

The Lord's Prayer (Week 2)

Note that the first three petitions (the “name”, “kingdom” and “will”) are regarding the majesty, dignity and future reign of the Lord God. The second three (“bread”, “debts” and “temptation”) are regarding our human needs.

Hallowed be your name

The name of the Lord God was revealed to Moses at the Burning Bush in Exodus chapter 3. He is revealed as “the One who is”.

In many ancient cultures, to know, or invoke the name of someone was a reflection of their very essence and being. The key text to read and meditate on is Exodus 33, verse 18 to 34, verse 7, where Moses meets with God on the holy mountain. His Name given there includes all His attributes – see verses 5 – 7.

At the beginning of the Lord's Prayer, taught by Our Lord Jesus Christ Himself, we are reminded of the One “*with whom we have to do!*” (Hebrews 4, verse 13). A reminder that although in this prayer we are taught to call Him “*Father*” (“*Pater*” in the Greek text); and Paul in Romans 8, verse 15 uses the familiar form “*Abba*” (Dad), we are coming in prayer to the Holy One. The One whom angels worship, the Creator of all things visible and invisible. The One whose very Name reflects the holiness of His being.

We come with confidence, trusting in our Great High Priest, Jesus Christ the Son. BUT we come to offer to our Father God “*acceptable worship, with reverence and awe; for our God is a consuming fire*”. (Hebrews 12, verses 28 - 29)

Your Kingdom come

Jesus had preached that “*the kingdom of heaven is at hand*” Matthew 4, verse 17, etc. The Beatitudes in Matthew 5 describes the rewards of the kingdom. If the disciples (and we!) live in hope (see 6 verse 4), they will pray for the kingdom to come. This is the long expected Messianic Kingdom, the hope and expectation of God's people, Jews and Christians down the ages. It is the constant teaching of the Lord Jesus throughout his ministry especially in the Parables in chapters 21 and 22.

If we believe and trust in the Kingdom of God as taught by our Lord Jesus Christ, then we are under obligation to pray and work for its coming. Read 2 Peter chapter 3, verses 11 – 15.

In praying “*your Kingdom come*” in the Lord's Prayer “we are “*waiting for, and hastening the day of the Lord.*” Not only that, but we are committing ourselves to work and witness to the great love which our heavenly Father has for us and for His creation. In looking for the coming of His kingdom, we recognise that “*the whole creation has been groaning in travail together until now*” (Romans 8, verse 22) and we ourselves are part of that suffering (verse 23).

If we are frustrated and depressed during these weeks of social isolation, here we have a positive reason for prayer!

Thy kingdom come, O God!

Thy rule, O Christ begin!

Break with thine iron rod

the tyrannies of sin!

Lewis Hensley,

Apologies for omissions last week!

The text of the Lord's Prayer in Luke's Gospel can be found at Luke 11, verses 1 – 4.

The prayer of King Solomon at the dedication of the Temple is at 1 Kings 8, verses 27 – 30.

For your interest :-

The pronunciation of the wichi word “Thajcha” is - “Th” as in Welsh “Ll”: “j” = “ch” as in “loch”!