

PRAYER

Prayer: Matthew 6:9-10

January 14, 2018 - Matthew 6:9-10

The Lord's Prayer

9 Pray then like this: "Our Father in heaven, hallowed be your name. 10 Your kingdom come, your will be done, on earth as it is in heaven.

6:9	
NASB, NRSV	"Pray, then, in this way"
NKJV	"in this manner, therefore, pray"
TEV	"This, then, is how you should pray:"
JB	;"So you should pray like this"

"Pray" is a PRESENT IMPERATIVE which is a lifestyle command that denotes continuous, habitual action. This prayer was meant to be an example, not necessarily a set form. The scope and attitude of the prayer are far more important than the specific words. This can be illustrated by the fact that Luke's version in 11:2-4 is different. Jesus may have taught this prayer often but in slightly different forms.

"you" In context this EMPHATIC PRONOUN establishes a contrast between the disciples and (1) the Gentiles of v. 7; (2) the legalistic Pharisees of v. 5. Only Jesus' disciples can pray, "our Father."

"our" This prayer is for the gathered community, not private prayer. We are a family with one *Abba*, Father! In light of this, vv. 14-15 make much more sense.

"Father" Father does not refer to sexual generation or chronological sequence, but the intimate personal relationships within a Jewish home. The OT background is Deut. 32:6, Ps. 103:13, Isa. 63:16, Mal. 2:10, and 3:17. This concept of God as father was not a major theme

in the OT nor in the rabbinical writings. It is astonishing that believers can call YHWH, “Father,” through their faith relationship with Jesus!

6:9–10 “hallowed ... come ... done” These are all AORIST IMPERATIVES. Also they are all placed first in the Greek sentence for emphasis. The PLACEMENT, the TENSE, and the MOOD all speak of urgency and emphasis. This is how believers should reverence God. The phrase “on earth as it is in heaven” referred to all three of these verbs.

“Hallowed” This term meant “honored,” “respected,” or “held in high esteem.” The verb comes first in the Greek sentence for emphasis.

6:9 “name” This stood for the character and personality of God (cf. Ps. 9:10; Ezek. 36:22; Joel 2:32).

6:10 “Your kingdom come” God was invoked in His capacity as King. This was a prayer for God’s control of earth as He has of heaven. God’s kingdom was expressed in the NT as both (1) present reality (cf. Matt. 4:17; 12:28; Luke 17:21); and (2) a future consummation (cf. Matt. 6:10; 13:2ff.; Luke 11:2; Jn. 18:36 and here). This statement expresses the paradox of God’s rule which will be consummated with the Second Coming but present *now* in the lives of true disciples.¹

9. Many recent scholars hold that the prayer that we commonly call “the Lord’s Prayer” should be understood in eschatological terms. In this Gospel we have already found that the kingdom of heaven has come near in the person of Jesus (3:2; 4:17), and the suggestion is that Jesus is teaching his followers a prayer that they should pray mindful of the fact that the end of all things is upon them. It may well be granted that these words are suitable for use in the last days as in others, but there is nothing in the language of the prayer that shows that those days alone are in view; if that is what Jesus meant, why did he not use at least one expression that unambiguously gives expression to it? The experience of the church throughout the centuries makes it abundantly clear that the prayer applies well to the here and now. We should understand it as a model prayer to guide disciples in their devotional life.

As Matthew records it, the giving of the prayer is quite spontaneous, but in Luke it comes in response to a question of the disciples. Jesus had been praying, and the disciples asked him to teach them to pray as John the Baptist had taught his followers. There are differences in the two versions of the prayer that we will notice as we come to them, but both forms “have simplicity, conciseness, intellectual clarity, and spiritual comprehensiveness” (Filson). Comparisons are made between the two versions, often with a view to determining which is the older. The usual conclusion is that on the whole the Lucan form is the more primitive, but that in some details Matthew has preserved what is nearer to the original. This enterprise seems to me mistaken.³⁰ If Jesus seriously meant this to be a form to be used verbatim or as a model, it is highly unlikely that he would have

¹ Uteley, R. J. (2000). *The First Christian Primer: Matthew* (Vol. Volume 9, p. 53). Marshall, TX: Bible Lessons International.

enunciated it once only. And if it was to be used as a pattern rather than as a rigid form, nothing is more probable than that it should vary somewhat on different occasions. *Like this*³² indicates that what follows is meant as a guide, a model, rather than as a set form of words (cf. Zahn). This does not mean that the Lord's Prayer may not usefully and meaningfully be used exactly as it is enunciated, but it points us to the truth that Jesus is giving us a model that may usefully be employed in fashioning other prayers. The present imperative *pray* points to the habitual practice. *You* is emphatic; in verses 5–8 we have seen that the Gentiles pray in an unacceptable fashion, as do the hypocrites among the Jews, but Jesus' followers are set in sharp contrast. This was taken seriously by the early church, where the use of the prayer was confined to full members of the church (it appears to have been taught as part of baptismal instruction). Others were not to use it.

