

Crossroad of Truth

<https://www.crossroadoftruth.org/>

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The Disciples' Prayer

The Disciple's Prayer - Matt. 6:9-13 *

9 In this manner, therefore, pray:

God's paternity

God's priority

God's project

God's plan

“Our Father in heaven,

Hallowed be Your name.

10 Your kingdom come.

Your will be done

On earth as *it is* in heaven.

GOD

God's provision

God's pardon

11 Give us this day our daily bread.

12 And forgive us our debts,

As we forgive our debtors.

God's protection

13 And do not lead us into temptation,

But deliver us from the evil one.

US

For Yours is the kingdom and the power and the glory forever. Amen.

The Disciple's Prayer

- The first 3 petitions are exclusively about God.
 - They occur in a **descending** order — from Himself down to the manifestation of Himself in His kingdom, and the complete doing of His will in us
- There is reference to the Trinity in the first 3 petitions that deal with God:
 - The Father is to be honored.
 - The Son is to be glorified when He comes to establish His kingdom on the earth.
 - And the Spirit is the executor of God's will in the world now - He makes God's will happen
- The last 4 petitions have to do with OURSELVES
 - These occur in an **ascending** scale — from the physical bodily daily needs up to our final spiritual deliverance from evil.

The Disciple's Prayer

- This pattern indicates that disciples should have more concern for God than or ourselves, which is consistent with God's greatest commandment:
 - “‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ **38** This is *the* first and great commandment.
- Matt 22:37-38
- We should put His interests first in our praying
- Ultimately, all the petitions have some connection with God's kingdom.

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‘Our Father in heaven’

- The "Our" indicates that Jesus expected His disciples to pray this prayer, fully aware of their group context, as being a part of His disciples. Private use of this prayer is fine, but the context in which Jesus taught this prayer was corporate, so He gave a corporate address.
- The "our" does not include Himself, since it is part of Jesus' teaching His followers how to pray (Luke 11:1).
- We are taught to treat each of us as brothers and sisters, since by the same right of mercy we are children of the same gracious, loving Father.
- We should live like a brother, and act like a brother: Help the needy, cheer the sick, comfort the faint-hearted, go about doing good, minister the suffering people of God, wherever you find them, and let the world take notice of our actions

“Our Father in heaven”

- Jesus teaches us whom to address our prayers to — the Father. This was a unique teaching as it was not characteristic of believers at the time to address God as their Father
- The way we think of God as we pray to Him is very important - we should remember that He is a loving Father who will respond accordingly to all of His children. We go to God not only because He is our king, monarch, judge, or creator, but also as our father.
- If this relationship involves the love of God to us, it rightfully implies, the duty of love to God, which involves the duty of obedience to God.
- This relationship also involves love, If God be my Father, he loves me. He Provides all of my needs. Matt 6:25-34

“Our **Father** in heaven” *

- Jesus called God Father >70x in NT. Every time He prayed He called Him Father, with one exception, and that was the time when He was separated from Him on the cross bearing sin and then He said, “My God, My God, why have You forsaken Me?”
- The intimacy was lost in the moment of spiritual death and spiritual separation. But Jesus came back and said, “God is My Father and God is also your Father.”
- Once a child of God, always. No action or sin can change that.
 - Eg. Oswald J Smith - Safety, Certainty, and Enjoyment of Salvation

“Our Father in (heaven)”

- "In heaven" reminds us of God's transcendence and sovereignty.
- If God is in heaven, then prayer needs to be a thing of the heart and not the lips, for no physical voice on earth can reach Him

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“Hallowed be Your name”

- This petition focuses on God's reputation. People need to “hallow” it, to treat it as special.
- God is holy and worthy of all honor, and our first priority is to pray that the world would see how holy and glorious He is.
- The element of thanksgiving (Phil. 4:6-7) is not specifically mentioned in the Disciples’ Prayer, but is implied in “Hallowed by Your name” - for who can hallow God without thanksgiving?

“Hallowed be Your name”

- On one occasion, Jesus prayed for His followers:
 - “My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it. Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified” (John 17:15–19).
- The word sanctify in Jesus’ High Priestly Prayer is a translation of the same Greek word “hallowed” in Matthew 6:9. Jesus prayed this specifically for His disciples, but also for those who would believe in Him through their message. This means all who have put their faith in Jesus Christ (John 17:20). As children of God (John 1:12), we are called to be holy as He is holy (1 Peter 1:16).

“Hallowed be Your name”

- 1 Peter 3:15 tells us to “...sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear”
- In this verse, sanctify is another translation of the Greek word for “hallowed.” One of the ways in which we hallow God’s name is to recognize Jesus as Lord and live our lives to honor God. We incline our hearts toward Him, put our hope in Him, obey Him, and share about Him with others.

