

The One Prayer You Simply Must Know, pt. 1

Matthew 6:5-10

Introduction:

This is week four in our series called *The Narrow Path*. And in this series, we're talking about the discipline of doing hard things. You know, when Jesus called us to follow him as Lord, he called us to do some hard things: He called to take up our cross and follow him. He calls us to reject the broad path and choose the narrow one.

So in this series, we're exploring a handful of essential areas where it's hard to follow, and we need Jesus' strength. And, this morning we come to the discipline of prayer.

So this week and next week, I want to take a fresh look at the Lord's Prayer.

Now, everywhere you turn today, people want to give you a secret for success in life.

We see this in dieting. The storyline you often hear goes like this. "There is this new secret that someone recently discovered, and if you could just learn this secret, you would be able to effortlessly lose weight and never feel hungry. New body here I come!

They'll go on to tell you that a brilliant scientist has patented this secret, and if you buy his product for \$79.95 you're going to start seeing results in the first week.

Now, I'm asking you...are there really any secrets for effortless dieting? No. Good nutrition takes work.

We also see this in golf magazines. About every six months, you'll read an article that a brilliant new golf pro...say...down in Tucson has discovered the secret to the perfect golf swing. And if you'll just learn the secret, the hidden physics of golf are going to magically materialize in your game, no matter what club you snatch out of your bag.

But the catch is...you've got to plunk down \$99.95 to get the DVD, but in six weeks you're going to be playing scratch golf.

So again, I want to ask you...are really there any secrets to a perfect golf swing that take little to no work? Obviously, not! Athletic performance takes work.

But we love to hear about hidden secrets promising maximal results with little work.

When it comes to prayer a lot of people want a secret. What's the secret to getting God to answer my prayers? Maybe there's a certain set of words I can say guaranteeing answers. Or, what's the secret to feeling close to God...like...all the time? Maybe there is a way of speaking truth that will unlock his presence in my life.

About eight years ago, Bruce Wilkerson wrote *The Prayer of Jabez*, and it sold something like 15 million copies. Wilkerson gave the impression that this obscure little prayer in 1 Chronicles 4 contained a secret to prosperity. If you'd just pray it every day, God was automatically bound to bless you. Wilkerson claimed that his success was proof.

Now, the *Prayer of Jabez* is a great prayer, but is there *really* a hidden secret in this prayer that unlocks new prosperity? I don't think so.

The whole point of prayer is that you are cultivating a relationship with a holy God who is a father. This holy God created you and he redeemed you. And this holy God has called you into mission. And he asks you to glorify him by extending his rule, beginning with your family. So prayer is not *primarily* me getting stuff from God. Prayer is primarily about me learning to fellowship with the holy God who has called me into mission.

So...to teach us how to pray, Jesus gives the Lord's Prayer. And if there is one prayer you need to know, it's this one. The way Jesus begins the prayer *suggests* it was a model prayer. He says, "*Pray then in this way.*"

So this is a springboard prayer. You can pray it as is for 30 seconds. You can expound on it for 30 minutes or three hours. It covers all the basics.

The prayer is divided into three parts. ***[Place these on the screens.]***

- Part one contains *two affirmations*: "Our Father" is affirmation number one. "Who is in heaven" is affirmation number two.
- Part two consists of *three God-centered requests*: "Hallowed be your name." "Your kingdom come." "Your will be done."
- Part three invites us to make *four personal requests*. "Daily provision, daily forgiveness, protection from temptation, and protection from the evil one."

So the structure is very significant: There is one God. You make two affirmations *about* him! You make three requests *for* him! You making four requests *for* you! One, two, three, four! This is the A.B.C.s of prayer! It's the one prayer you simply must know.

Today I want to present the first half of this prayer which is the God-centered part, and then we'll look at part two next week.

Now before Jesus begins with his springboard prayer, he gives his disciples – and us – a strong warning.

1. *AND THE WARNING IS THIS – As you develop your prayer life, don't be influenced by the prayer patterns of the world...either the secular world...or the Christian world. Matthew 6:5, 7*

A lot of Christians and lots of non-Christians get prayer wrong, and Jesus urges us to not blindly follow prayer patterns that use God or cheapen his character.

A. The first problem Jesus highlights is the problem of showcase prayers.

Jesus says, *“When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full.”*

Back in Jesus' day there were four major political parties; the most popular were the Pharisees and the Sadducees. These leaders majored on all the external trappings of faith.