Jesus starts with the address, "*Our Father in heaven*" (see on 5:16; in Luke the prayer begins simply with "Father"). *Our* links the praying person to other believers; while the prayer may be used in private it is meant to be prayed in community, which means that it may have had a liturgical use from the first (though this, of course, does not mean that it cannot be profitably used in private prayer). Jesus addressed God simply as "Father" (11:25; Mark 14:36; Luke 23:46; John 17:1), and taught his followers to do the same. Bonnard points out that when God is called "Father" in the Synoptic Gospels the word is always on the lips of Jesus. This is not a commonplace of ancient religion, but a new understanding of the nature of God Jesus taught his disciples. It is characteristic that his followers should address God as "Father," and distinctive because others, both Jews and Gentiles, even if they addressed God as "Father," tended to begin their prayers with titles stressing God's greatness, lordship, and the like.³⁴ But, while the address expresses love and devotion, the one whom we call *Father* is at the same time supremely great, as the fact that he is *in heaven* reminds us ("God is in heaven, and you upon earth," Eccl. 5:2). We should not miss the balance in this opening to the prayer. We address God intimately as *Father*, but we immediately recognize his infinite greatness with the addition *in heaven*.

The *name* in antiquity meant a good deal more than it does with us. We use it for a personal designation, and that is about all. But in antiquity the name was held to be bound up with the person in some way;³⁷ the name and the qualities associated with the name went together. Thus in the opening of this Gospel we find that the baby was to be called Jesus, for he would save his people from their sins (1:21); the name and the activity went together. The prayer then means more than that we should use the divine name with suitable reverence. It includes that, and is thus a standing witness against every age that uses the name of God (or Jesus or Christ) lightly in oaths or jests. But it also means that we should be reverent before all that God is and stands for. If God's name is *kept holy*, it is held in proper reverence. This prayer is not so much a petition that God will do some great act that will show everyone who and what he is, as a prayer that he will bring people to a proper attitude toward him. It expresses an aspiration that he who is holy will be seen to be holy and treated throughout his creation as holy.

10. The *kingdom* of God is a most important concept in this Gospel (see on 3:2). There is a sense in which the kingdom is a present reality, but here it is the future kingdom that is in

mind. The petition looks to the coming of the time when all evil will be done away and people will gladly submit to the divine Sovereign (cf. Rev. 11:15). Davies and Allison point out that “kingdom of God” is never the subject of the verb “come” in Jewish writings or in the New Testament outside the Gospels; they find here the thought of the “coming” of God (which, of course, includes the coming of his kingdom). The prayer looks for God to take action, not for worshipers to bring the kingdom into being (cf. Stendahl, “It asks for the establishment of the Kingdom of God, by God for us, not by us for God”). The prayer looks for the full realization of all that the kingdom means⁴⁰ and for the will of God to be perfectly done (the words *your will be done* are absent from the Lukan version). The word *will* may be used of the act of willing (e.g., Rom. 1:10) or of the thing that is willed to happen; that which takes place may be done either by oneself (e.g., Eph. 1:9) or by others (21:31). It is this latter use that we see here. The prayer looks for the perfect accomplishment of what God wills, and that in the deeds of those he has created as well as in what he does himself. It points to no passive acquiescence but to an active identification of the worshiper with the working out of the divine purpose; if we pray that way we must live that way. We see something of the cost of praying this prayer by reflecting on the way Jesus used it (Luke 22:42). In heaven God’s will is perfectly done now, for there is nothing in heaven to hinder it, and the prayer looks for a similar state of affairs here on earth.²

