

No Longer King of Your Own Castle

Luke 11:2

Manuscript and Discussion Guide for August 28, 2022

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When Jesus taught His disciples how to pray, He made sure to stress just how significant a commitment it is to say, “Your kingdom come.” As always, Jesus wasn’t just concerned with the words coming out of His follower’s mouths, He got right to the heart of the matter. Praying The Lord’s Prayer requires a type of surrender that acknowledges God’s divine supremacy and our total dependency. When we pray this prayer, we hand over the key to the castle of our life.

When the disciples asked the Lord to teach them how to pray, I can imagine they were shocked at how short the lesson was.

The Lord answered their request and then proceeded to deliver a lesson on prayer that took less than 2 minutes. He gives them a prayer, not so much to memorize, but to model.

And while it only took the Lord 2 minutes to teach them this prayer, it will take us several sessions to unpack the richness of this prayer as we study it together.

And by the way, when we get to the end of this series we’re calling The Disciple’s Prayer, we will in no way fully uncover the theological depth and the practical application found in this 2-minute prayer.

We’re studying through the Gospel by **Luke, now in chapter 11**, where this event takes place.

So far, the Lord has taught the disciples to begin their prayer, here in **verse 2**, with the personal family term, **Father**.

Matthew’s Gospel adds the words, **Father, who is in heaven**.

In other words, you have gained access into heaven because you’ve personally done something on earth. He became your Father when you asked His son to become your Savior.

Praying is effectively a family matter.

So, this prayer begins by acknowledging our family association.

The prayer goes on to refer to the Father's attributes. ***Our Father, in heaven, hallowed be Your name.***

Hallowed means to be sacred and holy and revered. To the Jewish world, a name reflected someone's nature.

So, to pray "hallowed be Your name" is a prayer request where you ask God to reveal His nature, His character, and His divine attributes to the world; and it's also praying that God will use you to live in such a way that His reputation is enhanced.

This prayer effectively declares that you are willing to take responsibility for the reputation of God.

So, if you want to know how to really pray, Jesus is teaching them—and us—that prayer begins with family association; and it accepts the responsibility to demonstrate His holy attributes.

I mean, the reason you want to live a holy life is because He's holy and you're His child. You are reflecting your family name to your world.



What does it mean to share a family name with someone? What responsibilities come with that? What about the family name we share with God as believers in Him?

Just like you hope your children behave when you go out in public, but you're usually a little disappointed. Your kids get into a fight in the toy section, something like: "I saw it first!"

You push your grocery cart with your child in the front seat of the cart, everything's been fine, your child has been a little angel, until you pulled into the checkout lane where all that candy is strategically placed at eye level with your child on that cart. Is that brilliant or what? Who told them to do that? Satan did. He wants your child to be a fallen angel; and just like that, your child pitches a fit, starts telling everyone in the store that you are a stingy, mean, and uncaring parent. You can't do to your child what you want to do because you're out in public. You must stand there and exercise supernatural control; besides, the lady behind you is now recording you on her iPhone—she's thinking "This will go viral!" So, you're stuck; you buy those M&Ms for your little barbarian—I mean—angel, and then you buy yourself a double pack of Reese Cups because you deserve it.

You see, praying this prayer effectively says, "Father, I'm your child, and when I go out in public, I don't want to embarrass You; I don't want to embarrass the family name.

Let me live in such a way that your attributes—your grace and holiness and purity and mercy and longsuffering—will be demonstrated through me. I'm going to take the responsibility for your reputation.

Now, the next two requests flow out of each other, so we'll unpack them together, and we'll combine Luke and Matthew's model prayer. **Notice verse 2 again—in Luke 11**—from the beginning:

*Father, who is in heaven,
hallowed be your name.
Your kingdom come. Your
will be done on earth as it is
in heaven.*

Luke 11:2/Matthew 6:9-10

Father, (Matthew adds: who is in heaven), hallowed be Your name. (Now notice the next prayer requests) Your kingdom come—Matthew adds—Your will be done on earth as it is in Heaven.

This prayer begins with a family association, with a desire to demonstrate the Father's attributes, and now it surrenders to the Father's agenda.

Your kingdom come.

This prayer only has room for one king. Not "MY" kingdom, but "YOUR" kingdom. You're admitting early on in this prayer that you are no longer the king of your own castle.

