian? What standard do we have to get to become a Christian? None. It's not about us.

We can't earn salvation, we can't buy salvation, we receive it by grace. Our salvation is free to us, but it was not cheap.

We didn't pay, but Jesus paid. paid. There's a hymn, I was looking for it, but it's not in any of our hymn books, but the chorus goes, Jesus paid it all, all to him I owe.

[48 : 42] Sin has left a crimson stain, he washed it white as snow. See, it was God's will that we were, it was God's will for us to be saved, but in order for that to happen, there needed to be a savior.

Because we can't save ourselves, and that savior was Jesus, and so it was God's will that Jesus suffer for our sin.

That's the dark side of our salvation, and we sang it in the two hymns that we went through this evening.

How deep the father's love for us, how vast beyond all measure, that he would send his only son to make a precious treasure. How great the pain of searing loss, the father turns his face away as wounds which marred the chosen one bring many sons, many souls to glory.

For us to be saved, Jesus had to suffer. Bearing shame and scoffing rude, in my place condemned, he stood, sealed my pardon with his blood, hallelujah, what a savior.

[50 : 04] God's will for us is that we will not perish, but that we will be saved, but there had to be a savior. The savior had to pay the price for our sin.

And we read of that in Isaiah 53. If you want to, you can go to Isaiah 53. I'll just read through the verses quickly. We're very familiar with the early part of Isaiah 53.

He was bruised for our transgressions in these verses in the early section. But in the end of Isaiah 53 in verse 10, it's striking to see the will of God being referred to so powerfully.

Verse 10 it says, yet it was the Lord's will, to crush him. This is prophesying the crucifixion of Jesus. It was the Lord's will to crush him and cause him to suffer. Verse 10 and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days and the will of the Lord will prosper in his hand.

[51 : 18] After the suffering of his soul, he will see the light of life and be satisfied. By his knowledge, my righteous servant will justify many and will bear their iniquities.

Therefore, I will give him a portion among the great and he will divide the spoils with the strong because he poured out his life unto death and was numbered with the transgressors for he bore the sin of many and made intercession for the transgressors.

that's us. It was the will of the Lord to crush him, Jesus, and cause him to suffer so that we could be saved.

Within the Trinity, before a time began, Father, Son, and Holy Spirit, there was that determination of will to save us.

And so there was that determination of the will of God to suffer so that our salvation could be secured. But in Gethsemane, Jesus, the God man, in his humanity was beginning to feel the weight of our sin, pressing down upon him.

[52 : 50] Jesus, in Gethsemane, was beginning to feel the reality of the suffering that our sin would cause. And we get a window into that.

Matthew 26. Let's go there just for a moment. verse 36.

Now, verse 36, as Jesus comes close to the cross, it says in verse 36 of Matthew 26, then Jesus went with them, the disciples, to a place called Gethsemane.

And he said to his disciples, sit here while I go over there and pray. and taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled.

Then he said to them, my soul is very sorrowful, even to death. Remain here and watch with me.

And going a little further, he fell on his face and prayed, my father, if it be possible, let this cup pass from me.

[53 : 59] Nevertheless, not as I will, but as you will. And he came to the disciples and found them sleeping and he said to Peter, so could you not watch with me one hour?

Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak. Again, for the second time, he went away and prayed, my father, if this cannot pass unless I drink it.

your will be done. So this prayer is not only the prayer that Jesus taught us to pray, but this prayer is the prayer that Jesus prayed.

As he advanced the cross to suffer for our sin, to secure our salvation, he prayed, your will father be done.

And I wonder, I don't know the answer to this, but I wonder as Jesus taught his disciples to pray, your will be done. Could he foresee this moment in Gethsemane?

[55 : 25] God do you know the way? I don't think we can be sure of that. But I think it's possible that he saw it.

Right through the ministry of Christ, he never lost sight of the will of the Father. God and as he came close to the cross, the prospect of suffering was horrific.

Jesus recoiled from it in his humanity. If there had been any other way to save us from sin, he would have taken it. But there was no other way to pay the price of sin.

As we sing, he only could unlock the gate of heaven and let us in. And so, for our sake, Jesus prayed to his Father.

In that state of anguish, your will be done. This is the prayer that Jesus prayed.

[56 : 38] As we consider it and as we see Jesus, as we are taken into that place, that place Gethsemane, how do we apply this?

