

OUR FATHER’S NAME, HIS KINGDOM, HIS WILL

Matthew 6:9-13

Part 2

Intro: This is the second Sunday that I am giving to our Lord’s Model Prayer which He gave to His disciples in what we call, *The Sermon on the Mount*. Last Sunday we looked at the beginning of the prayer. We considered the words, “Our Father, which art in heaven.” I am sure that one reason we are told many places in the Bible to meditate on it, is because the more we think about the words of Scripture, if the Holy Spirit is blessing us at all, the clearer they become. The more we see in them. The better we understand them. And the greater is their effect upon our lives.

We spent some time thinking about how amazing it is that we can call the God of heaven and earth, the eternal God, the Creator of all things, “our Father.” Of course, we can only do this if we are His children. And the Lord was not talking about God as our Father because He created us, but about God as our Father because we have been born again, born from above, born into His family. It speaks of the intimate relationship we have with God. He is our Father; we are His children. And the word “our” indicates that in the redeemed family of God we all stand on the same ground. We see in this the basis of our fellowship with each other. In fact, this fellowship is emphasized all the way through the central part of this prayer. Next Sunday we will look at the words, “Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil.” From that point on the prayer turns to God: “For thine is the kingdom, and the power, and the glory for ever. Amen.”

So you see how the prayer focuses upon our heavenly Father at the beginning, then upon us as His family, and in conclusion it turns back to the Father. And that is obviously the pattern in prayer which we should follow, not necessarily using the same words, but fitting into the same plan: begin with “our Father,” then bring our needs to the Lord, closing with the adoration of our Father.

And so in the latter part of verse 9, and all through verse 10, we are still in the first part of the prayer. And the Lord mentioned three things that we should be concerned about as we pray to our Father. We need to be concerned about His Name, His kingdom, and His will. So let us consider

today these three points that the Lord mentioned in this Model Prayer: His Name, His kingdom, His will.

I. HIS NAME.

That is, the Father's Name. And the specific request regarding the Father's Name is, "hallowed be Thy Name." What does "hallowed," or as some people pronounce it, "hallow-ed," mean?

It is an aorist passive of the Greek verb, ἁγιάζω, which means *to sanctify*, or *to separate, to regard as holy*. This means the Lord was teaching His disciples, and us, to pray that God, our Father, would cause men to treat His Name as different from anyone else's name. The opposite of *to hallow* is *to profane*, from which we get the word, *profanity*.

But what did our Lord mean by the expression, "Thy Name," that is, *the Name of God our Father*. God's Name represents all of His divine attributes by which He has made Himself known to us. This takes us to the written Word of God, the Bible, and to the living Word of God, the Lord Jesus Christ, where God has revealed Himself in His almighty and sovereign power, His infinite wisdom, His absolute holiness, His consistent righteousness, His undeserved mercy, and His unchanging truth – to name a few of His glorious attributes. Our heavenly Father is incomparable. There is no one like Him, none greater than He is. When we in any way treat God as though He was one of us, or if we ignore Him as though it is in our power to have nothing to do with Him, this is profanity of the worst kind. When the Lord Jesus was approaching the hour of His death, we are told by the Apostle John in John 12:27 that He said this:

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again (John 12:27-28).

When the Lord Jesus prayed, "Father, glorify Thy Name," He was asking the Father to "hallow" His Name, to show to all men that He was God!

Psalm 100 was given to remind the people of God in the OT that God is God! It is a Psalm with only five verses, but what a powerful Psalm it is! I imagine that many of you could quote it, but are we hearing what it says to us. Beginning with verse 3 and reading on to the end of the Psalm, this is what that Psalm tells us:

3 Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

4 Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

5 For the LORD is good; his mercy is everlasting; and his truth endureth to all generations (Psa. 100:3-5).

We all remember, or should remember, the third commandment in the ten which says,

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain (Ex. 20:7).

Our text in Matt. 6:9 is a positive statement of that which was forbidden in Ex. 20:9. God is jealous for His own glory, and some day This prayer of our Lord is going to be fulfilled when God will see to it that He receives His glory from men as God.

We are seeing just the opposite now. God's Name is being profaned millions of times every day in different ways. Evolution is a profaning of the Name of the Lord. His Name is profaned by all of the sin which God has said is sin, but men persist in doing that which is displeasing to Him. But we are to remember that the glory of God is to be uppermost in our minds at all times.

But let us move on to the next request. It has to do with:

II. THE KINGDOM OF GOD (Matt. 6:10a).

The request is, "Thy kingdom come." There have been many different interpretations of this request. Some look upon the Biblical teaching of the kingdom of God as being entirely spiritual without any literal manifestation of the kingdom of God. Others concentrate on a literal fulfillment of an earthly kingdom when Christ shall reign on earth. As far as kingdom teaching generally it includes both. It seems that different passages emphasize different aspects of the kingdom of God. When Christ spoke to Nicodemus, the emphasis was upon salvation. To enter the kingdom of God required a new birth, lit. *a birth from above*. But there are other passages which speak of "the kingdoms of this world" becoming "the kingdoms of our Lord and of His Christ." See Rev. 11:15. But for this morning let's concentrate upon this one request, "Thy king-

dom come.” I believe that we have to say that these three requests that we are looking at today have a relationship with each other.

