

FATHER'S HEART MINISTRIES

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KINGDOM PRAYER

MATT.6:9-13

INTRODUCTION

Prayer is not selfish, individualistic, or isolated attempts at changing God's mind to serve *my* individual, selfish needs in the earth.

Kingdom prayer expresses heaven's desire in the earth. It is corporate, community activity. It is uttered from a perspective of '*us*', '*we*', and '*our*', rather than '*me*', '*I*' and '*my*'.

- Kingdom prayer serves the common good of all.
- True kingdom prayer is never selfish; it interacts, and activates God's purpose for the whole of humanity.
- Kingdom prayer is firstly God-ward, then man-ward.
- Kingdom prayer never expresses the wants and needs of man as foremost, but seeks to establish His dominion - His right and His centrality in the universe as supreme.
- Kingdom prayer is not so much the audible, correct vocabulary in outwardly expressing ourselves to God, but the alignment of our inner-selves with His nature - the aligning of our hearts with His.

In *Matt.6:9-13*, Jesus is laying down a divine pattern for exchange with, and accessing eternity.

He lays down rules for:

- Earth interacting heaven
- Engaging the unseen, invisible realm - heaven

If you understand and apply these rules, you can stand in any jurisdiction of the earth and have heaven's favourable response working on your behalf.

This prayer gives you an understanding of how God's mind is structured and which elements in our divine exchange will move Him in response.

This prayer becomes an interface between two realms - it suggests the technology and methodology for earth engaging heaven.

God's desire is to always progressively move heaven (*spirit*) to earth (*soul*).

Heaven depicts the eternal realm and earth the temporal.

"Your Kingdom come"

- The kingdom is the expression of His will, rule, order and government in the earth.
- The earth must be invaded with the rule and government of God.
- Heaven must impose its will and governing principles upon the earth.
- Our minds (*earth*) must be overwhelmed by the spirit (*heaven*)
- Only the values of heaven can transform the soul of man.
- Transformation of the soul is connected to the continual '*coming*' of the kingdom into the mind to possess and rule it.
- So, the governing principles of the heavens must shift the soul into conformity to the demands of the kingdom.

Matt.6:9

"This, then, is how you should pray:"

"Pray" here is the Greek word **proseuchomai** which means: *"to pray to God"* It embraces all that is included in the idea of prayer:

1. To ask
2. To thank
3. To make request for particular needs
4. To request

Ecclesiastes 5:1-3

"Do not be quick (hasty, rash) with your mouth, do not be hasty in your heart to utter anything before God. God is in heaven and you are on earth, so let your words be few."

These verses describe a certain posture of spirit and mind in prayer.

These verses are not a reflection on a physical approach to God, but the inner disposition of our hearts when drawing near to God. In *"the Lord's prayer"*, Jesus is disclosing what our inner attitude should be when we come to God in prayer.

"Do not be quick with your mouth; do not be hasty in your heart to utter anything before God"

A prerequisite then for prayer is to *"guard" the mouth and heart* during prayer!

The word *“guard”* is the Hebrew word **Samar** which is first mentioned in Gen.2:15 where it relates to tending a garden, while it also carries the following meanings:

- To guard a flock
- To preserve
- To protect
- To watch as a watchman of sheep, or cattle

All these meanings suggest that when we approach God in prayer that the inner attitude of our hearts not stray as sheep off course, or our imagination runs wild like cattle unprotected from the enemy! In other words: *“put a watchman over your attitude and mentality”* when you pray.

Do not stray into arrogance and self-righteous expressions in prayer.

Prov.4:23

“Above all else, guard your heart, for it is the wellspring of life”

- We should guard our hearts as a soldier guards the city gates.
- Watch over your affections to prevent an invasion of foreign values when you pray.
- The word *“guard”* also means to maintain alertness and discipline as a soldier guarding over a castle to protect the king within.
- The heart is the source of all that you speak. Matt. 12:34-35.

Listen when you pray:

“Listen” means to hear; to give undivided attention; to examine the merits of a case to render a just decision.

It essentially denotes perceiving a message or sensing a sound! Our interaction with God should be in the right spirit and attitude of heart and mind. This will guarantee that we will detect the frequency of God's heart and decode the sounds He transmits in answer to our prayers!

Jn.10:27

“My sheep listen to my voice...”

Listening is connected with detecting the voice of Jesus.