If we're want to be the king of our own castle, then we can't pray this prayer.

We are literally surrendering to the government of God.

Now this phrase, "Your kingdom come," is rooted in prophetic anticipation. The future, literal kingdom of Christ is coming, and that's how we're being taught to

pray—simply because the kingdom hasn't arrived yet.

If the kingdom had arrived when Jesus came to Galilee, He would be teaching His disciples to pray, "Father, thank you that Your kingdom came."

But instead, they're praying, "Your kingdom come." This is a prayer request for something in the future.

You could translate this imperative verb, "let your kingdom happen; let it take place; let it come."

John MacArthur, [Luke: Volume 2](#) (Moody Publishers, 2013), p. 22

The coming of this literal kingdom takes place, according to prophetic Scripture, after the tribulation period.

During that tribulation, the Lord will regather Israel and bring them to repentance; there will be a global awakening spiritually, even though the antichrist is doing his worst during this 7-year tribulation period.

At the end of the tribulation, Jesus returns with us, by the way, not for us, but with us, because He's already taken His church to the Father's House in that rapture, preceding the tribulation period.

But now, according to Revelation 19, the redeemed—clothed in white linen—are descending with Him, not to the clouds, but to earth, to reign over all who have come to faith in Christ during the tribulation, and there will be millions of people, from every tribe, tongue, and nation.

These new believers will be the mortals who survive the tribulation and are now ushered into the Kingdom of our Lord, over whom we will co-reign for 1,000 years in Revelation 20.

During this reign, all the prophecies of a future Israel, a future kingdom, a future throne in Jerusalem—all these prophecies will come true.

For instance, the prophecy of Zechariah will come true when he prophesied, “And the Lord will be king over all the earth” (Zechariah 14:9).

This is the promise of Jesus to His disciples in the upper room; “I tell you that I will not drink again of the fruit of the vine until that day when I drink it new with you in My Father’s kingdom” (Matthew 26:29).

Jesus is teaching them and us to pray for that future day, the day when Satan is banished to the abyss and the promises of God to the nation Israel—to regather them, to give them the land, and a kingdom and a Messiah—will all come true. Listen, over 200 prophecies in the Old Testament will be fulfilled when Jesus Christ is enthroned as King.

The world has been longing for peace on earth, and it finally arrives.

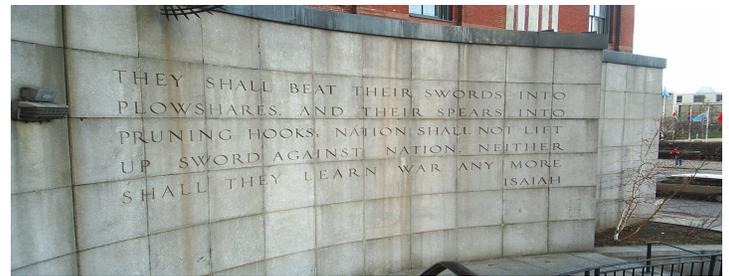
Our current United Nations, now representing more than 193 nations, largely rejects the truth of Christ and His coming reign. Many of these nations categorically reject the gospel of God the Son coming to earth and dying for our sins, so that all who place their faith in

trust in Him will have forgiveness. But one day, they will see this rejected Messiah return as a regal Messiah.

They reject all of that, but they still long for united, peaceful global world, and isn’t it ironic that the United Nations expresses that longing by using prophetic Scripture?

At the United Nations campus, there’s a plaza where peace protests and political rallies for world unity have taken place now for some 65 years.

There on that plaza is this wall bearing a verse of Scripture from the prophet Isaiah.



Isaiah the prophet is referring to the Millennial Kingdom when Christ rules on earth.

The text reads, “They shall beat their swords into plowshares – or plows – and their spears into pruning hooks, nation shall not lift up sword against nation neither shall they learn war any more.”
Isaiah

Although mankind doesn’t want any part of surrender to Jesus the Ruler, they cannot resist the biblical promise of a coming age where war will be a distant memory and global unity will occur among the nations as the Lord reigns and these nations follow their Savior.



This is a magnificent monument and I'm glad the words are carved into the monument, or they would have been erased long ago.

