

Sermon Notes

WORSHIP SERVICE - 2.4.2024

GOD'S CONCERNS IN THE LORD'S PRAYER

I. INTRODUCTION

Matthew 6:9-13

9 Pray then like this:

“Our Father in heaven,
hallowed be your name.

10 Your kingdom come,
your will be done,

on earth as it is in heaven.

11 Give us this day our daily bread,

12 and forgive us our debts,
as we also have forgiven our debtors.

13 And lead us not into temptation,
but deliver us from evil.

II. PETITIONS: GOD'S CONCERNS

- Our Lord instructs us that the first requests that we are to make concern God.
- God's concerns are of a higher priority than our own.
- Before I ask for anything for myself or others, I must pray about God's concerns.
- These concerns are about God's name, God's kingdom and God's will.

- The order of the Lord's prayer, beginning with God's concerns, reminds us that we are not the center of the universe — God is!
- It strikes at our self-centered bent and inclination to pray for what we want first.
- This parallels the structure of the Ten Commandments. First, our duties to God (1-4); second, our duty to man (5-10).
- Many of the great prayers in the OT have this same form, God's glory and praise first, then the petitions.
- David's prayer at the dedication of the construction of the Temple. (1 Chronicles 29)

- Solomon's prayer at the dedication of the completion of the Temple. (1 Kings 7)
- Hezekiah's prayer for God's deliverance when the Assyrian armies had surrounded Jerusalem. (2 Kings 19)
- "So now, O Lord our God, save us, please, from his hand, that all the kingdoms of the earth may know that you, O Lord, are God alone." (2 Kings 19:19)
- A.W. Pink "Our primary duty in prayer is to disregard ourselves and to give God the preeminence in our thoughts, desires, and supplications."
- The very preface of the prayer orients us immediately on the One to whom we are praying and reminds us that our aim in prayer is always God's glory before we ask for our daily bread.
- Jesus teaches us in the Lord's Prayer, that our motto must be like John the Baptist's, "He must increase, but I must decrease." (John 3:30)
- Above my own needs is God's glory!

1. God's Name— "Hallowed be your name"

- Though many think of this part of the prayer as a declaration, it is grammatically phrased as a petition that the disciple is to make.
- "Hallow" means to sanctify, set apart, to treat as holy, to reverence.
- God's holiness is everything that sets him apart from us and all of his creation.
- Jesus was teaching us to pray, "Lord may your name be sanctified, set apart, treated as holy and revered."
- The name of the Lord is an expression that refers to the whole character of God.
- When God made himself known to his chosen people, He gave them his name.
- Exodus 3:13-15 Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" God said to Moses, "I am who I am." And he said, "Say this to the people of Israel: 'I am has sent me to you.'" God also said to Moses, "Say this to the people of Israel: 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations.
- God tells Moses, "I AM who I AM."
- This is a verbal phrase in Hebrew, not a noun. God is indicating something about his being.
- He is the eternally, self-existent, self-sufficient One.
- He is I AM, who was, and is, and forever shall be.
- And he tells Moses to say to them that He is, "The Lord..."
- The name he revealed is transliterated into English and one we pronounce as 'Yahweh' or 'Jehovah.'
- This is the holy, covenantal name of God that He gave to His people.
- Exodus 34:5-7 The Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord. 6 The Lord passed before him and proclaimed, "The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, 7 keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."
- The name of God is the revelation of himself to his people.
- Exodus 20:7 "You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain.
- Isaiah 42:8 I am the LORD (YHWH); that is my name; my glory I give to no other, nor my praise to carved idols.

- As God's people, we must be concerned for the name and glory of God.
- We don't use it flippantly. We take care to reverence his name.
- We don't profane the name of the Lord or use it in a careless or unworthy manner.
- Baptist Catechism Q.108 What do we pray for in the first petition?
- A. In the first petition, which is, hallowed be Your name, we pray that God would enable us and others to glorify Him in all the ways in which He makes himself known, and that He would dispose all things to His own glory.
- When we pray, "hallowed be your name":
- We are praying for God's name to be hallowed in our own lives.
- We are praying that we would not bring reproach to his name.
- We are praying for God's name to be honored, revered and glorified by others because they see him honored, revered and glorified in us.
- We are praying for God's name to get all of the honor, the respect, the reverence, the fear and the glory He is worthy to receive.
- We are praying for God's name to be glorified in every sphere and domain of life.

