



Morrison Zion Evangelical Lutheran Church

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November 26, 2006
4th Sunday of Endtime
Daniel 7:13,14
Pastor Randy Ott

First Lesson: Daniel 7:13,14
Psalm of the Day: Psalm 45
Second Lesson: Revelation 1:4b-8
Gospel: John 18:33-37

The Kingdom and the Power and the Glory are Yours

We talk about Christ as our King daily/weekly I suppose in our lives. Every time we pray the Lord's Prayer, whether we say "for thine is the kingdom and the power and the glory" or "the kingdom and the power and the glory are yours," we are expressing the truth that he is a King who is worthy of all glory and honor and praise.

It shouldn't surprise us that we are doing that because in the Words that we just read from Daniel, long before Christ walked on the face of the earth, the Holy Spirit inspired Daniel to tell us that this is what we would do. "For yours is the kingdom and the power and the glory" are words that were spoken to Jesus by the Father in this prophecy and they are also words that said they would be spoken by us to Jesus in this prophecy.

As we think about that, we want to think a little bit about what it means when we ascribe this glory and power and the kingdom to Christ, and also think about even though at times we give him lip service as king, in reality at times, our hearts are far from wanting him to be our king. That is a truth that hurts, but it is a truth that leads us to rejoice that he is the One who lived and died in our place to take away our sins so that sin is also forgiven.

In that short paragraph I read to you, notice it says, "*In my vision at night*" (Daniel 7:13), it is in the middle of this vision that we are taking it up. It is a vision that might be familiar to some of you if you studied Daniel. It has the vision of the four beasts—the four different kingdoms that were to come. The first one is the one that Daniel was living under—the Babylonians. Then it also points ahead to the ones that would follow the Babylonians and then to the Greeks and then to the Romans. It talks about them becoming more and more ferocious, more and more powerful, but the one thing that each of these depicts in the prophecy of the kingdoms is that they all eventually fall. That is one of the truths about every earthly kingdom. Every earthly kingdom eventually falls. Alexander the Great conquers basically the known world, but he flames out before he hits 35-38, somewhere in there. Kingdoms come, kingdoms go, but when the Father says to the Son in this vision of the Son of Man—the vision of the Messiah—he comes in front of the presence of the Ancient of Days, the Ancient of Days gives to him *authority, glory and sovereign power; all peoples nations and men of every language worshiped him* (Daniel 7:14). And then the Ancient of Days, the one who was here and always here, not one who comes and goes like these kingdoms that Daniel had just seen in his vision, the Ancient of Days says that this is a *dominion that will not pass away, and his kingdom is one that will never be destroyed* (Daniel 7:14). That is why

the Father then has said to him “for yours is the kingdom and the power and the glory forever and ever.”

Jesus’ kingdom is unlike any other kingdom because it is a kingdom that is not established by force. God doesn’t come in and put a sword to our throats and say, “Confess your faith in Christ.” God works through love. In his love he lived in our place and died in our place to take away our sins that damn us to hell. In love he sends the Spirit through water and Word and wine and wafer to create faith and then strengthen faith in that promise. He establishes his kingdom one heart at a time by changing that heart from one of unbelief to one of faith and then building up that heart in that faith. Human reason would say using God’s power and glory to demand a mass surrender, like earthly kings often do, would be a better way to go about it. But our God’s kingdom is unlike anything that we can understand, so for you and me to pretend that we have any insight into how God should establish his kingdom is sheer lunacy. We, as sinful human beings, will never understand a holy, perfect God.

So Jesus hears this Word from his Father as the Ancient of Days speaks to the one like the Son of Man—a term Jesus used for himself over and over during his ministry here on earth. The Messiah comes and he is given all glory and power by the Father. He is a king that will reign forever and a king that is unlike any other king.

For those who believe that Jesus lived and died in their place, they also say with joy, “for yours is the kingdom and the power and the glory.” They willingly and gladly give worship to him. There will be those that worship him to their shame on the Last Day when he comes again—those that didn’t believe that he lived and died in their place, those that had more important things to do in this lifetime than to know God and to grow in God. They will bow down and recognize that he has all glory and power as they are sent to hell. But for those who have not rejected the work of the Holy Spirit, they too say, “for yours is the kingdom and the power and the glory” because they recognize it has been given to Jesus by the Father and they recognize that it is given to Jesus by the Father for our benefit.

His kingdom that he established when he died for the sins of the whole world became ours personally when the Holy Spirit led us to believe that truth. Then God, in his grace, enables us to see that this is the most important thing we could ever possibly have. To belong to this kingdom, to have citizenship in this kingdom is greater than being a citizen of any country on the face of this earth at any time or in any place because every time and every place will come and go, but citizenship in the kingdom of God endures forever.

We say to God all the time, “yours is the kingdom and the power and the glory.” We pray it constantly, but do we always recognize exactly what we are saying? We are saying that he is the king that is going to rule and all glory and power should be to him. Yet there are times that you and I don’t give to him all glory and power because we think we know better than what he knows. He should be ruling in a different way. He should be ruling maybe at times by force and forcing the one that we love so dearly who doesn’t believe in Jesus to believe. That is not how he acts. We think at times that maybe he shouldn’t allow difficulty into our lives that he has allowed into our lives. We,

as sinful human beings, want to say to God that he is not ruling things right. "You are letting a difficulty into my life that I don't want and I can't handle." We forget his promise that he will be with us through it all. We forget his promise that he loves us so much that he took away our sins and he will certainly be with us as we go through that difficulty.

We say his is the kingdom and the power and the glory, but often we fail to live it because we think we know better than God. We rely on our sight instead of walking with the eyes of faith trusting his promises. We put our trust in what we can see and maybe what our hands can do. We don't turn to the mutual up-building of our fellow believers. We don't make every effort to keep the unity of the Spirit through the bond of peace. Instead we point fingers and accuse each other. Instead we doubt his love and his presence and because of our sinfulness, we suffer in ways that he doesn't want us to and in ways that he would have prevented us from doing. Because of our stubborn sinfulness, we walk down that path.

We say God is our king, but too often we want to live as though we were the king and tell God how things should be. It is the height of sinful arrogance and it should send us to hell. But God's love for us overcomes our sinfulness. God's love for us lived and died to take away even those sins of our own arrogance. God proclaims his law to our hearts so that we see where we have fallen short and so that we say to him, "Lord, forgive me." Then he comes in his gospel, in his Word, in our baptism, in the wine and the wafer and says, "I have forgiven you. This body and this blood was shed to take away your sins. You are my own. You were bought at a price and no matter how foolish you become, my love for you remains a constant, a certainty." That is why his kingdom is like no other. He doesn't turn his back on those that turn his back on them. You and I could certainly be charged with treason against our king and yet in so doing he says, "No; my perfection covers them. No; my life and death was the punishment for their sins. My perfection is on them. They are forgiven. They are my own." Because of that, when we recognize that truth, we rejoice that God loves us that much that he takes away our sins. We rejoice and want to live trusting in his promises and as we see how we have been forgiven, we become better equipped to live in those promises putting our trust in him that he has our best interest at heart. The One who left heaven and came to this earth to live and die in our place is the One who certainly has all glory, authority, power and dominion. We put our trust in that.

As God strengthens us in this truth, we not only say, "the kingdom and the power and the glory are yours," but by the power of his Holy Spirit, we begin to live it in our daily lives and find joy and peace that only he can bring.