

“Lord, Teach Us to Pray” V (Matt 6:10)

Introduction – As we continue through the Lord’s Prayer, perhaps we should keep these questions in mind: Why do we see so little sanctification in our own lives and in the church, and so little expansion of the gospel in our culture or around the world? Do we view prayer as an obligation before an austere and weak God, or an opportunity before a God full of power, promises and plans?

Thy Kingdom Come – Of course, this assumes a kingdom and assumes a king. Not only do we address God as Father, but also as King, as Lord and Master and Sovereign Ruler over all things.

The Kingdom – In the broad sense, the kingdom of God is the realm over which God rules (Psalm 103:19). In the narrow sense, it is the place of salvation (Mark 10:25f) which is a place antithetical to the kingdom (power) of darkness (Col 1:13f).

The Kingdom Has Come (Matt 12:28, Mark 1:14) – In one sense, the kingdom of God has come, at the time of Christ.

The Kingdom is Coming (Matt 13:31-33, Col 1:13f) – In another sense, we see the growth of this kingdom, ‘coming’ into ‘a place of influence.’

The Kingdom Will Come (1 Cor 15:24) – And in a final consummation, the Son will deliver up the kingdom of God to His Father.

Thy Will Be Done – The ‘will of God’ sometimes refers to His decreative will (Eph 1:11, Dan 4:35), and this will is never thwarted. There is nothing to be prayed about here. The will of God that we are praying to be done “on earth as it is in heaven” is His preceptive will. Jesus prayed “not my will, but Yours be done”, and so must we. In order to pray this prayer without hypocrisy, we must have settled that, whatever is God’s will, it is now our will as well.

On Earth As It Is In Heaven – This phrase modified the first petition (hallowed be Thy name) as well as these two petitions. Having addressed our Father in heaven, this prayer begins with a Christ-centered prayer that His name, His kingdom, and His will would be effectually manifest everywhere. Should we expect God to answer this prayer? As He does, we will see the effects in ourselves, in His church, and throughout the world.

Intensively: In Us (Ez 36:22-27) – The promise of the New Covenant, and therefore what we should pray, is that God’s name will be hallowed over all the earth. This will occur in part through the sanctifying of God’s people – making them holy.

The King Will Rule (Eph 3:14ff) – We pray that God would take the truth’s of God’s absolute sovereignty and make them so clear to us that Christ the King would rule in our hearts. The coming of His kingdom upon us is manifest in our turning from our sins, conforming ourselves to the image of our Ruler, prizing His Word, resolving to stick to His ways, and consumed with a zeal for His glory.

The King’s Will Rules (Deut 10:12, John 14:15) – His will is not that we be a people of half-hearted obedience, nor setting grace at odds with obedience. When the church teaches that obedience is legalism, it is the sign of a rebellious child. Rom 12:2 teaches us to be transformed by the renewing of our minds in order that we might serve God acceptably, that is, with obedience from the heart.

Extensively: In All the Earth (Dan 2:44, Mic 4:1-3) – The spread of God’s kingdom and the obedience of the nations is also promised in the scriptures. This prayer is violent.

The Kingdom upon All the Earth – We are acknowledging the darkness of all kingdoms without Christ, the depravity of all mankind (Eph 2:2-3). We are praying that the influence of the fall and those kingdoms of sin would be destroyed (Ps 68:1, 18). This is accomplished through the preaching of the gospel, and so we are praying for the Lord to raise up faithful preachers to be sent (1 Thes 3:1), for Jew and Gentile to be converted (Rom 10:1, 11:12, 25-26). This kingdom is a violent kingdom (Matt 11:12), ruled by the Prince of Peace, it does not subscribe to a ‘peace-at-all-costs’ policy.

The Will Of God upon All the Earth – Micah 4 does not simply teach that individuals will obey God, but that nations will be instructed in the law of Zion. God’s laws and ways will be applied into all areas of authority and culture. There will no longer be different gods for different peoples, but “we will walk in the name of our God forever and ever. (Mic 4:5).”

Praying With the Attitude of Christ – Why are we not seeing the sanctification and gospel awakenings we long to see? Is it connected to how and what we pray? Some conclusions...

Christ is Lord of All – Psalm 110 teaches us that Christ reigns at the right hand of God the Father until all of His enemies are made a footstool. If you are not a Christian, you lose.

Realm of Salvation – This prayer, linked with the rest of scriptures, promises that the realm of salvation will increase, the kingdom will become more and more triumphant, and that Christ’s name will be honored in greater and greater measure. This prayer

acknowledges that God alone must do this great work.

New World Order – We are praying for reformation in everything. We are praying that God's name would be hallowed everywhere, that God's kingdom would be manifest everywhere, and that God's will would be done everywhere. We are not praying that Christ and Christians would have a place at the roundtable of pluralistic power. We are praying that Christ would break the table and rule alone. What God has promised, He has instructed us to pray.

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