

LAW VERSUS GRACE (32)

QUESTION #19 – What is the dispensational significance of what is called the “Lord’s Prayer” in **Matthew 6:8-13**?

The Lord’s Prayer is a legal prayer concerning specific points regarding the future of the Kingdom. All six specific requests have a distant and distinct connection to the coming Kingdom.

Generally speaking, it was a prayer of the Jewish disciples that specifically requests that God bring forth His Kingdom on earth. This is not a prayer for the Rapture of the Church or for Jesus Christ to take us to heaven.

Now in looking at the prayer, there are six Kingdom-types of requests made to God:

Request #1 - “Hallowed be Your name.” **Matt. 6:9b**

The particular verb translated “hallowed” is aorist passive. What this means is that this is a request for God to make His name holy on this earth. The passive voice suggests that God is the outside agent who can and will bring His name to a position of being recognized as totally set apart in holiness from all others.

The aorist tense is what the Greek grammarians Dana and Mantey would call a “Culminative Aorist” (*A Manual Grammar of the Greek New Testament*, p. 196-197). What this means is there is coming a moment in time when this reality of God’s name being hallowed on this earth will culminate.

Basically this is an acknowledgement and a request that God is the only One who can bring His name to the point where it will be revered by all men. That moment will actually culminate when the millennial Kingdom is established by Jesus Christ on this earth (**Matt. 25:31-34; Rev. 15:4**).

Request #2 - “Your Kingdom come.” **Matt. 6:10a**

This is a specific request for God to set up His Kingdom on this earth. This, of course, has been the hope of Israel. It is a hope that her Messiah would come and establish His Kingdom for them. This particular prayer will become very applicable during the Tribulation. During this time the Gospel of the Kingdom (**Matt 24:14**), not the Gospel of grace, will be preached to the whole world. The primary instrument that God will use will be 144,000 Jewish evangelists (**Rev. 7:4-8; 14:1-4**). This Kingdom message will prompt Israel to pray, “Your Kingdom come.” In the Grace Age, our prayer is for the Rapture of the Church and our primary request is “Lord come quickly” (**Rev. 22:20**). We are not prompted by God’s Spirit to pray, “Your Kingdom come.”

LAW VERSUS GRACE (33)

Request #3 - “Your will be done on earth as it is in heaven.” **Matt. 6:10b**

Let us keep in mind the important theology and eschatology here. Those who will be looking for the Kingdom on earth will be those who have witnessed the Rapture. The Rapture will catch believers up into the air (**I Thess. 4:13-18**), which means this will be a critical moment when God has worked out His sovereign will in heaven.

This request is for God to demonstrate the same sovereign rule on earth that HE has displayed in heaven during the Rapture and during the heavenly cosmological judgments that He pours out during the Tribulation (**Rev. 6:12-17**). Those on earth, just prior to the Kingdom, will realize that God has and is working out His sovereign plan in heaven and they will cry out to God for Him to do the same thing on earth.

Request #4 - “Give us this day our daily bread.” **Matt. 6:11**

During the Tribulation, this will be a literal request for daily sustenance especially for Israel. The ability to get food on earth during the Tribulation will be determined by whether or not one has the mark of the beast (**Rev. 13:16-17**). Isaiah predicts that God is going to remove food supplies from Israel during this time (**Is. 3:1**). Therefore, food will be something a Jewish believer will literally need to ask God to supply daily.

Matthew later in his Gospel makes it clear that food will be so lacking in Israel during the Tribulation that if any Gentile helps a Jew out and gives him or her some food, he will be permitted to enter the Kingdom (**Matt. 25:34-35, 40, 44-46**).

In this present Grace Age, we typically thank God for our food and don't ask God to supply food for the day (**I Tim. 4:4**). When we get up in the morning, we get whatever we have or want to eat and typically pray and thank God and eat it. I can only recall one time in our Grace Age lives when we were low on food and prayed about it. Even then, I prayed for God to supply the money I need to buy it, which God did do. But this is a far cry from getting up every day and asking God to supply bread. But this literally will be a daily prayer for the believing Jew about to enter the Kingdom. When the nation Israel starts praying this prayer, the Kingdom is near.

Request #5 - “And forgive us our debts as we also have forgiven our debtors.” **Matt. 6:12**

In this Age of Grace, we have been forgiven all things because of the work of Jesus Christ (**Acts 13:39; Rom.; 4:5-6**). In fact, the motivation we have for being kind and forgiving to others is because we have already been forgiven (**Eph. 4:32; Col. 3:13**). In other words, **we do not forgive to be forgiven; we in the Grace Age forgive because we have been forgiven.**

During the Tribulation, however, one's treatment of others becomes very important for one about to enter the Kingdom. For example, one's response to a suffering Jew can determine whether or not one actually gets into the Kingdom when Christ returns in all of His glory (**Matt. 25:31-46**).