They wore fancy clothes. They loved places of honor at banquets. They occupied places of power. And they composed these long flowing prayers that made people think they were really cool.

Sometimes they'd compose the prayers in the synagogue. But what they really liked was praying on street corners. They'd raise their hands, and with loud voices, they'd boom out their prayers for all to hear.

On the inside, though, their motives were all wrong. Their passion wasn't really conversation with God. What they wanted was prestige and power. They were hoping people would stop and think, “Wow, that Pharisee is flat-out amazing.”

Now the warning for us, twenty-one centuries later, is that we can do the same thing. We can use it for the wrong purposes.

Rather than using prayer as a way to delight in God, we play to the human audience around us.

And you can do this in such a subtle way, you can forget that you're doing it.¹

- Some people use gossip prayers. “O God, please deliver the guy next to me from his terrible problem with casino gambling.” Well, now everyone knows, but you were just praying.
- You can use prayer to manipulate hard situations. “Lord, you know the problem I've been having with money right now, and all my serious debt. Lord, please put it on someone's heart to help me out.” That's manipulation!
- You can flatter people or put them down in prayer.
- You can use elegant oratory with impressive sounding words.

¹ Some of these were suggested by Bob Deffinbaugh.

Last October, I attended a speech in Florida that was preceded with a prayer given by a pastor. This guy's prayer blew me away. It was funny. It was filled with big words. It was theologically profound. This guy was built like a football player and dressed to the hilt, maybe older version of New England Quarterback Tom Brady.

I didn't know anything about this guy, except that he had a reputation for being hugely divisive both in his home (toward his wife and kids) and in his church. So basically all this flowery stuff was just external...just religious professionalism. If you pray to impress those who hear you, it's not really prayer.

That's problem number one.

B. Let's look at problem number two.

JESUS WARNS HIS DISCIPLES AGAINST USING NON-CHRISTIAN PATTERNS OF PRAYER. Verse seven. “*And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words.*” In the first century the pagan religions all embrace the worldview of polytheism – the belief that many gods inhabit the world.

These gods had very human characteristics, and if you wanted to get them to do something for you, you couldn't just rely upon their grace. You had to coerce them with repetitious prayer. You'd use lots of words to arouse them and force them into action.

Some polytheists thought it was the *number* of words that counted. Others felt it was the formula that counted.²

And Jesus' warning is this: “Don't use non-Christian prayer methods to approach a holy God.”

If you read books on prayer today, you will sometimes read things that sound less like historic Christian theism and more like trendy eastern pantheism. Pantheism is the worldview of all the eastern religions. Pantheism says God is not personal; he's impersonal.

There are movements today that combine Buddhist meditation techniques with Christian prayer. If you're not getting the answers you want in prayer...or you're not getting them as quickly as you want...or if prayer doesn't seem to be working...there are people out there who will show you how to combine Christian prayer with New Age meditation customs.

This week I read about a church in Miami that is teaching parishioners how to combine Zen techniques with prayer.³

There is another movement today that suggests certain kinds of mystical prayers could even be a bridge to unite some religions, lessening tensions. One evangelical author said this:

² Two examples of this stand out: the actions of the prophets of Baal on Mt. Carmel and the actions of the Ephesians when they shout for two hours, “Great is Artemis of the Ephesians.”

³ Alexandra Alter, “Religious Pluralism: Spiritual Fusion” The Miami Herald, 3 July 2004
<http://www.religionnewsblog.com/7764-.html>

“Mysticism provides some hope for common ground between Christianity and Islam. Both religions have within their histories examples of ecstatic union with God, which seem at odds with their...spiritual traditions but have much in common with each other.”⁴ He goes on to say that certain forms of mystical prayers serve to unite the religions.

There is just one problem: Jesus’ command here is that we *do not* combine the prayer practices of other religions with our relationship with Christ. These prayer techniques are directed toward totally different Gods from totally different worldviews. They’re not just neutral techniques. If you embrace non-Christian practices, it will move you away from Christ, which is the very point of prayer.

LET ME MENTION ANOTHER WRONG PRAYER TECHNIQUE: Some well-meaning Christians use false humility in prayer. They’ll lace their prayers with lots negative self-talk. They’ll talk about how weak they are, and how depressed and discouraged they are. They’ll make affirmations in prayer like, “I’m an idiot. I can’t do anything right. I’m nothing but a screw up. I hate myself,” and things like this.