2. God's Kingdom—“Your kingdom come”

- While the first petition has to do with honoring God and the glory of God itself, the next two have to do with the means by which God's name will be hallowed.
- The Kingdom of God is the prominent theme in the N.T., especially in the gospels.
- Kingdom means, “the domain or dominion of the King”.
- God's Kingdom is where God rules.
- Where is the kingdom of God? It is present wherever the rule of Christ is established and Jesus is enthroned in the hearts of men and women.
- Jesus came announcing and proclaiming, “The kingdom of heaven/God is at hand.”
- The kingdom of God was now accessible because Jesus was present manifesting the kingdom of God through his teaching and works of healing and casting out demons.
- Today, wherever Jesus is believed, loved and obeyed, God's kingdom is present.
- Though it is present now, it is partial, it is not fully present as it will be in the consummation of all things.
- Jesus reigns now, but we do not experience the fullness of His reign until that Day.
- Heb. 2:8 tells us that everything has been made subject to Christ yet we do not presently see everything in subjection to him.
- 1 Cor 15:24-28 Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. 28 When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.
- When does Christ reign? NOW! And he continues to reign until the end!
- But his reign is not consummated until "he has put all his enemies under his feet.”
- Then he will deliver this consummated kingdom to God the Father.
- The kingdom will be complete when all things are subject to Christ.

- Matthew 28:18-20 And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”
- Jesus was commissioning his disciples as ambassadors of his kingdom, to go make more disciples.
- Disciples follow Jesus. They obey his teaching and commands.

- The kingdom of God is expanding even now.
- Matthew 13:31-33 He put another parable before them, saying, “The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. 32 It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.” 33 He told them another parable. “The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened.”

- Baptist Catechism Q.109 What do we pray for in the second petition?
- A. In the second petition, which is, Your kingdom come, we pray that Satan’s kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it and kept in it, and that the kingdom of glory may be hastened.

- When we pray, “Your kingdom come”:
- We are praying that Christ’s rule will be extended more and more NOW.
- We are praying that Christ’s rule will be completed at his return THEN.
- We are praying for the increase of His church and the preservation of His church.
- We are praying that God’s rule will be increasingly acknowledged and obeyed by his people.
- We are praying for the destruction of the enemy’s works and everything that opposes God’s kingdom.
- We are praying that more and more people will come under his righteous rule and that the nations of the world will surrender to Him and recognize Christ’s sovereignty and supremacy over all things.
- We are praying that God would subdue our family, neighbors, friends, nation and world so that they would repent, surrender, submit to and bow before the Lord Jesus Christ.
- We are praying that He would do all of this until His kingdom comes in its fullness.

3. God’s Will—“Your will be done, on earth as it is in heaven”

- This third petition closely parallels the last one.
- What is God’s will?
- At the beginning of the prayer, the point is driven home that God’s will being done is supremely preferred to Him doing our will.
- JI Packer writes, “Here more clearly than anywhere the purpose of prayer becomes plain: not to make God do my will, but to bring my will into line with his.”
- God’s will is:
- What God commands of us.
- What God has revealed to us in His word that we are to obey and do.
- What God has sovereignly ordained.
- This is everything that God has planned, ordained, predestined to take place, and determined to happen.

- Baptist Catechism Q.110 What do we pray for in the third petition?
- A. In the third petition, which is, Your will be done, on earth as it is in heaven, we pray that God by His grace would make us able and willing to

know, obey, and submit to His will in all things, as the angels do in heaven.

- When we pray, “your will be done on earth as it is in heaven”:
- We are praying for that we would obey and be made willing to obey what he has commanded us.
- We are praying that we would humbly submit to his will, not for him to submit to ours.
- We are praying for the grace to accept his will in the face of difficult and tragic circumstances.
- We are praying that he will bring all of history to the glorious conclusion that he has ordained.
- We are praying that God’s will, both commanded and decreed, will be fully accomplished on earth to the same extent as it is in heaven.
- In heaven, God is fully obeyed by his angels who carry out his will, we want that on the earth.

APPLICATION AND REFLECTION

In light of today's message....

- What did I learn about the gospel?
- How can I apply what I learned about the gospel to my life?
- With whom can I share the gospel this week?