We have seen in the first request, “hallowed be Thy Name,” that the Lord was asking His disciples, and us, to pray for that time when the name of our heavenly Father will be recognized as the glorious Name that it always has been. God then will be glorified as He never has been throughout the history of the world. He will be adored. He will be worshiped. He will receive the glory that is due to the great Name that He has. He will be recognized as the glorious God that He actually is. Instead of seeing our heavenly Father ignored as He is by men everywhere, we will see Him glorified and feared as the true and living God. And so this first request has to do with the Person of God, and the rightful homage that will be given to Him.

This second request, “Thy kingdom come,” has to do with the ultimate fulfillment of all of the purposes of God. Governmental leaders today have their own ideas about how we as nations should go. But I don’t see any evidence that anybody is talking about God’s plan for the world. Our leaders are not thinking that way. Israel is not thinking that way. The Moslem world has its own agenda, and they do not even recognize our heavenly Father. They have a god of their own making. Look everywhere among men and you will see no evidence that any nation today is working on God’s plan. But the truth is that He has a plan. It is called “the kingdom of God.” To become a part of this plan you must be born again. And it is not going to be brought in by an organization of nations. It is not going to be brought in by any man-made system of government. In fact, it is not going to be brought in by the church. It is “the kingdom of God.” It is a work of God, this one and only true God Who is our heavenly Father. It is probably going to be much greater than any of us expect it to be. And the idea in the request, Thy kingdom come,” is, “*Let it come!*”

The Apostle Paul had that in mind when he taught Titus those words which many of us have been memorizing when he wrote that we are to be “looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ” (Titus 2:13). And the Apostle John certainly had the coming of the kingdom of our Father in mind when He prayed as he finished writing the book of the Revelation, “Even so, come, Lord Jesus ” (Rev. 22:20). You see, not only are people not thinking about God today, but they are not thinking about the Lord Jesus Christ. It

is He Who will have the major role in seeing all of the purposes of God accomplished to the glory of our heavenly Father. And He stands ready to move into the final phases of the glorious plan that God has for all of those who love God. What a surprise the world's politicians are going to have when they see that there is an end to this life, and what that end will be. Let the world ignore our heavenly Father. Let them ignore our precious Lord and Savior Jesus Christ. Let them laugh at the Bible. *But it is God's plan which is going to prevail, and so we ought to be praying not only, "halloed be Thy Name," the Name of our heavenly Father, but "Thy kingdom come."* It is saying when we pray that simple prayer that we know that God's plan will prevail because of God, and that we are ready for it. I can assure you today that God is going to see that both of those requests are answered.

But we have one more request, and it has to do with:

III. THE WILL OF GOD (Matt. 6:10).

Most people don't pay any attention to God, and so it is not surprising that they are not talking about the will of God. There is going to be a time on this earth when our Lord will rule with a rod of iron, and men will do God's will because they have to. But when the end of that reign of Christ on earth takes place, men revert to their previous acts of total rebellion against God.

But the Lord Jesus in His teaching on prayer at this point was thinking beyond the time even after the millennial reign of Christ on the earth. But this was what He asked His disciples to pray. "Thy will be done in earth, as it is in heaven. Not let me ask you a question or two. The first is this: How many would you say are doing the will of God in heaven? Would your answer be, *everyone!*? I hope it would be because that is the right answer. *Everyone!!!* Let me ask you another question: How are they doing it, because they have to, or because they want to? How would you answer that question? If your answer is, because they want to, you would be right. But all of us who know the Lord here on earth can say that we want to do God's will, but sometimes we don't get that done. Is that the case in heaven? No, they want to do God's will, and they are enabled by God to do it. My Dad and Mother are both there, and I have two brothers and a sister who are there, and I have no doubt but they are all doing the will of God, and nothing else! You and I can't imagine what it is to live in a place where everyone, the saints and the angels are all doing the will

of God.

But let me ask you another question: Do you think that the day will ever come when the will of God will be done *on earth like it is done in heaven*? Personally I have no doubt in my mind, but that it will happen. What makes me so sure? Because I know that the Lord would not have asked us to pray that His will would be done on earth as it is in heaven, if He did not intend to answer that prayer. And nobody will have to be forced to do it; they will all do it because it is in their hearts to do so, and God will make it a reality.

Concl: Now what have we learned so far about prayer from our Lord's teaching on prayer?

We need to learn to keep our eyes on our heavenly Father, and to be humbled by realizing that there is a great difference between ourselves and Him. And so we need to humble ourselves before the Lord.

But having turned to the Lord, and remembering how great He is, and how much He loves us because we are His children, members of His family, we need to think about our glorious future ahead, and pray that it will soon be here. Next Sunday we will see what we have to do about the present, but for now we need to be thinking about the future – about when our heavenly Father will be glorified as He deserves to be; second, about how God is going to carry out His plans and purposes when conditions today make it seem utterly impossible. And third, we need to think about what it will be like to be where everybody is doing the will of our heavenly Father.

Praying like this will raise our drooping spirits, and praying like this will make us want to glorify our heavenly Father now, and to keep our eyes upon what He is doing today (even though it never makes the national news reports). And then we will find that praying like this will increase our desire and our ability to do the Lord's will now.

And so when we pray, let's get our eyes on the Lord first, and ask Him to help us see what He is doing now in this world, and where it is all going. It will revolutionize not only our praying, but also our living. To God be the glory! Amen!