Now, this is a huge problem. This is not a *non-Christian* prayer technique per se. But it reveals that massive levels of spiritual warfare are raging around you. This is not a prayer based on faith, and result of prayers like this is that you increase discouragement.

Prayer is not a place for negative self-talk. Prayer is a place where you practice *positional* self-talk.

Positional self-talk is when you rehearse the truth about your position in Christ in the context of your prayer. You say things like...

- Father, I failed today but I thank you that I am forgiven and redeemed. I am completely under your grace.
- Father, I feel unneeded and unwanted today, but I know that you have loved me before the foundation of the world.
- Father, the spiritual warfare around me is intense. I feel vulnerable. I thank you that I am seated with Christ, and you have defeated the fallen angels who are hassling my life.

In positional self-talk, you briefly state your real feelings (just like the Psalmists always seem to do). But then you boldly affirm the corresponding truth about your exalted position in Christ. You are not essentially a worm-like and grotesque sinner who is redeemed. You are essentially an *ascended* and *seated* and *forgiven* saint, who still struggles with sin. We need to boldly affirm these truths in prayer. Otherwise our prayers may be nothing more than faithless self-talk.

So in this warning, Jesus says two things: Stop praying showcase prayers to impress your audience. And stop using non-Christian forms of prayer – including that prayer tainted with your own personal negative self-talk.

⁴ Tony Campolo, *Speaking My Mind*, as cited at <http://www.lighthouse trailsresearch.com/newsletter050206.htm#article1>

Now, having looked at the warning, let's look at how real prayer begins:

2. PRAYER PRIORITY NUMBER ONE IS THAT YOU – Come to God in an intensely personal way. *Matthew 6:8, 9b*

A. He begins with the term “Our Father”. 6:9b

NOW, PLEASE UNDERSTAND THIS WOULD HAVE BEEN A SHOCK FOR JESUS' LISTENERS. God's revealed his name in the Old Testament as Yahweh. God revealed that name just before the Exodus. And it literally means, I Am Who I Am. Throughout the Old Testament, God's name, Yahweh, underscores the fact that he's a covenant keeping God. He makes promises, and he keeps promises, from generation to generation.

The Jews considered this term so exalted and so holy they never said it out loud. They thought it might be blasphemous just to vocalize the name. So when they came to the letters for God YHWH, they substituted the term, Adonai.

Now, fast-forward to Jesus' day. It's pretty clear that the Jews didn't have a sense that they could be deeply intimate with God. I'm sure they longed for this. But it was very elusive.

So along comes Jesus, and he says, “I've got great news for you. You can address God as your Father.”

But he apparently used a very intimate term. Remember Jesus originally taught his disciples in Aramaic, and he most likely would have used the common term for father, Abba.

That term is a bit more powerful than daddy. It is a familiar term like daddy, but it's a highly respectful term. It's more like most respectful daddy.

You can't imagine the load that lifted from those who heard.

“Are you kidding me?” they must've thought, “I've been weighed down with thoughts that God doesn't like me, or that he's mad at me because I've done bad things. And you're telling me I can call him Dad? That's like a huge healing wave of relief!”

I HONESTLY THINK IT'S HARD FOR MOST OF US TO IMAGINE WHAT THAT TERM “FATHER” CONVEYED IN THOSE DAYS, BECAUSE OUR CULTURE HAS CHANGED SO RADICALLY. We live in a time when teenage youth culture has reduced the influence of a dad down to someone totally out of touch.

Think about three dads prevalent in pop culture: Homer Simpson, Peter Griffin of Family Guy, and Alan Harper of Two and One Half Men. *[Put pictures on the screen.]*

Images of fatherhood in our pop culture are not good. Fathers are viewed as irresponsible adolescents. Today the primary leader for most kids from 8 to 28 cohort is their peer group. Peer pressure has replaced fatherly leadership.

Not true in New Testament times!

There was no youth culture. Dad was protector...provider...disciplemaker...teacher.... Dad was the guy who transferred the family business to you, when you grew up; he empowered you to succeed. He was your authority, and you loved him for it.

So when Jesus describes God as Father it was a paradigm shift of massive magnitude. It was simultaneously a picture of intimacy and authority...kindness and strength.

So what does it mean for you to come to God as your father? *FIRST AND FOREMOST, IT MEANS YOU COME WITH DEEP CONVICTION OF YOUR FULL ACCEPTANCE.*

Now for many of you this is not the fatherhood image you have.

