

Your Name and Your Kingdom Matt 6:9-10

Call: Many Psalms (see worship guide)

Scripture: Matt 6:9-13

I. Introduction

And, I thought I would mention this since the kids just sang it, but up on the slide is the text of the Lord's Prayer in the Sermon on the Mount. You will notice that the closing lines which the children just acted out are not there. *"For yours is the kingdom and the power and the glory forever. Amen."* Those traditional words are not found in the earliest documents of the New Testament, which means they were added later by the church. However, there are late 1st century documents that include it, so it appears to have been added very soon after Jesus. And, Dale Bruner suggests they were added because the church did not want to end the prayer with reference to the devil, so they added this doxology (Bruner, 315). As I said last week, I don't think Jesus is telling us we have to pray this prayer exactly. We can, of course, but I think he is giving us this prayer as a pattern for praying. This is simply the pattern of prayer that delights the Father. So, even though the early documents do not contain these words, I would encourage you to pray that ending. It's good. After all, it comes directly out of the Old Testament, 1 Chronicles 29:11-13.

Last week, I invited you into a journey with me through the Lord's Prayer, the prayer that spans the world and turns the world right-side up. But, I think many of us know it so well, we are blinded to the radical-ness of this prayer. And, it is my hope that this journey will open our eyes to the richness and power of this great gift from our Lord.

I introduced the prayer last week by making five observations about the prayer as a whole. We will now spend three weeks walking through the prayer, taking two petitions per week. Next week we have a guest preacher, so we will pick it up again the following week.

Today we will look at the first two petitions: Hallowed be your name on earth as it is in heaven, and your kingdom come on earth as it is in heaven.

So, A little boy turns to his mother during church and says, "What a weird name - hallowed. I've never heard of anyone called hallowed. Harold – I know a kid at school named Harold. Is that what they mean Mom? Harold be your name? It can't be hallowed. Who would ever give someone the name hallowed?"

Our Father in heaven, hallowed be your name.

II. **Hallowed be your name**

A. **Hallowed.**

Maybe you are like that little kid wondering what on earth “hallowed” means? And, for that matter, what does he mean by name as well? For me, I’ve always wondered why Jesus starts here. Why does he start with the hallowing of God’s name?

Well, let’s walk through the two words, hallowed and name, then ask the why question. We’ll then give some practical ideas for praying this petition.

First of all, hallowed? What does Jesus mean by “hallowed?” Well, it does not mean Harold. Hallowed comes from the same word as “holy,” which means to sanctify or consecrate or to set apart. You could even say, “holify.” “Father, “holify” your name on earth as it is in heaven.” To treat with reverence would be another way to look at this petition.

In John 17, the prayer Jesus prays the night before the cross, Jesus uses this same word when praying for his disciples. He prays, “Father sanctify your disciples in the truth.” “Holify” your disciples in the truth. Hallow them in the truth.

So, here, Father, sanctify your name. Holify your name. Hallow your name.

Now God is already holy and set apart. He does not need to be made holy. His name does not need to be made holy. So what we are praying here is that he and his name would be treated as holy on earth as it is in heaven. We are praying that his name would be treated precious and cherished, that his name would be handled with reverence on earth as it is in heaven. So, wrapped up in this petition is the idea of praise and glorify and honored. We praise the name of the Lord. We honor his name.

B. **Name.**

Name. How should we understand the word “name?” You may know that in Scripture, names are never merely labels for people. A name, in scripture, is a revelation of character. The name in Scripture carried with it the character or reputation or even personality of that person. To use modern language, names were “mini personality profiles.” In that time, they didn’t have credit reports or social security numbers or background checks. All people had to go on back then was the name which is why names were so critical to know. This is why Proverbs tells us that a *“A good name is to be chosen rather than great riches, and favor is better than silver or gold”* (22:1). For instance, Abraham means a “father of many,” which he of course lives out. Nabal, from 1 Samuel 25, means “fool,” and, he lives that out magnificently. Peter means rock, and as you go through the New Testament, you see him going from impulsive and unsteady to a brilliant preacher in Acts and a brilliant interpreter of Scripture in his letters. “To know the name of a person is to know some essential truth about the person’s character or reputation” (Johnson, Loc 391). To know the name of God is to know some essential truth about his character or reputation.

So, in this petition, we are praying that God's character and reputation be hallowed, be valued, be honored. Father, make real the hallowing of your character on earth as it is in heaven. Father, manifest the "holy-ing" of your reputation on earth as it is in heaven. Father, because your name is so valuable, so precious, make it be treated with reverence on earth as it is in heaven.

Now, throughout scripture, There are many nuances of how this happens.