The first three petitions

1. *Hallowed be Thy name*

The verb translated “hallowed” means, literally, “to sanctify” or “to acknowledge as holy.” I. Howard Marshall suggests that the form of the verb indicates that it is God, not you and I, who is the author of the action implied. In other words, “the prayer is for God to act in such a way as to lead to the hallowing of his name by men.... God is petitioned to bring about a situation in which men will reverence and worship him instead of blaspheming him or sinning against him” (Commentary on *The Gospel of Luke*, 457). Calvin contends that the petition is thus directed to this end, “that all impiety which has besmirched this holy name may perish and be wiped out; that all detractions and mockeries which dim this hallowing or diminish it may be banished; and that in silencing all sacrileges, God may shine forth more and more in his majesty” (*Institutes*, III.xx.41). Carson comments:

“[The petition] is framed not so much in terms of what must happen to us for the prayer to be fulfilled, as in terms of the goal itself. The highest goal is not that we be made holy; the highest goal is rather that God’s name be hallowed. This removes man from the center of the picture, and gives that place to God alone. Man—even transformed man—is not the chief goal of this universe. Man’s chief *raison d’être* is

² Morris, L. (1992). *The Gospel according to Matthew* (pp. 142–146). Grand Rapids, MI; Leicester, England: W.B. Eerdmans; Inter-Varsity Press.

indeed, as the theologians have told us, to glorify God and to enjoy him forever” (65).

2. *Thy kingdom come*

The kingdom of God is both a present (fulfilled) and future (consummated) reality. It is, says George Ladd, “the redemptive reign of God dynamically active to establish his rule among men” (*The Presence of the Future*, 218). He continues:

“This kingdom, which will appear as an apocalyptic act at the end of the age, has already come into human history in the person and mission of Jesus to overcome evil, to deliver men from its power, and to bring them into the blessings of God’s reign. The Kingdom of God involves two great moments: fulfillment within history, and consummation at the end of history” (218).

To pray for the coming of God’s kingdom is to pray for two things. We are to pray for the ever-increasing expansion of God’s redemptive rule in the hearts of men and women now, bringing them forgiveness and salvation. But it also means that we are to pray for the return of Christ and the consummation of God’s eternal purpose. In other words, “to pray that his kingdom ‘come’ is to pray both that it may grow, as through the church’s witness people submit to Jesus, and that soon it will be consummated when Jesus returns in glory to take his power and reign” (Stott, 147).

3. *Thy will be done*

This is God’s *preceptive* will. God’s *decretive* will is what he purposed and ordained to occur from eternity past. The latter can neither be known in advance, unless revealed by God in Scripture or by prophetic insight, or thwarted. God’s preceptive will, on the other hand, consists of his precepts, commandments, prohibitions, etc. that we find in Scripture and are obligated to obey. It is to be our prayer, says Jesus, that what God has declared *should* happen, *does* happen. Also, “if my heart hunger is that God’s will be done,” says Carson, “then praying this prayer is also my pledge that, so help me God, by his grace I will do his will, as much as I know it!” (67).

As for the phrase, “on earth as it is in heaven,” there are three options. Jesus may be teaching us to pray “(1) that God’s desires for righteousness will be as fully accomplished now on the earth as they are now accomplished in heaven; (2) that God’s desires for righteousness may ultimately be as fully accomplished on the earth as they are now accomplished in heaven—i.e., this phrase is analogous to ‘Your kingdom come’; (3) that God’s desires for righteousness may ultimately be accomplished on the earth in the same way that they are accomplished in heaven—that is, without reference to contrasting evil, but purely” (Carson, 67).

Matthew 6:9. *Do ye therefore pray thus.* Instead of this Luke says, *when ye pray, say;* though Christ does not enjoin his people to pray in a prepared form of words, but only points out what ought to be the object of all our wishes and prayers. He embraces, therefore, in six petitions what we are at liberty to ask from God. Nothing is more advantageous to us than such instruction. Though this is the most important exercise of piety, yet in forming our prayers, and regulating our wishes, all our senses fail us. No man will pray aright, unless his lips and heart shall be directed by the Heavenly Master. For that purpose he has laid down this rule, by which we must frame our prayers, if we desire to have them accounted lawful and approved by God. It was not the intention of the Son of God, (as we have already said,) to prescribe the words which we must use, so as not to leave us at liberty to depart from the form which he has dictated. His intention rather was, to guide and restrain our wishes, that they might not go beyond those limits: and hence we infer, that the rule which he has given us for praying aright relates not to the words, but to the things themselves.