When I say, “Father”, you sort of cringe inside. You don’t remember acceptance from your dad – certainly not full acceptance. When you were growing up, you didn’t sense his kindness and strength. You didn’t sense he was a role model to be followed.

He may have been emotionally or physically withdrawn. Maybe he was overly passive or overly angry, and you were left with a gnawing father hunger that was never satisfied.

But just for a moment, I want you to imagine an idealized picture of fatherhood. I want you to get into your head someone strong, wise, generous and kind.

What is that father going to do when you mess up? Is that kind of father going to say, “All right! That’s it! You’ve stepped over the line. You can no longer be my son; I disown you!” No, that father is going to work with you. He’s going to help you. He’s going to empower you to learn.

Good dads have this passion: the want to launch you into the world as a competent young adult. Good dads serve their kids to bring them toward that goal.

That’s the kind of picture Jesus wants us to think about when we think about God as Father. He’s for us. He accepts us. He seeks to launch us into this world as competent spiritual adults, even as he prepares us for the life to come.

Coming to God as Father implies that we come with another attitude: *NOT JUST FULL ACCEPTANCE, BUT YOU ALSO COME WITH CONVICTION THAT HIS PLAN IS WISE EVEN WHEN LIFE IS CHAOTIC.* Life will be chaotic. Chaos will sometimes be the very thing that drives us into prayer.

When you come to your Abba Father in the midst of the chaos, it is his fatherhood-character is what anchors your soul and gives you hope.

One time I had to do something very painful in the emergency room that my son didn’t understand. We were living in Baltimore. We were eating at Friday’s Restaurant. And Caleb fell backward off his chair. His chin came down on his coat zipper, and he split his chin split wide open. When we got to the ER, the doctor said, “We can either restrain him or you can hold him down yourself.” I knew Caleb, and I knew that he would do better if I restrained him.

But as I exerted my strength to hold Caleb down, Caleb had this look of fear as if to say, “Daddy what are you doing?”

Now, I was doing what would eventually lead to his healing, but while I was holding him down, and while he was feeling the pain, he didn't understand. And yet, even in the fear there was a this little glimmer of trust.

Sometimes we feel that way. Life makes us wonder what God is up to. But when we come to God as Father, we realize that he's God and we're not. He's wise, and we're not. And we can trust him even though we don't know what he's up to.

Now, I want you to notice the little word that appears *before* the word Father. It's the possessive pronoun, "our." **[Put "our Father" on the screens.]** Small word; big meaning!

- B. This little term, *our*, means that we will experience God most fully and most powerfully, *in community*, with other believers. 6:9b

NOW, I WANT TO REMIND YOU OF A CORE TRUTH. God is a communal being. We talk about this all the time at Grace. Father, Son and Spirit have been in a love relationship within the unified god-head from all eternity. No other religion can say this. No other worldview can say this. This is what is totally unique about the Christian faith.

And God has designed us in his image. We are wired to exist in community. As we talked about in week two of this series, God's first institution – marriage – God is proof that we're hardwired for community. When we are living in authentic community with others who know Christ, we have the potential to experience the transcendent love of God.

So, when Jesus tells us to pray, "*Our* Father," he's telling us that we need to experience him in the context of community.

Jesus taught this in Matthew 18:20. "*Where two or three are gathered together in my name, there I am in their midst.*" In other words, there is something about corporate prayer that makes you feel the presence of the risen Christ in a fundamentally richer way. This is why corporate worship is a priority for you as a disciple. We talked about that in week one of this series.

Some time ago I talked to a guy who said, "I don't know how to pray out loud in a small group, so don't ask me." After being in a small group for a year, not only was he praying out loud, but his prayers were hugely encouraging to the people around him.

He learned to pray by experiencing community. That's how God has designed prayer. "Our Father," implies that we should be praying with other people.

- C. Now I want to be quick to add that in this passage, Jesus also talks about the importance of private prayer. 6:6

Check out Matthew 6:6. Jesus says, "*But you, when you pray, go into your inner room, close your door and pray to you Father who is in secret, and your Father who sees in secret will reward you.*"

WHEN JESUS TALKS ABOUT GOD SEEING IN SECRET, HE IMPLIES THERE IS A GOD WHO LONGS FOR OUR PERSONAL PRIVATE FELLOWSHIP AS WELL.

I can relate to that as a father.

We have four kids, and from the time they were very young I took them on dates. For several years, Caleb's date day was Monday morning. We got up early. We went to the donut shop. And then we came back and played cars and trucks, for half an hour before I headed off to work.