“Listen” in this verse means *“to hear with attention”, “be attentive”, “to understand”*

Prov.4:20

"My son, pay attention to what I say; listen closely to my words."

The voice is the conveyer of words.

Listening to the voice of Jesus then is to give heed to His words. You cannot listen effectively to Jesus if you are not positioned within His immediate presence!

Listening to the *"voice of words"* suggest intimacy with the one who speaks!

True prayer is birthed out of a deep, intimate relationship with Jesus Christ!

Lk.10:39-40

"She had a sister called Mary, who sat at the Lord's feet listening to what he said. But Martha was distracted by all the preparations that had to be made."

Mary was positioned correctly!

Martha was in the presence of Jesus, but was distracted! She had a wandering mind!

Mary *"sat"* at the Lord's feet!

This suggests a posture of deep rest and tranquillity!

Proper prayer demands then that you establish your heart in a position of rest in the presence of King Jesus.

Mary *"listened to what Jesus said"*

"Said" is the Greek word **Logos** which denotes the hidden intelligence behind the words of Jesus.

The hidden intelligence behind the words of Jesus is the Father!

When you listen to what Jesus says, you then get connected to the mind of the Father!

When Jesus speaks, He releases the words of the Father to you!

The Hebrew Perspective on Prayer

1. Come in Reverence

Isa.6:1-8

Isaiah saw the Lord *"high and exalted on a throne"*

This brought a proper perspective to him about the utter holiness of God.

- He had an upward vision. This vision challenged his earthly, carnal condition and position.

Verse 5

"Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty."

The word *"ruined"* depicts great grief and sorrow because of the great gulf between a holy God and a fallen creature.

- He had an inward vision. This vision terrified Isaiah and made him feel totally inadequate and unclean.
- Your perspective of God determines your response to Him. The closer your proximity to God, the greater His holiness, His sovereignty over you becomes!
- *"Seeing"* God is essential to honouring Him!
- **"Saw"** means: *"to understand intellectually", "to examine, or investigate", "to experience and discover"*

Verse 9

"Then I heard the voice of the Lord saying, "Whom shall I send?! And who will go for us?" And I said, "Here am I. Send me!"

- He had an outward vision. His ministry outward to the people was connected to him seeing the Lord and discovering the need for inward cleansing.
- Upward sight + inward change = hearing the voice.

So, we come to God in holy awe! - A sense of awe and holiness. Before we can ever come to the place of request we must affirm the nature and the character and the majesty and the holiness of God. As part of Jewish prayer this had to take place.

2. Come with a desire to obey

A Jew did not pray unless his heart was really right with God. They did not go to God in some ritualistic form or some superficial, shallow approach where they really were not committed to respond to communication in true obedience. There were no pre-set conditions in the heart of a true Jew. They would respond in true obedience, desiring to please God.

3. Come with the sin-issue already settled

There was also dealing with sin and repentance before entering into prayer.

Ps.66:18

"If I had cherished sin in my heart, the Lord would not have listened; but God has surely listened and heard my voice in prayer"

Jews believed that you could literally turn wrath into mercy with a pure heart.

4. Come unselfishly

They believed that prayer was to be unselfish. They had a sense of community that we do not understand. They had a sense of the national, they were a theocracy ruled by God and the nation was essential.

Theirs were prayers that encompassed the whole and not isolated unto the individual.

Most of us come to God with a whole lot of personal pronouns: "I", "me", and we pray these isolated prayers: "Lord do this for ME..."

We must sometimes sacrifice what might in our own mind seem best for us because God has a greater plan for the whole!

A Jew would pray: "Lord does what advances your cause among your people, not what I want personally"

That is why you do not find ANY personal pronouns in the "Lord's Prayer" - Matt.6:9-13.

In this prayer it always says: "Our Father", "Our daily bread" Why? Because true prayer always encompasses the community of faith. It never isolates one individual and to have their needs met.

5. The Jew also believed that prayer includes different elements

Their prayer includes:

- Love and praise
- Gratitude and thanksgiving
- Recognition of God's holiness
- A desire to please and obey God
- Confession of sin
- A pure heart before God

- Unselfishness and perseverance

They believed you just had to continue to pray and not to give up - Deut.3:26.

6. Come in humility

Another element of their prayer was humility. A true Jew was coming into prayer to submit himself to God.

An illustration of this: *The prayer of Jesus in the garden when He set aside His own will, when He said: "Not My will be done but thy will be done" That is the heart of the truest prayer.*

Prayer then is not asking God to do my will; it is bringing you into conformity to His will.