This form of prayer consists, as I have said, of six petitions. The first three, it ought to be known, relate to the glory of God, without any regard to ourselves; and the remaining three relate to those things which are necessary for our salvation. As the law of God is divided into two tables, of which the former contains the duties of piety, and the latter the duties of charity, so in prayer Christ enjoins us to consider and seek the glory of God, and, at the same time, permits us to consult our own interests. Let us therefore know, that we shall be in a state of mind for praying in a right manner, if we not only are in earnest about ourselves and our own advantage, but assign the first place to the glory of God: for it would be altogether preposterous to mind only what belongs to ourselves, and to disregard the kingdom of God, which is of far greater importance.

Our Father who art in heaven. Whenever we engage in prayer, there are two things to be considered, both that we may have access to God, and that we may rely on Him with full and unshaken confidence: his fatherly love toward us, and his boundless power. Let us therefore entertain no doubt, that God is willing to receive us graciously, that he is ready to listen to our prayers,—in a word, that of Himself he is disposed to aid us. *Father* is the appellation given to him; and under this title Christ supplies us with sufficiently copious materials for confidence. But as it is only the half of our reliance that is founded on the goodness of God, in the next clause, *who art in heaven*, he gives us a lofty idea of the power of God. When the Scripture says, that God is *in heaven*, the meaning is, that all things are subject to his dominion,—that the world, and everything in it, is held by his hand,—that his power is everywhere diffused,—that all things are arranged by his providence. David says,

³ Storms, S. (2016). *Biblical Studies: The Sermon on the Mount (Mt 6:7–15)*. Edmond, OK: Sam Storms.

“He that dwelleth in the heavens shall laugh at them,” (Ps. 2:4;) and again, “Our God is in heaven: he hath done whatever he hath pleased,” (Ps. 115:3.)

When God is said to be *in heaven*, we must not suppose that he dwells only there; but, on the contrary, must hold what is said in another passage, that “the heavens of heavens do not contain him,” (2 Chron. 2:6.) This mode of expression separates him from the rank of creatures, and reminds us that, when we think of him, we ought not to form any low or earthly conceptions: for he is higher than the whole world. We have now ascertained the design of Christ. In the commencement of the prayer, he desired his own people to rest their confidence on the goodness and power of God; because, unless our prayers are founded on faith, they will be of no advantage. Now, as it would be the folly and madness of presumption, to call God our Father, except on the ground that, through our union to the body of Christ, we are acknowledged as his children, we conclude, that there is no other way of praying aright, but by approaching God with reliance on the Mediator.

May thy name be sanctified. This makes still more manifest what I have said, that in the first three petitions we ought to lose sight of ourselves, and seek the glory of God: not that it is separated from our salvation, but that the majesty of God ought to be greatly preferred by us to every other object of solicitude. It is of unspeakable advantage to us that God reigns, and that he receives the honour which is due to him: but no man has a sufficiently earnest desire to promote the glory of God, unless (so to speak) he forgets himself, and raises his mind to seek God’s exalted greatness. There is a close connection and resemblance between those three petitions. *The sanctification of the name of God* is always connected with his *kingdom*; and the most important part of his *kingdom* lies in *his will being done*. Whoever considers how cold and negligent we are in desiring the greatest of those blessings for which we are here commanded to pray, will acknowledge that nothing here is superfluous, but that it is proper that the three petitions should be thus distinguished.

To *sanctify the name of God* means nothing else, than to *give unto the Lord the glory due unto his name*, so that men may never think or speak of him but with the deepest veneration. The opposite of this is the *profanation* of the name of God, which takes place, when men either speak disrespectfully of the divine majesty, or at least without that reverence which they ought to feel. Now, the glory, by which it is *sanctified*, flows and results from the acknowledgments made by men as to the wisdom, goodness, righteousness, power, and all the other attributes of God. For holiness always dwells, and permanently remains, in God: but men obscure it by their malice and depravity, or dishonour and pollute it by sacrilegious contempt. The substance of this petition is, that the glory of God may shine in the world, and may be duly acknowledged by men. But religion is in its highest purity and vigour, when men believe, that whatever proceeds from God is right and proper, full of righteousness and wisdom: for the consequence is, that they embrace his word with the obedience of faith, and approve of all his ordinances and works. That faith which we yield to the word of God is, so to speak, our subscription, by which we

“set to our seal that God is faithful,” (John 3:33;) as the highest dishonour that can be done to him is unbelief and contempt of his word.