Because it is right that we pause and ask the question throughout every sermon, what does this mean for me? How do we apply this? What should we do in response?

As we see the Savior, in that posture of prayer, with sweat like drops of blood falling onto the ground before him and hear these words, your will be done.

What do we do with this? We worship Jesus. That's what we do. we pray out our thankfulness to him for all he has done.

We trust him. We obey him. we offer up our lives to him. That's the only appropriate response to Jesus as we consider this prayer that he prayed.

[58 : 07] And yet there are so many who will not do it. There are so many who are unmoved by this. there are so many who have hardened their hearts, who refuse almost thoughtlessly the grace of Jesus and dismiss the sufferings of Christ and cast aside the teaching of Jesus.

There are so many people who will not pray this prayer. Your will be done. Save me, Lord. it's the way it was 2,000 years ago.

We'll come to it as we come towards the end of Luke 13. Jesus, he's looking over Jerusalem and he's in tears. He says, Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together as a hen gathers her chicks under her wings and you were not willing.

It's the way it was and it's the way it still is for many today, even some who are present here perhaps, even some who may be watching.

There is that refusal to let Jesus save you, that refusal to pray, Lord Jesus, in my life, your will be done.

[59 : 50] And unless that changes, these words that we refuse to pray to God as saviour will be words that are heard from God as judge.

That takes us to our final point that will take me just one or two minutes. your will be done, dearer. It's a prayer that Jesus teaches us to pray.

Your will be done is a prayer that Jesus prayed for our salvation's sake, but your will be done are the words that God will speak to those who dismiss the salvation that is offered in Christ, ultimately. God will be done. And this thought is not my own thought. This is a thought that comes from C.S. Lewis in his book *The Great Divorce*. And he says this, and we'll finish just almost with this quote. C.S. Lewis says, there are only two kinds of people in the end. Those who say to God, thy will be done. Those who seek salvation and those to whom God says in the end, your will be done.

[61 : 18] All that are in heral, says C.S. Lewis, choose it. So as we finish, let me ask the question, what type of person are you?

What type of person will you and I be in the end? When we stand at the judgment throne, will we be one who has prayed as Jesus taught us to pray, your will be done?

Will we be those who have received salvation and meet Christ as Saviour? Or will we be those who refuse to pray, thy will be done?

Who refuse salvation, who refuse Christ and who choose hell? hell? I pray that none of us would choose hell and perish.

It's not God's will for us, but I pray that each of us would hear the call of God, that we've heard morning and evening today, that call to repent and choose to trust the only Saviour, the only Redeemer, Jesus, God's own Son.

[63 : 02] We'll pray. Our Heavenly Father, we pray that as we think about these serious matters, you would bring the challenge of the words of Christ to us and the power of the Holy Spirit.

We thank you that you are a God whose desire is that none will perish, but all will be brought to repentance. We thank you that in love you call us Lord God, and we've heard it so clearly today in both passages of Scripture, you call us to repent.

you call us to receive the grace of Jesus, you call us to pray, your will be done, save me. And we pray that each of us would be found on our knees with these words on our lips coming from hearts that are sincere.

And Lord Jesus, we thank you for that prayer that we heard from Gethsemane as the reality of our sin weighed heavily upon your shoulders, as the torment and the anguish and the horror of it all was brought to bear on you.

We thank you for the prayer that we heard. Your will be done, Father. We thank you for that prayer, and we thank you for all that Jesus did in going to the cross and dying and rising so that we could be saved.

[64 : 48] Save us, we pray. In Jesus' name, Amen. We'll sing to conclude Mission Praise 673.

673. There is a Redeemer, Jesus, God's own Son. Precious love of God, Messiah, O Holy Lord.

Thank you, my Father, for giving us your Son, and reading your Spirit through the work on earth has done.

Jesus, my Redeemer, God's made made up of all names, precious love of God, Messiah, all Lord, sinners, sing.

Thank you, O my Father, for giving us your Son, and reading in your Spirit till the work on earth is done.

[66 : 35] When I stand in glory, I will see His grace, and then I'll serve my King forever in that holy place.

holy place. Thank you, O my Father, for giving us your Son, and reading your Spirit till the work on earth is done.

And I may the grace of our Lord Jesus Christ and the love of God the Father and the fellowship of God the Holy Spirit be with us all now and forevermore.

Amen.