The Hypocrisy Of The Jewish Prayer Perspective

Matt.6:5

They are praying to be seen by men. = selfish. They make a public display in vain babblings, like pagan people.

Matt.6:8

They had this unimaginable pride to think that they can inform God of things, so our Lord comes in Matt.6:9 to reaffirm what right prayer is.

Matt.6:9-13

Here Jesus reiterates what the true ingredients of prayer were, from a Jewish tradition.

The "*Lord's prayer*" is not to be recited or memorised!

Reasons:

- This prayer is recorded twice in Scripture: once in Matt.6 and once in Lk.11 and it differs in both places.
- It is substantially the same but the words are different. If the Lord is giving us a prayer to be memorised and recited, He would not have given us different words, the two times He gave it.
- In Lk.11 the disciples say: "*Teach us to pray*" The Lord was not giving them a prayer, He was teaching them to pray.

Jesus established a fundamental foundation for effective prayer: He was revealing essential truth to us!

- There is no occasion further in Scripture where this prayer is repeated by anybody! It is not a prayer to be made a ritual. It is a model for every prayer you ever will pray!
- This prayer is a skeleton on which you are to put "*meat and bones and flesh.*"
- What Jesus is giving here is a prayer outline! The basic elements of true prayer are given! You have to develop this into its meaningful expression in every situation!

Some Approaches to This Prayer

When you look into a diamond, you see different facets of one diamond as light is shone upon it at different angles:

This is the skeleton on which you can hang every prayer that you will ever pray!

This is the divine pattern for all praying!

If you will memorise this prayer or get it into your head and just work your way through it its outline, no matter what you are praying about, you will have confidence that you are praying the way Jesus taught you to pray!

Examples:

(a) It unfolds the relationships we have with God

It says: "Our Father" - We have a "*Father - son relationship*" with God.

This is an expression of intimacy and worship.

It says: "Hallowed be Thy Name" - We have a "*deity - worshipper relationship*" with God.

This is an expression of reverence and worship.

It says: "Thy Kingdom Come" - We have a "*Sovereign - subject relationship*" with God.

This is an expression of willing subjection to sovereign authority.

It says: "Thy will be done" - We have a "*Master - servant relationship*" with God.

This is an expression of trust and faith - A commitment of self and surrender.

It says: **"Give us our daily bread"** - We have a *"Benefactor - beneficiary relationship"* with God.

This is an expression that gives God the right and position of source, provider and supplier.

It says: **"Forgive us our debts"** - We have a "Saviour - sinner relationship" with God.

This an expression within which we plead for release from self inflicted bondage, or a release from my prison of mental and emotional trauma.

It says: **"Lead us not into temptation"** - We have a *"Guide - pilgrim relationship"* with God.

This is an expression of humility and yielded ness to His divine directives.

Note

These are not just statements we make in a casual way, but we declare it with emotion, with force, with inward conviction, with brevity, with passion, and longing.

God is Father; Deity; Sovereign; Master; Benefactor; Saviour and Guide!

We realise that in these relationships we stand in a secondary position. A position that reflects our utter dependence upon His ability to impart life and sustain our frail human existence!

Affirmation of His authority; His character and Sovereignty precedes our requests; our petitions; our requests to satisfy our needs.

(b) This Prayer defines The Spirit In Which We Are To Pray

It is not how loud you shout and how long you shout in prayer, but the power of revelation IN and BEHIND your shout! Two persons may pray the same prayer, but have different results. One has entered the kingdom; the other not!

Why?

The spirit in which you pray determines whether you unlock His authority and power in your life!

In this prayer, Jesus was installing a proper mentality when we pray!

*So, what should be in the back of minds when we pray?
What must our attitude be when we pray?*

"Our" - An unselfish spirit.

"Father" - A family spirit.

"Hallowed Be Thy Name" - A reverent spirit.

"Thy Kingdom Come" - A loyal spirit.

"Thy Will be done" - A submissive spirit.

"Give Us Our Daily Bread" - A dependent spirit.

"Forgive us Our debts" - A penitent / broken spirit.

"Lead Us Not Into Temptation" - A humble spirit.

"Thine Is The Kingdom" - A confident spirit.

"And The Power" - A Triumphant spirit.

"And The Glory!" - An exalted spirit.