We now see, what wickedness is displayed by most men in judging of the works of God, and how freely they allow themselves to indulge in censure. If any of us are chastised, they grumble, and murmur, and complain, and some break out into open blasphemies: if he does not grant our wishes, we think that he is not sufficiently kind to us. Many turn into matter of idle talk and jesting his incomprehensible providence and secret judgments. Even his holy and sacred name is often treated with the grossest mockery. In short, a part of the world profane his holiness to the utmost of their power. We need not then wonder, if we are commanded to ask, in the first place, that the reverence which is due to it may be given by the world. Besides, this is no small honour done to us, when God recommends to us the advancement of his glory.

10. *May thy kingdom come.* Though the Greek verb (ἐλθέτω) is simple, yet if, instead of *May thy kingdom come*, we read, as it was rendered in the old translation, *May thy kingdom arrive*, the meaning will remain unchanged. We must first attend to the definition of the *kingdom* of God. He is said to *reign* among men, when they voluntarily devote and submit themselves to be governed by him, placing their flesh under the yoke, and renouncing their desires. Such is the corruption of the nature, that all our affections are so many soldiers of Satan, who oppose the justice of God, and consequently obstruct or disturb his *reign*. By this prayer we ask, that he may remove all hinderances, and may bring all men under his dominion, and may lead them to meditate on the heavenly life.

This is done partly by the preaching of the word, and partly by the secret power of the Spirit. It is his will to govern men by his word: but as the bare voice, if the inward power of the Spirit be not added, does not pierce the hearts of men, both must be joined together, in order that the *kingdom* of God may be established. We therefore pray that God would exert his power, both by the Word and by the Spirit, that the whole world may willingly submit to him. The *kingdom* of God is opposed to all disorder (ἀταξία) and confusion: for good order is nowhere found in the world, except when he regulates by his hand the schemes and dispositions of men. Hence we conclude, that the commencement of the *reign* of God in us is the destruction of the old man, and the denial of ourselves, that we may be renewed to another life.

There is still another way in which God reigns; and that is, when he overthrows his enemies, and compels them, with Satan their head, to yield a reluctant subjection to his authority, “till they all be made his footstool,” (Heb. 10:13.) The substance of this prayer is, that God would enlighten the world by the light of his Word,—would form the hearts of men, by the influences of his Spirit, to obey his justice,—and would restore to order, by the gracious exercise of his power, all the disorder that exists in the world. Now, he commences his reign by subduing the desires of our flesh. Again, as the *kingdom* of God is continually growing and advancing to the end of the world, we must pray every day that it *may come*:

for to whatever extent iniquity abounds in the world, to such an extent *the kingdom of God*, which brings along with it perfect righteousness, is not yet *come*.

May thy will be done. Although the *will* of God, viewed in itself, is one and simple, it is presented to us in Scripture under a twofold aspect. It is said, that the will of God is done, when he executes the secret counsels of his providence, however obstinately men may strive to oppose him. But here we are commanded to pray that, in another sense, *his will may be done*,—that all creatures may obey him, without opposition, and without reluctance. This appears more clearly from the comparison, *as in heaven*. For, as He has the angels constantly ready to execute his commands, (and hence they are said to *do his commandments, hearkening to the voice of his word*, Psalm 103:20,) so we desire that all men may have their will formed to such harmony with the righteousness of God, that they may freely bend in whatever direction he shall appoint. It is, no doubt, a holy desire, when we bow to the *will* of God, and acquiesce in his appointments. But this prayer implies something more. It is a prayer, that God may remove all the obstinacy of men, which rises in unceasing rebellion against him, and may render them gentle and submissive, that they may not wish or desire any thing but what pleases him, and meets his approbation.