1. In our Call to Worship today, we read, "*Lord, our Lord, how majestic is your name in all the earth, you have set your glory above the heavens.*" (Ps 8:1). In Psalm 20, the Psalmist writes this, "*Some trust in chariots and some in horses, but we trust in the name of the LORD our God.*" We trust in the name of the Lord our God because we trust in his character and in his reputation.
2. Also, throughout scripture, we get different names for God which reveal attributes of his character. The name above every name for God is Yahweh, which means "the living God will be God." In other words, he will be true to himself, he will be faithful to his character. In the Gideon story, God is called, "The Lord is peace" (Judges 6:24). God is a God of peace. Abraham calls God, "The Lord will provide" (Gen 22:14). God is a provider. Jeremiah calls God, "The Lord our Righteousness" (Jer 23:6). God is relational and righteous. Throughout scripture, we get names for God which describe his character and reputation.
3. In the New Testament, Jesus teaches us to use the intimate name, "Abba" for God. So, we pray this petition, praying that God's character and reputation would be become real in the world.

So, throughout Scripture, character, reputation and attributes are all wrapped up together, and all come into this petition. Father, make real, manifest, your character and reputation and make it be hallowed and hallow it when it is revealed.

C. Why?

So, why does Jesus start here? Hallowed be your name. Well, it's probably because this is what's primary on his heart. We know this, once again, from his John 17 prayer:

- At the beginning, he prays (v 6): *I have manifested your name [your character, your reputation] to the people whom you gave me out of the world.*
- In the middle, he prays (v 11): *And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name [keep them in your character, keep them in your reputation].*
- At the end, he prays this at the end (v 26): *I made known to them your name [your character, your reputation], and I will continue to make it known, that the love with which you have loved me may be in them, and I in them."*

The hallowing of God's name, his character and reputation, is primary on Jesus' heart. He lives his life to manifest God to us. In Jesus, we get concretely and perfectly, the Father's character and reputation. Jesus perfectly represents the Father. What is God like? He is like Jesus, plus or minus nothing. "*Anyone who has seen him, has seen the Father*" (John 14:9). And, his entire life was spent revealing God to us, his character and his reputation. This is why he starts here.

Because this is exactly what his main passion is and what is on his heart from the very beginning of time. He lives to reveal the Father to us. He lives to hallow his name, to set apart his character and reputation.

D. In Practice

So, how might we hallow his name in our lives and in our prayers. Here are three practical ways:

1. Negatively, we are to hallow his name by not taking his name in vain. Luther said that by praying this petition, “we are also praying against all that *dishallows* his name” (Bruner, 299). It seems to me that taking the lord’s name in vain has become normal in our society. It wasn’t always that way. But even more than our words, our actions also play into this. People look to Jesus’ followers to show them God’s character and God’s reputation. When we pray this petition, we are praying our words and actions would reveal God’s character and reputation, and others as well.
2. We pray, acknowledging his character. We acknowledge God’s attributes, such as his forgiveness and compassion and love. We acknowledge his presence with us. We don’t have to say, “hallowed be your name.” We can, but we don’t have to. We can, In gratitude, pray “Father, thank you for being a God of blessing. Please now reveal yourself as the one who blesses in Cupertino as it is in heaven.” “Father, thank you for your compassion, manifest your compassion in my workplace as it is in heaven, using me and others.”
3. God’s reputation has also been revealed through actions in history. So, pray through his acts in history. “Father, you delivered the Israelites from oppression in Egypt. Bring your deliverance to the people who are enslaved today.” “Father, you provided manna in the wilderness. Bring your provision to our lives, to our city, to our country.”

Now, let’s move to the second petition. Jesus says, pray then this way, “Your kingdom come, on earth as it is in heaven.”

III. Your Kingdom Come

A. Introduction

It has been said that this petition should have come with a warning label. Annie Dillard says it best:

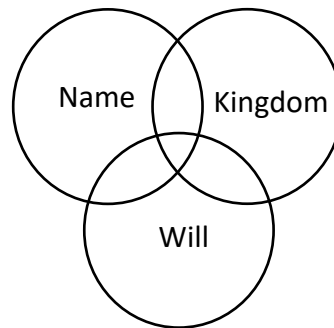
“Does anyone have the foggiest idea what sort of power we so blithely invoke? Or, as I suspect, does no one believe a word of it? ... [On Sundays,] it is madness for ladies to wear straw hats and velvet hats to church; we should all be wearing crash helmets. Ushers should issue life preservers and signal flares.” (Dillard, 49)

Indeed, praying this second petition of the Lord’s Prayer is one of the most radical things a person can do, because in it we are praying for a massive revolution. We are praying for a regime change to come. We are praying for a whole new world order, a new world order that is ultimate and unshakable. Yes, we are praying, especially in this petition, that this world get flipped right-side up. We are praying that all other kingdoms will get displaced, including the

kingdom of self, the one we are so good at building. We are praying that all kingdoms to come under the sovereignty of God's rule.