Now at the end of the quote, on this wall, is the prophet's name: Isaiah. In fact, this monument is nicknamed, "The Isaiah Wall."



What do these words mean apart from the context of Isaiah's prophecy and God's promise? What additional meaning do these words take in the context of God's Word and His plan?

By the way, the specific reference in Isaiah has been left off; all you have is the name Isaiah, there's no reference to chapter 2 and verse 4; perhaps they're afraid somebody might look it up because if they did, they would discover that the verse on this monument is only the last half of the passage.

Here's what the preceding text says:

For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between the nations and shall [render decisions] for many peoples; and they will beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more.

This prophecy of global peace is directly tied to the literal reign of Jesus Christ from Jerusalem where He will rule over the nations.

You can't have the last part of the verse without the first part of the verse. You can't have peace on earth without the Prince of Peace sitting on His throne.

The trouble is: our world wants peace without the Prince of Peace.

So, the believer is taught to pray for the day when the divine agenda of God will reach a glorious point of consummation as Christ descends and establishes His thousand-year kingdom on earth, following the tribulation.

But let me tell you, this prayer for the future kingdom of Christ has bearing here and now.

When you and I pray, "**Thy kingdom come,**" we're effectively handing over the kingdom of our own lives to Him as our rightful king.

You can't pray for the government of God to be established on earth if you really don't want God governing your life right now.

One author writes that the kingdom of God isn't just a destination for where we'll live one day; it's a motivation for the way we live right now.

Adapted from Warren W. Wiersbe, *On Earth as it is in Heaven* (Baker Books, 2010), p. 68

To pray "Your kingdom come" is to genuinely implore the Lord to come into your life and experiences, and there establish His royal influence.

Adapted from Phillip Keller, *A Layman's Look at the Lord's Prayer* (Moody Press, 1976), p. 63

If you pray, "Your kingdom come" you are:

- relinquishing the rule of your own life. (Ibid)
- dismissing the parliament of your decisions.
- unseating the prime minister of pride.
- closing down the congress of self-will.
- abdicating the throne of your life.
- handing over the key to the kingdoms of your heart and saying to Jesus, "Long live the King."

You see, there is a future reality where the King is coming, but a present reality that the King has already come and conquered the kingdoms of your heart.

Your life is an expression of "Long live *that* King."

I love the way a church leader put this tradition into practice each morning; he once served as a Bishop in the church of England. Taylor Smith served in the church of England in the 1800s, serving as honorary chaplain to Queen Victorian in 1896. His commitment to Christ was well known and after his death, one of his personal memos came to light where he wrote, "As soon as I awake each morning I rise from bed, wash, shave and comb my hair. Then, fully dressed, wide awake and properly groomed I go quietly to my study where I present myself as a loyal subject to my Sovereign—ready and eager to be of service to Christ my King."

Keller, p. 67

That's what it means to pray, "Your kingdom come."

And if that isn't convicting enough; if that isn't perspective altering and life changing enough, here's the next phrase that flows out of this one, it's given by the Lord in Matthew's account.

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

Matthew 6:10

In that event where the Lord was preaching on the subject of prayer to the crowd, in Matthew chapter 6, the Lord adds these words after, "Your kingdom come," here's the next prayer request: **"Your will be done on earth as it is in heaven."**

The Greek expression “Your will be done” means to pray, “I want Your will to happen.”

And that’s a little confusing because isn’t God’s will going to happen regardless of what we do or don’t do? God’s will—will—happen.

There isn’t anything that God wills that isn’t going to happen.



Why do we pray for God’s will to be done when we know it already will be? Does this request have more to do with what God is doing on earth, or our attitude toward His divine plan?

Well, to understand that prayer request and our part in it is to understand what Al Mohler pointed out so well in his book I read this summer on this passage, entitled, “The Prayer that Turns the World Upside Down.”

Let me encourage you to buy his book, just don’t buy it until I’ve finished this series. Then it’ll amaze you how much he learned from my sermons in his book he wrote 4 years ago.

He pointed out that the concept of the “will of God” has been recognized for centuries in two different ways. First, there is the sovereign will or the decree of God’s will. The Bible often speaks of God’s will in this sense, referring to His absolute, sovereign rule over everything

that exists because God willed it to exist. From the smallest particle of sand to the political actions of world powers, every event in the cosmos is ordered and orchestrated according to the will of God.