“Hallowed be Your name”

- Reminds us to uphold God's name (His reputation, everything about Him) in reverence - recognize and acknowledge His holiness.
 - Reverence is to know that God is, to know what kind of a God God is, to be constantly aware of God, and to be constantly obedient to Him
- "The “name” means all that is true of God, and all that has been revealed concerning God. It means God in all His attributes, God in all that He is in and of Himself, and God in all that He has done and all that He is doing.
- No one likes to have his or her name forgotten, misspelled, or mispronounced. Our names are part of our identity and individual worth. We value having a “good name” ie a blameless reputation. In a similar way, God’s name speaks of His identity, His character, and His actions.

“Hallowed be Your name”

We Hallow His name when we

1. Believe He exists.
2. By knowing the kind of God that He is.
3. When we are constantly aware of His presence.
4. When we live a life of obedience to Him

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“Your kingdom come”

- God's reputation (“Hallowed be Your name”) and the kingdom had close connections in the Old Testament (Isa. 29:23; Ezek. 36:23).
 - Isaiah 29:23 (NKJV) - 23 But when he sees his children, The work of My hands, in his midst, They will hallow My name, And hallow the Holy One of Jacob, And fear the God of Israel.
 - Ezekiel 36:20-23 (NKJV) - 20 When they came to the nations, wherever they went, they profaned My holy name—when they said of them, ‘These are the people of the Lord, and yet they have gone out of His land.’ 21 But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went. 22 “Therefore say to the house of Israel, ‘Thus says the Lord God: “I do not do this for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went. 23 And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the Lord,” says the Lord God, “when I am hallowed in you before their eyes.

“Your kingdom come”

- Yes, God is the universal King of the whole universe and He rules the whole universe all the time - always has, always will.
- But what Jesus was referring to here is not the universal kingdom, but the coming millennial kingdom (Rev. 20:4).
- Jesus came to “preach the kingdom of God” (Luke 4:43). There is no other gospel but the good news of the kingdom of our Lord and of His Christ. Everywhere He went, Jesus preached the message of salvation as entrance to the kingdom. He said that He “must preach the kingdom ... for I was sent for this purpose” (Luke 4:43). For the 40 days Jesus remained on earth between His resurrection and ascension He spoke to His disciples “of the things concerning the kingdom of God” (Acts 1:3).
- God’s kingdom is past, in the sense that it embodied Abraham, Isaac, and Jacob (Matt. 8:11). It was present in the time of Jesus’ earthly ministry, in the sense that the true divine King was present “in the midst of you” (Luke 17:21, lit.). But the particular focus of our praying is to be on the kingdom that is yet to come.

“Your kingdom come”

- It was appropriate for Jesus' first disciples to pray this petition since the establishment of the kingdom was imminent. This kingdom had not yet begun. If it had, Jesus' disciples would not need to pray for it to come.
- This petition focuses on God's kingdom. We need to prepare for it.
- It is appropriate for us pray it, since the inauguration of that kingdom will begin the righteous rule of the Messiah on earth, which every believer should anticipate.
 - In the last chapter and last verse of Revelation: “He who testifies to these things says, ‘Yes I am coming quickly.’ Amen. Come, Lord Jesus” (22:20).
- Those who maintain that for Jesus himself the kingdom of God had already come in His own person and ministry inevitably dismiss this second petition of the Disciples’ prayer.

“Your kingdom come”

- In the OT, God’s name was profaned when His people (Israel) were mistreated. The sin of the nation which brought about their captivity caused a profanation of God’s Name, His name was sanctified by their restoration,
- Only when the 'kingdom' comes would God's name be wholly sanctified in the final redemption of His people
- What Jesus means by the kingdom of God includes what the rabbinic literature calls the “coming age”.
 - Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. - 1 Corinthians 15:24 (NKJV)
- The messianic "kingdom" will indeed "come" (Mark 15:43; 1 Cor. 16:22; Rev. 11:17).

“Your kingdom(come)” *

- Recall, the bible records two comings of Christ prophesied:
 - a. 1st coming - Jesus establishing a Spiritual Kingdom of the heart, revealed by revelation and indwelling of the Holy Spirit of those who believe (Luke 17:20-21), which provides the power to overcome evil and avoid eternal punishment
 - b. 2nd coming - There will be a Physical Earthy Kingdom (Rev 20:1-6) where Jesus will reign as King in Jerusalem, and after 1,000 years God will create a new heaven and a new earth that will last forever (Rev 22:1-5)

“Your kingdom come” *

- The kingdom comes in this way by conversion (Matt. 18:1–4).
- Prayer should be evangelistic and missionary for new converts, new children of God, new kingdom citizens.
- Conversion to the kingdom involves an invitation (Matt. 22:1–14), repentance (Mark 1:14–15), and a willing response (Mark 12:28–34; Luke 9:61–62).