Now, this of course does not mean that God is not on his throne already as king. He is, as Ps 24 says, "1 *The earth is the LORD's and the fullness thereof*, Psalm 47 says this, "2 *For God is the King of all the earth*. And, as we noted last week, Jesus even says within the sermon on the mount that God is on his throne in heaven (5:34). But, even though he is on the throne of the universe, his kingdom has not yet consumed all of creation. And, so, other kingdoms continue to characterize the current age we are in.

It should be noted that this petition does overlap with the next petition, your will be done.



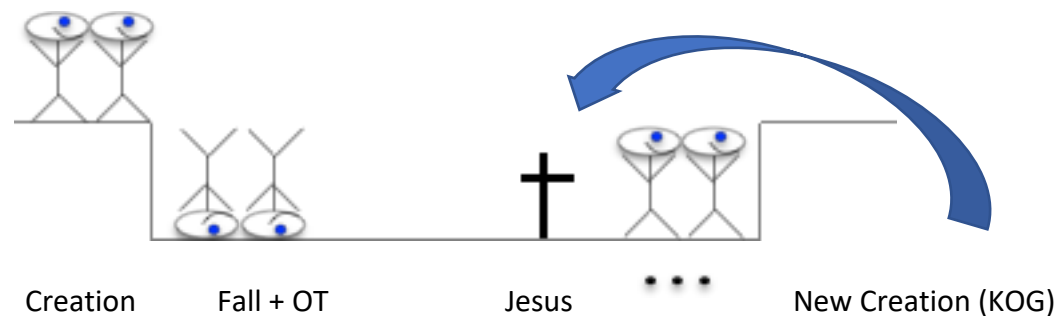
In fact, all three of these first petitions overlap. Where the king is honored, his kingdom comes and his sovereign will is done. And, if you remember from our parable study over the summer, we defined the kingdom of God as being: where the will of God is done on earth as it is in heaven. I think that is a great way to define the kingdom of God. So, as we talk through these three petitions, we can keep that in mind.

So, we pray "your kingdom come on earth as it is in heaven."

B. Kingdom

What more can we say about the kingdom of God? It was Jesus' primary focus, yet, I think it is a hard concept for us to understand. The Kingdom of God is not a geographic location with set boundaries (Sweet, 67). It is a happening. The Kingdom of God is anywhere God reigns as king, anywhere God is acting as king. Now in the first century, many people understood the reign of God to mean deliverance from the reign of Rome. Jesus teaches something completely different. Jesus makes it clear, even though his disciples didn't get it most of the time, that the reign of God happens through servanthood and submission in love (esp Mark 10:41-45). There is no room for domination in God's kingdom. In fact, Jesus teaches in this sermon that we are called to love our hated enemies, even when our enemy is Rome, or a member of a different political party or a member of a marginalized community or a 49ers fan. When someone submits to God's rule in their life, when someone submits to God as king of their life, the Kingdom of God invades the earth.

To understand this better, let's look at history from a Biblical mindset. The writers of scripture, over against other beliefs, believe that history is going somewhere. History is moving toward a goal. According to the Bible, history is not just a random set of events, leading to who knows where. According to the Bible, history is not a cycle of endless repetition, in which humanity tries to get in sync with. According to Scripture, history is going somewhere. There is a living, sovereign God, active in history and moving history toward its goal, the kingdom of God. The future belongs to God and that is good news.



This picture shows what I mean. You may remember this slide from the beginning of our studies in the Sermon on the Mount. This shows a rough timeline of salvation history. At creation, God creates humanity right-side up, right-side because they are living righteously, living in complete dependence on God. Then that awful day comes, reported in Genesis 3, when humanity decides to go it alone without God, to live autonomously from God. That's what the tree of the knowledge of good and evil is all about, choosing to decide what is good and evil without God. The Fall. At that time, humanity turns upside-down, upside down in thoughts, actions, words, motivations, ambitions. All relationships in life are fractured. Throughout the Old Testament, the prophets looked forward to a day when God would make things right, when he would usher in his reign, the reign of God, God being king. So, the prophets looked forward to a day when sins would be forgiven, when bodies would be healed, when relationships would be restored, when the Holy Spirit would get poured out. They called it the day of the Lord, and all of humanity looked forward to that day.

Then, Jesus shows up. And, he preaches his first sermon, recorded in Matthew 4:23, but Mark 1 gives a fuller explanation: *Jesus came into Galilee, proclaiming the gospel of God, [15](#) and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."* (Mk 1:14-15).

According to Jesus, the time had arrived. The time the OT prophets had looked forward to had finally come. That unique moment determined by God for the fulfillment of his divine purposes had arrived.. History had reached its climax in Jesus.