(c) We can divide this prayer into two sets of elements

The first three elements deal with God:

- Our Father
- Thy Kingdom Come
- Thy Will be Done

These deal with God's Glory

The second three elements deal with man:

- Give Us Our Daily Bread
- Forgive Us Our Sins
- Lead Us Not Into Temptation

These deal with Man's Need

- Remember the following when you pray:
- When you pray, you set God in His rightful place, then everything else flow out of it!
- All prayer is to begin with God:- His character, and nature, then the need of man - Matt.6:9-10
- God is in His supreme place, His nature, authority, holiness - and when God is first, and then prayer makes sense.

(d) The first three elements show the purpose in prayer

What is the purpose in prayer?

- To ***hallow His Name***
- To ***bring in His Kingdom***
- To ***do His Will***

You say: *"Oh, God, I come to you in order that your name might be hallowed; In order that your kingdom might come; in order that your will might be done"*

(e) What is the means?

- What is the means by which His name is hallowed?
By giving us our daily bread - our provision
- What is the means by which His kingdom is lifted up?
By forgiving our sins - our pardon
- What is the means by which His will is done?
By leading us away from temptation - our protection

Note

As God provides

As God pardons

As God protects

Then, He consequently is exalted in His:

Glory

Kingdom, and

Will

(f) His offices or functions

First God is a **Father** - *"Our Father"*

This office reflects our relationship with Him

Second God is a **King** - *"Thy Kingdom Come"*

This office reflects our submission and obedience to Him

Third God is a **Master** - *"Thy will be done"*

This office reflects our service unto Him

Note

As a Father, He gives us our daily bread

As a King, He forgives us our debts and pardons us

As a Master, He leads us not into temptation

The elements, the beauties, the wonders of this particular prayer are almost infinite! Only the mind of God could have conceived such far reaching incredible thoughts to be compressed into this little, tiny section of Scripture!

Please understand the following:

Prayer is never an attempt to bend the will of God to fit my desire.

Prayer is to bend me to fit the will of God and when I acknowledge God is sovereign and when I say:

- *“God, give me my daily bread only if it gives you your hallowed Name”;*
- *“God may my sins be pardoned only if that exalts your kingdom, and God, lead me not into temptation, if that let you be the Master in my life!”*

In all things the purpose in all prayer is that:

“Thine be the Kingdom and the Power and the Glory forever”

(g) The last three elements of this prayer

When you look at:

- The Bread = provision
- The Forgiveness = pardon
- The Leading not into temptation = protection, then you find the Three Time Dimensions Of Life:
 - * Bread = Present (what God is doing for us)
 - * Debts = Past (what God did for us)
 - * Lead me not = Future (what God will do for us)
- This little prayer encompasses the Present, Past and Future provision and substance of God.
- Bread, that is physical.
- Forgiveness, that is mental - it relieves the anguish of guilt.
- Lead men not into temptation, that is spiritual - the maintenance of spiritual life.

Whatever you talk about:

- Past , Present, Future
- Physical, Mental, Spiritual, you will find it in this prayer!

Conclusion

All these petitions in these verses are in the IMPERATIVE MODE (to be expressive or commanding).

This means that there is intensity to them.

A tremendous intensity!

There is fantastic brevity (to be concise, or to the point) in every phrase, but it is an intensifying:

- THY KINGDOM COME ...
- THY WILL BE DONE ...

Everything in this prayer seeks to glorify God, seeks to lift up His Name, and seeks to exalt His holiness.

THIS IS THE PURPOSE OF ALL PRAYER - TO GLORIFY HIM!!!

If you think that prayer is for you, you've missed the point!

All true kingdom prayer is first God ward, and upward in acknowledging Him as Father, King and Master.
We establish God in His majesty, power, sovereignty and might, and then we look inward to our own need.

Then He leads us away from our needs to our supreme focal point: For Thine is the Kingdom, and the Power and the Glory, Forever, Amen!!!

Just when you want to linger too long on your own needs, there is a reminder of His Kingdom, His Power, and His Glory!!!

Prayer focuses on God.

Jn.14:13

"And I will do whatever you ask in my name, so that the Son may bring glory to the Father"

The reason you pray and the reason why God answer is to put Himself on display. To put His glory on display!

Remember

You are not forcing God!

You are not badgering God!

You are not commanding Him!

You are submitting to His divine sovereignty!

This is true Kingdom Prayer

Matt.6:33

"Seek ye first the Kingdom of God, and all His righteousness, then these things shall be added unto you"

