

On Earth As It Is In Heaven

Matthew 6:9-10

Introduction

1. In the middle of His sermon on the mount at the beginning of His ministry, Jesus provided an important model to shape the prayers of His disciples – **Matthew 6:9-13**
 2. The second half of the prayer includes petition for God to act in the interest of His people.
 3. The first half of the prayer includes petition for God to act in His own interest for His glory, but the language involves us as well.
 4. Our prayer should always be for earth to reflect heaven's order, and we must realize the way God will accomplish this, and the part we play in it.
- I. The Language of the Prayer
 - A. Imperative
 - a. Telling/commanding someone to do something.
 - b. **"Our Father in heaven"** – telling (pleading with) God to do something.
 - i. Things relating to Him – His Name, His Kingdom, His Will
 - ii. Calling on God to act in His own interests and bring things about.
 - c. **The prayer implies that these things of God are of consequence to the petitioner.**
 - B. Third Person
 - a. The imperatives – **"Hallowed be," "come," "be done"** – third person.
 - b. Where God is being petitioned to act, it is not a petition which excludes all others, but includes – i.e. God is called to act, but to bring these matters about through others.
 - c. Not – "Hallowed be Your name by You," "Your kingdom come by Your activity (merely)," or "Your will be done by Your force (merely)"
 - i. There is a "them" or a "they" implied by the third person.
 - ii. As is typical to the Biblical theme, things pertaining to God's will and glory are inseparably connected to all that which issued forth from Him, namely, mankind as His image bearers of His creation.
 - d. **I.e. the prayer pleads for God to act in these ways but through others, namely, those who would have the mind/heart to pray the prayer – believers.**
 - i. "Hallowed be Your name [through those who hallow it so]"
 - ii. "Your kingdom come [through those who yield to it, acknowledge it, enter it]"
 - iii. "Your will be done [through those who carry it out]"

- e. **The third person raises the prayer from a hopeful petition to an acknowledged duty, and the petition becomes one for God to work through His servants who offer the prayer.**

C. Comparative

- a. **“On earth as it is in heaven”**
- b. The prayer indicates that things on earth are not entirely reflecting things in heaven.
- c. God’s Hallowed name is acknowledged in heaven, His kingly rule is accepted in heaven, His will is done in heaven.
- d. The activities of heaven are meant to be reflected on earth – **“whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.” (Matthew 16:19, NASB)**

II. The Prophetic Answer

- A. The prayer is first one of hopeful anticipation. It is pregnant with prophetic implication, and petitions God to act to fulfill His promises revealed through His prophets.
- B. Hallowed be Your Name
 - a. **Hallowed** – *hagiazō* – to make holy (STRONG)
 - b. **Your Name** – standing for the person – the person revealed – **“I will proclaim the name of the LORD before you.” (Exodus 33:19)**
 - c. God’s holiness is not up for establishing and is not debatable – **“I am holy” (1 Peter 1:16).**
 - d. However, whether His holiness is held in regard by others is always to be determined:
 - i. **Leviticus 10:3** – after Nadab and Abihu were devoured by fire.
 - ii. **Numbers 20:12** – after Moses’ disobedience.
 - iii. **Leviticus 22:31-33** – God’s expectation for His people.
 - e. Paul noted the failure of God’s people in hallowing His name – **Romans 2:23-24** – by unfaithfulness.
 - i. **Isaiah 50:1; 52:4-6** – the reason for the captivity was the people’s unfaithfulness, and failure to hallow His name – prophecy looks to a future faithful people who hallow Him.
 - ii. **Ezekiel 36:22-28** – God has concern for His name and will restore them to have His name Hallowed among them again.
 - f. **Matthew 6:9** – the prayer manifests that the prophecy is not fulfilled ultimately in the physical return of the remnant, but in the establishment of the spiritual nation.

- i. **Matthew 8:10-12** – Jesus’ reaction to the faith of the Gentile Centurion.
- ii. Those who would fulfill the hallowing of God’s name are not physical Israel, but spiritual.

C. Your Kingdom Come

- a. This and the following petition overlap, but so does this with the previous.
- b. The hallowing of God in the eyes of His people happens when His people/kingdom are established – **Ezekiel 36:23, 27; 37:21-24** (after the imagery of the 2 sticks becoming one in the prophet’s hand – Ephraim and Judah)
- c. **Isaiah 29:22-24** – the patriarch Jacob will not be ashamed of his (spiritual) children when they hallow God’s name.
 - i. The work of John the Baptist – **Luke 1:16-17 (cf. Malachi 4:5-6)**
 - ii. His work is in preparation for the then imminent coming of the kingdom – **Matthew 11:11-15**
- d. Jesus’ model prayer is in the middle of His kingdom manifesto for His disciples to pray for the realization of the kingdom soon, and until then to live lives which hallow God’s name.
 - i. Such has come and is – **Colossians 1:13; 1 Peter 2:9-10**

D. Your Will be Done

- a. The related prophecies also include opposition to God’s will.
 - i. The challenge or resistance is always exposed as futile – **Isaiah 8:12-15** – the prophet is not to possess the spirit of the people who trust in the arm of flesh but is to hallow YHWH – those who refuse are destroyed – stumbling, offense, trap, snare, broken, taken.
 - ii. Many would rise up against God and His Christ – **Psalm 2**
- b. His will is accomplished through those who submit to it, come to the kingdom, and yield to His rule – **Isaiah 2:2-4** – **“we shall walk in His paths”**

III. The Practical Answer

- A. The prayer is also one with practical force for those raising it to God. The answer to the prayer falls back on them to act in faithfulness to God. These ideas have ongoing and daily practical significance.
- B. Hallowed be Your Name
 - a. To pray the prayer is to imply the desire for its fruition and therefore is to enlist oneself as the steward of it.

- i. I.e. praying for God to hallow His name means you know that it is, and it should be regarded so.
 - ii. The primary way for this to occur is going to be through your own acknowledgment of God's holiness in your life.
 - b. **1 Peter 1:15-16** – He called us, we answered that call, and we are to hallow His name in our lives through following His holiness.
 - c. **2 Corinthians 7:1** – perfecting holiness in the fear of God.
 - d. **Titus 2:11-14** – the revelation of God by His grace teaches us to live holy.
- C. Your Kingdom Come
 - a. The model prayer was given when the kingdom was yet to come, but now it has been established (**cf. Colossians 1:13**) and is to this day.
 - b. The prayer was answered in the response to the gospel on the day of Pentecost when people submitted to Christ as King.
 - i. This would have been the practical significance then – live in anticipation for the kingdom by preparing your heart for it, and then enter!
 - c. Now, the prayer is for the kingdom to be spread, and for the rule of Christ to be reflected in our lives.
 - d. **Colossians 3:1-4, 17** – seeking heaven's will by doing all according to the King.
 - e. **Acts 8:4-5, 14** – preaching Christ and His rule to all we can.
- D. Your Will be Done
 - a. His will includes me, so for His will to be done I must be following it in my life.
 - b. **Matthew 7:21-27** – I must do the will of the Father by building my life on the Son's word.
 - c. **Romans 12:1-2** – this occurs by me renewing my mind to know what His will is and then doing it.

Conclusion

1. God's omnipotence does not mean our fervent prayers are unimportant, or that we play no part in His will being carried out.
2. Our constant prayer should be that the rule of Heaven in Christ should be brought down to the earth through our lives of faithfulness and holiness.