This is why after his first sermon, the Gospel writers then record many of Jesus' mighty deeds. Why? They validate his claim that the Kingdom of God had finally come, not at the end of time, but in the middle of time. But, even more, the Gospel writers record Jesus' mighty deeds because they give us a

picture of what the kingdom of God is all about. The blind receive sight, the lame walk, the lepers are cleansed, the oppressed are set free, the sick are healed, sins are forgiven, the hungry are fed, the dead are raised and on and on. The kingdom of God had come.

Even more though, the Gospel writers record that, in Jesus, people whom the world divides begin to come together. Friends, in our society right now, this is what our culture needs to see from the church. In Jesus' company, a zealot and a tax collector become brothers. In no other kingdom did that happen. The kingdom of God had come. In his company, women, who have no dignity in that world, are given dignity. In no other kingdom did that happen. The kingdom of God had come. In his company, children are received with open arms. In no other kingdom did that happen. The kingdom of God had come. Into his company, he invites all the wrong people, people who never get selected for teams at recess. They're all invited into his company. The homeless, the prostitutes, the outcasts, the sinners – everyone is included in his parties. In no other kingdom did that happen. The kingdom of God had come. God's new world order, displacing man's disorder and division, breaks into the present and turns the world right-side up in every possible way. So, George Ladd would say, "Jesus came into Galilee announcing the presence of the future" (name of his book). In Jesus, the presence of the future, God's kingdom, had invaded the world. The kingdom of God had come. See this petition is not some otherworldly, or just heavenly petition. This is praying for powerful and real movements in the really real of everyday life. "Does anyone have the foggiest idea what sort of power we so blithely invoke?"

"Your kingdom come on earth as it is in heaven."

Now, as we all know, the kingdom of God has not fully come yet. Many times throughout the Gospels, Jesus speaks of the kingdom as still to come, when everything will be revealed. God's kingdom has not fully consumed the earth, not yet. But it will. At his appointed time, as Revelation tells us, we will not go up to heaven as sometimes we think. Heaven will come down to earth, and heaven and earth will be fully integrated at last. For you engineers, this will be the ultimate in systems integration. The kingdom is already, not yet. The kingdom is both a present reality and a future hope. This is the tension that we live in as the church. We live in between the times. So, we pray that his kingdom would come more and more in this age. But, we are also praying "Maranatha," come Lord Jesus. As one writer says, "The whole Lord's Prayer is "an extended Maranatha," one great prayer for God's final coming" (Bruner, 300). When we pray this petition, we are embracing both aspects, the kingdom already here and the kingdom that is to come.

C. In Practice

1. So, in practice, when we pray this petition, we are inviting the invasion of heaven on earth. We are imploring the Father to make visible his kingdom on earth right now. Unveil your kingdom right now on earth Father. Unveil the truth that you are on the throne Father. And, this could be prayed in at least three ways:
 - i. We can pray that the Father would manifest his kingdom more and more in us. Father, shine your light into the dark areas of my life. Father, break through any hardness in my heart. Father, humble me, forgive me, cleanse me through your son Jesus. Do in me what Jesus did when he walked this earth.

- ii. We can also pray that the Father would manifest the already-ness of his kingdom through us. Father, make known the already-ness of your kingdom through me, today, tomorrow, this week. Reveal your purposes for the world using me Father. Father, make me an instrument of your peace at home, at work, with my friends.
- iii. We can also pray as a church that he would manifest his kingdom through PBCC. That our church would be a light on a hill. That our church would heal the sick, free the captives, be agents of reconciliation and raise the dead to newness of life. May we as a church, shine brightly in Cupertino, drawing people to you Father.

IV. Conclusion

Well, now, I'd like to have us sit and pray. Kady is going to play an instrumental, and I want us to sit and pray some of the suggestions from today. Spend some time in prayer acknowledging God, using some of his names or attributes or some of his movements in history. Then, move to praying for his kingdom to come now, in us, through us and through our church. Let's spend some time in silent prayer.

Benediction

Adapted from 1 Thessalonians 5:

May His Spirit empower you to go forth,
seeking to do good because your heavenly Father is a good, good Father.

16 Rejoicing always,

17 praying without ceasing,

18 and giving thanks in all circumstances; for this is the will of God in Christ Jesus for you.

23 May he sanctify you completely.

And, here's the good news -

24 He who has called you is faithful. He will surely do it.

Amen.

Resources

Leonard Sweet, *From Tablet to Table: Where Community is Found and Identity is Formed*

Frederick Dale Bruner, *The Christbook: Matthew 1-12*

Annie Dillard, *Teaching a Stone to Talk*

Darrell Johnson, *Fifty-Seven Words that Change the World*

Martin Lloyd-Jones, *Studies in the Sermon on the Mount*

George Ladd, *The Presence of the Future*

Glen Stassen, *Living the Sermon on the Mount*

NT Wright, *The Lord and His Prayer*