I've got to tell you, I loved those days. Caleb was very fun to be with. The chemistry was great between us. And I looked forward to personal private time with my son.

For a time, Kristin's date day was Saturday morning; sometimes we'd cook together. I loved these times, because I cherished the private time with my daughter.

How much more does God love personal fellowship with you! He loves it when your thoughts are turned to him, when your emotions are soothed by him. He loves it when your faith is in him and him alone...not circumstances...or bank account...or earthly forms of security. Him! He loves to meet with you in secret.

BUT MATTHEW 6:6 ALSO SUGGESTS THAT WHERE YOU CONNECT WITH GOD IS IMPORTANT TOO. When Jesus talks about going to your inner room and shutting the door, he's suggesting that places are going to be important in your prayer life.

But it's not for the reason you might think. It's not like one place is more spiritual than another place. It's not like God is more real in the walls of a church than the walls of a coffee shop.

It's not that the place is special to God. The place becomes special to you. During one particular season of my life my prayer spot was a dingy dark basement in our house in Baltimore. I had a coffee table, a lamp, a journal and a Bible. For the first two weeks, I thought I can't pray here. But God began showing up. And as time went on, it seemed as if that was a holy place. I would rather have prayed there than anyplace else.

There is nothing intrinsically better about that place, but it's special to me, because I have a history of God communing with me right there.

It's important to find a place for regular prayer place where you can get alone with God and get intimate with the lover of your soul.

Now we come to the second major priority in prayer. And the...

3. 2ND PRIORITY IS THIS – Come to God with a passion for his glory. Matthew 6:9c-10a

A. I want you to remind you that in verses 9-10 there are three “you” requests. *[Place these on screen.]*

- Hallowed be your name.
- Your kingdom come.
- Your will be done, on earth as it is in heaven.

I want you to notice that these three requests are requests for God to be glorified. And they should come before our personal requests. In others words, our prayers should be God-first prayers:

- God’s glory before our glory
- God’s will before our will
- God’s plan before our plan.

To reverse this goes against the pattern of Jesus.

So let’s look at how we pray for his glory. And the first thing I want to do is combine the two phrases: “Hallowed be your name” and “Your kingdom come.”

We should think about these two requests together.

- B. When we pray for his name and his kingdom, are praying that God’s influence would spread far and wide. It’s all about his kingdom.

PART OF OUR ETERNAL HOPE IS THAT WE’RE LOOKING FOR A KINGDOM. If you believe the Bible teaches a literal thousand year reign of Christ, which I believe the Bible teaches over and over again, then you know that Jesus will return to reign.

And his kingdom is going bring great glory to God. God’s name will be highly honored throughout the earth. His fame will spread far and wide to people of every tongue and nation. But it won’t stop there. The fame of his name will then continue throughout eternity as we enjoy the New Heavens and the New Earth.

Bible says that Jesus will have the name that is above every other name. At the name of Jesus every creature in the universe will bow in humble submission.⁵

Won’t it be great to live in a time when the name *Jesus* isn’t treated casually, or used with contempt, or used to utter a curse? Then day is coming, when his name will be the most honored and exalted name there is – not just in principle, but in practice.

The phrase, “Your kingdom come,” suggests that we should pray for his return and the establishment of his kingdom so that Jesus’ name will be exalted.

Let me show you some verses that bear this out.

- In 1 Corinthians 16:22 Paul utters the prayer, “Come Lord Jesus.” The Aramaic word is “Maranatha.”

Why is this Aramaic word used in a letter written to a Greek city? Maranatha was a watchword, and a password, and a codeword among persecuted Christians. The word let others know they were Christians who were longing for the return of Christ.

And this is certainly a prayer we should pray: “Come, Lord Jesus.”

⁵ Phil. 2:9-11

- We see this same thing in 2 Peter 3:12. Peter says, “*What kind of people should we...looking for and hastening the coming of the day of God.*” We should pray for and long for Christ’s return when God’s glory will be magnified.
- John ends the book of Revelation with a prayer. “[*Jesus*] says, ‘*Yes, I am coming quickly.*’ (and John replies) *Amen, Come, Lord Jesus.*”⁶

In our prayers we ought to be longing for that day when Jesus’ name is lifted up and made inexpressibly great.

BUT, OF COURSE, THIS CAN HAPPEN TODAY...THIS WEEK...AND THIS MONTH. GOD’S NAME IS MADE GREAT EVERY TIME WE SERVE IN CHRIST’S NAME. HIS NAME IS GLORIFIED ANY TIME A PERSON COMES TO CHRIST. So we ought to be praying for the people in our sphere of influence who don’t know Christ.