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“Your will be done”

- This petition focuses on God's will.
- It is a reminder to us that we are to pray for God’s plan in our lives and the world, not our own plan. We are to pray for God’s will to be done, not for our desires.
- Best demonstration of complete surrender to God’s will:
 - And He said, “Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will.”
Mark 14:36 (NKJV)
- God’s will is done in heaven. On earth, His will is often forgotten, and his rule ignored. In the church of the present age there is a desire to be doing something for God, but few enquire what he wills them to do. Can we expect that he will bless what He never commanded? We are to do his will first, and then to expect a blessing upon the doing of that will.

“Your will be done”

What does God’s will done in heaven look like?

1. The will of God is done in **spirit**. It is done in truth with undivided heart, and unquestioned desire.
2. They do God’s will **constantly**, without failure.
 - We are excited one day, but asleep the next. We are diligent one hour, but sluggish the next. This must not be. We must be steadfast, always abounding in the work of the Lord.
 - We need to pray for Godly perseverance, that we may imitate the days of heaven on earth.
3. They do God’s will **universally**, without making a selection.
 - On earth, we pick and choose: take this commandment to be obeyed, and lay that commandment aside.
 - Partial obedience is disobedience.
 - Loyal subjects respect the **whole** law. If anything be the will of the Lord, we have no choice in the matter, the choice is made by our Lord. Let us pray that we not misunderstand our Lord’s will, or forget it, or violate it.

“Your will be done”

4. His will is done in heaven instantly, without hesitation.

5. The will of the Lord is done humbly.

- God may have allowed us to do 100 fold had we let Him.

See Revelation 22 verses 7, 12, and 20 - behold and quickly

- God's purpose = Jesus is coming!

“Your will be done”

Three ways to bring the kingdom?

1. Through conversion - when Christ comes into reign in a heart.
2. Commitment - when a believer lives according to righteousness, peace and joy in the Holy Spirit. The kingdom comes into his life in full.
3. His second coming - the kingdom comes to earth.

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“On earth as it is in heaven”

- Earth and heaven were called into being by the same Creator
- This will take place fully when Christ sets up His kingdom on the earth
- Those who desire to set up the kingdom of God are not instituting a new order of things; they are restoring, not inventing. As it was in the beginning so shall it be yet again. History shall, in a divine sense, repeat itself. The temple of the Lord shall be among us, and the Lord God shall dwell among us again.

“On earth as it is in heaven”

- If we had choice of a sphere in which we could serve God with widest range, we should choose earth, not heaven. There are no slums or over-crowded rooms in heaven where we can go to help, but there are plenty of them here.
- We are honoured to do His will on earth as it is done in heaven. Hold loosely the things of the world, and count it a great privilege to have a long life in which we get to serve the Lord on earth. Since this is the best thing that we can do, show our love to God and people by spreading his saving truth.
- The best rule of life is, what would Jesus do if he were here today, and the world still ruled by the wicked one? If Jesus were in your business, if he had your money, how would he spend it?
- Let us strive at a life in which our works outlast the fires which shall try every person

“On earth as it is in heaven”

- We cannot describe heaven without using the things of earth to symbolize it. This shows that there is a likeness between them.
 1. Paradise - Garden of Eden
 2. Kingdom - a throne, crowns, and palms
 3. City - It is a place of "many mansions" - homes of the glorified.
 - Houses are of earth, but God in heaven will be our dwelling-place.
 4. Wedding - the banquet hall and tables filled.
- Heaven is not a far off, remote place. Since we died to Christ and He is of the Father, then we are near Heaven as we are near to our father is to us on earth (Romans 6:8)

“On earth as it is in heaven”

8 Now if we died with Christ, we believe that we shall also live with Him, 9 knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. 10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. 11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

- Romans 6:8-11

“On earth as it is in heaven”

Why should we not do the Lord’s will “on earth as it is in heaven”?

1. We have rest in Jesus - Matt. 11:28-30
2. We have victory in Jesus - 1 Cor 15:54-58
3. We have fellowship with the Holy Spirit - **2 Corinthians 13:14**
4. We have NO condemnation - Romans 8:1
5. No greater calling than on earth - Ephesians 4:1-6

***Matt 11:28-30; 1 Cor 15:54-58; **2 Corinthians 13:14**; Romans 8:1; Ephesians 4:1-6

“On earth as it is in heaven”

Revelation 21 (NKJV)

21 Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. 2 Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 3 And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. 4 And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.” 5 Then He who sat on the throne said, “Behold, I make all things new.” And He said to me, “Write, for these words are true and faithful.” 6 And He said to me, “It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. 7 He who overcomes [d]shall inherit all things, and I will be his God and he shall be My son. 8 But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.”

“On earth as it is in heaven” *

Questions to meditate on:

1. What would it be like if you came back to earth from heaven?
How would you act? What would you want to tell others?
2. Sitting up in heaven, how would you wish you had lived below?

Watch