R. Albert Mohler, Jr. [The Prayer that Turns the World Upside Down](#) (Nelson Books, 2018), p. 89

Whether it’s the heart of Pharaoh or the election of a president or the establishment of a nation or the movement of a butterfly in South America, nothing happens apart from God’s sovereign will.

But there’s another aspect to God’s will and that’s His revealed will. That’s what He expects of us. The revealed will is found in the Ten Commandments, for instance. It’s up to us to obey His commands. Paul referred to God’s revealed will when he wrote to the Thessalonians, “This is the will of God, that you abstain from sexual immorality.”

Ibid, p. 89

In other words, it’s the will of God, but you can choose to obey Him or disobey Him.

Now, your obedience or disobedience is known to Him from eternity past and He weaves your obedience into His sovereign will, so that His purposes come to pass.

Think of it this way: Joseph’s brothers sinned and sold him into slavery. God didn’t make them, but He knew they would and He wove their sin into His purposes from eternity past, so that it brought about the rescue of the nation Israel from famine.

That's how God works all things together according to His will.

Now what's Jesus asking us to pray about here? It can't be a prayer request for the sovereign will of God, because God's will is already being done in heaven as it is on earth.

Ibid, p. 92

Jesus is teaching us to make one more statement of total surrender, we're effectively praying here, "Lord, make my life obedient to your revealed will, your word, your desires, and your character.

And by the way, it isn't just about being obedient. Did you notice the comparison:

*Your will be done, on earth
as it is in heaven.*

Matthew 6:10

This is a comparison of our obedience to God on earth, as the angels obey God's will in heaven. And we're praying that it will not be a contrast, but a comparison, because it should be the same.

So how does God's will get done in heaven?

Immediately!

No angel ever asks, "Why me?"

God told Gabriel to go tell the priest Zachariah about his wife Elizabeth's soon-to-be pregnancy and the birth of their son John the Baptizer; then God sent Gabriel to Mary about her miraculous conception of Christ; then He told Gabriel to go back and tell Joseph

what happened to Mary. Gabriel didn't say, "Give me a break, I just got back! Climbing Jacob's ladder is no picnic. Lord, why don't you send Michael the archangel, he hasn't done anything since Daniel chapter 10, that was 600 years ago! He's been sitting around for 600 years. It just isn't fair."

Since the angels who refused to join Satan in his rebellion have been confirmed in holiness, they now follow the will of God immediately: without debate; without defensiveness; without disobedience. There will never be another uprising in heaven.



What lessons can we learn from the angels as we endeavor to match their submission and obedience to God? How does this example challenge us in our daily lives?

They never ask why, they just obey.

So, when you pray this prayer, you're praying, "Lord, I want to live *down here* like they live *up there*. I want to respond to You *on earth* like they respond to You *in heaven*."

Your will be done on earth *just like* it is accomplished in heaven.

And by the way, notice the language here; you're not praying that *your* will be done in heaven, you're praying that *His* will be done on earth.

Praying **“Your kingdom come, Your will be done on earth as it is in heaven”** is total surrender.

You’re giving Him the throne room of your heart and mind and you’re also giving Him the control room of your body and direction: your career, your health, your plans, and your future.

This prayer is unrestricted, unreserved, unlimited, unconditional, surrender.

You are no longer the king of your own castle. There’s only one King and we’re reminded of that every time we pray, because every time we pray we surrender all over again: **“Thy kingdom come, they will be done on earth as it is in heaven.”**

John Wesley, in his book on prayer, written in 1755, included the prayer of a puritan pastor by the name of Richard Alleine who lived in the 1600s.

His prayer perfectly illustrates the kind of surrender the Lord is teaching His disciples—and us—to this day.

It goes like this:

I am no longer my own, but Thine. Put me to what Thou wilt, rank me with whom Thou wilt; put me to doing, put me to suffering. Let me be employed for Thee or laid aside for Thee, exalted for Thee or brought low for Thee. Let me be full, let me be empty; let me have all things, let me have nothing. I freely and wholeheartedly yield all things to Thy pleasure and disposal . . . Thou art mine and I am thine. So be it . . . Amen.^{Quoted}

in J.I. Packer, *Praying the Lord's Prayer* (Crossway, 2007), p. 61

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