God has placed a collection of non-Christians in your path every day. You meet them at work. You meet them at school. You visit the same health clubs. You go to the same restaurants. Are you praying for them by name? Are you keeping a mental list of the people that God is placing on your heart? God is glorified and his name is made great each time one of them takes a step toward Christ.

BUT YOU CAN ALSO BE A LIVING EXPRESSION OF GOD’S NAME AND HIS KINGDOM. Are you living out kingdom values? Are you living out kingdom virtues? Is God’s fame being spread about because of your life?

- Some of you enjoy God’s success and blessing. God didn’t make you successful to satiate your flesh. He made you successful to be a blessing to other people so that his name is made great.
- Some of you are suffering a season of pain and sorrow. Sometimes God allows people to encounter trials so that they can minister to others going through trials...again so that his name can be made great even in your pain.
- Some of you are going through a time of ordinariness. Seasons of ordinariness are times when things aren’t overly exciting...or overly difficult...just ordinary. Moses, Abraham, and Paul went through decades like this. Even Jesus had his silent years in the carpenter’s shop. But even if you’re going through one of those ordinary times, God’s name can be made great thorough you because of the vibrancy of your faith.

God’s passion is that you would make his name great by exhibiting kingdom virtues and kingdom values and helping people know who Jesus is.

Notice the next petition. “*Your will be done, on earth as it is in heaven.*”

- C. This is a hard one to grasp at first.

⁶ Revelation 22:20

God's will is a mystery. He's infinite! God's mind is incomprehensible. Who can really fathom the totality of God's will? None of us!

However, a few things about God's will are pretty clear: The Bible speaks about two aspects of God's will: His perfect will and his permissive will.

God's perfect will is contained in the Bible. The Old and New Testaments are packed with commands: stuff that we should do...stuff we shouldn't do. God gives commands, not to be a legalist or ruin our fun, but because he loves us, and he's made life work a certain way. And if we obey, life works better. These commands portray God's perfect will.

The Bible is also packed with pictures of how much God loves us, and how he wants the best for us. So God has this amazing perfect will based on his character and his commands.

But that's only half the story: We live in a fallen world, and we have free will, and sometimes we don't do what God's ideal will is. So, God also has a permissive will. Sometimes this is called God's sovereign will. Sometimes it's called God's specific will.

God's permissive will consists of those things that he actually permits to take place. God had a perfect will for Adam and Eve, and God gave commands to spell that out. But God permitted Adam and Eve to eat the fruit and fall into sin. That wasn't God's perfect will, but they had free will (and they made choices), so this was his permissive will.

Another example: God's ideal will was that Israel become a missionary nation blessing the world by spreading the knowledge of God. But Israel misused free will, and God permitted very painful things to take place. God's perfect will was blessing; God permitted pain.

So let me clarify: God's perfect will is his ideal desire of what should be; God's sovereign will is what God determines to allow.

Now follow me on this: Will there be a time when God's perfect will and God's sovereign will are one in that same? Yes.

That will happen when his kingdom comes.

- That will happen during the 1,000 year reign of Christ.
- It will also happen in eternity when we occupy the New Heavens and the New Earth.

So when Jesus says, "*Thy will be done on earth as it is in heaven.*" It means this: "*God we pray that your kingdom power breaks into this fallen world **right now** as a foretaste of heaven.*" [**Put preceding statement on the screens.**] Let me say that again. It means, God we pray that your kingdom power breaks into this fallen world **right now** as a foretaste of heaven and the powers to come.

One of the reasons we take intercessory prayer so seriously here at Grace is this: Sometimes God wills to use our prayers in this moment as the occasion for his kingdom power to break through.

Will God always answer that prayer? Sometimes in his permissive will, he allows sickness, tragedy, pain.

But at other times, God uses our prayers as the occasion for his supernatural power to break through so that we get a foretaste of his infinite kingdom power. We should by praying for God's power to break through.

Conclusion:

So let's look back and see where we've been.

So far in this prayer...

- We've addressed God with the term Father.
- We've prayed that the fame of his name would spread.
- We've prayed that his kingdom power might break into our situation right now.

Now, in a little while Jake us going to lead us to worship through the Lord's Prayer, but right now I'd like us to have a moment of silence, and I'd like you to focus your thoughts God as your Father.