But it may be objected: Ought we to ask from God what, he declares, will never exist to the end of the world? I reply: When we pray that the earth may become obedient to the will of God, it is not necessary that we should look particularly at every individual. It is enough for us to declare, by such a prayer as this, that we hate and regret whatever we perceive to be contrary to the will of God, and long for its utter destruction, not only that it may be the rule of all our affections, but that we may yield ourselves without reserve, and with all cheerfulness, to its fulfilment.⁴

Invocation:

Our Father which art in heaven—In the former clause we express His nearness to us; in the latter, His distance from us. (See Ec 5:2; Is 66:1). Holy, loving familiarity suggests the one; awful reverence the other. In calling Him “Father” we express a relationship we have all known and felt surrounding us even from our infancy; but in calling Him our Father “who art in heaven,” we contrast Him with the fathers we all have here below, and so raise our souls to that “heaven” where He dwells, and that Majesty and Glory which are there as in their proper home. These first words of the Lord’s Prayer—this invocation with which it opens—what a brightness and warmth does it throw over the whole prayer, and into what a serene region does it introduce the praying believer, the child of God, as he thus approaches Him! It is true that the paternal relationship of God to His people is by no means strange to the Old Testament. (See De 32:6; Ps 103:13; Is 63:16; Je 3:4, 19; Mal 1:6; 2:10). But these are only glimpses—the “back parts” (Ex 33:23), if we may so say, in comparison with the “open face” of our Father revealed in Jesus. (See on 2 Co 3:18). Nor is it too much to say, that the view which our Lord gives, throughout this His very first

⁴ Calvin, J., & Pringle, W. (2010). *Commentary on a Harmony of the Evangelists Matthew, Mark, and Luke* (Vol. 1, pp. 316–321). Bellingham, WA: Logos Bible Software.

lengthened discourse, of “our Father in heaven,” beggars all that was ever taught, even in God’s own Word, or conceived before by His saints, on this subject.

First Petition:

Hallowed be—that is, “Be held in reverence”; *regarded* and *treated* as holy.

thy name—God’s name means “Himself as revealed and manifested.” Everywhere in Scripture God defines and marks off the faith and love and reverence and obedience He will have from men by the disclosures which He makes to them of what He is; both to shut out false conceptions of Him, and to make all their devotion take the shape and hue of His own teaching. Too much attention cannot be paid to this.

Second Petition:

10. Thy kingdom come—The kingdom of God is that moral and spiritual kingdom which the God of grace is setting up in this fallen world, whose subjects consist of as many as have been brought into hearty subjection to His gracious scepter, and of which His Son Jesus is the glorious Head. In the inward reality of it, this kingdom existed ever since there were men who “walked with God” (Ge 5:24), and “waited for His salvation” (Ge 49:18); who were “continually with Him, holden by His right hand” (Ps 73:23), and who, even in the valley of the shadow of death, feared no evil when He was with them (Ps 23:4). When Messiah Himself appeared, it was, as a visible kingdom, “at hand.” His death laid the deep foundations of it. His ascension on high, “leading captivity captive and receiving gifts for men, yea, for the rebellious, that the Lord God might dwell among them,” and the Pentecostal effusion of the Spirit, by which those gifts for men descended upon the rebellious, and the Lord God was beheld, in the persons of thousands upon thousands, “dwelling” among men—was a glorious “coming” of this kingdom. But it is still to come, and this petition, “Thy kingdom come,” must not cease to ascend so long as one subject of it remains to be brought in. But does not this prayer stretch further forward—to “the glory to be revealed,” or that stage of the kingdom called “the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Pe 1:11)? Not directly, perhaps, since the petition that follows this—“Thy will be done in earth, as it is in heaven”—would then bring us back to this present state of imperfection. Still, the mind refuses to be so bounded by stages and degrees, and in the act of praying, “Thy kingdom come,” it irresistibly stretches the wings of its faith, and longing, and joyous expectation out to the final and glorious consummation of the kingdom of God.

Third Petition:

Thy will be done in earth, as it is in heaven—or, as the same words are rendered in Luke, “as in heaven, so upon earth” (Lu 11:2)—as *cheerfully*, as *constantly*, as *perfectly*. But some will ask, Will this ever be? We answer, If the “new heavens and new earth” are to be just our present material system purified by fire and transfigured, of course it will. But we incline to think that the aspiration which we are taught in this beautiful petition to breathe forth has no direct reference to any such *organic* fulfilment, and is only the spontaneous

and resistless longing of the renewed soul—put into words—to see the whole inhabited earth in entire conformity to the will of God. It asks not if ever it shall be—or if ever it can be—in order to pray this prayer. It *must* have its holy yearnings breathed forth, and this is just the bold yet simple expression of them. Nor is the Old Testament without prayers which come very near to this (Ps 7:9; 67:1–7; 72:19, &c.).⁵

⁵ Jamieson, R., Fausset, A. R., & Brown, D. (1997). *Commentary Critical and Explanatory on the Whole Bible* (Vol. 2, pp. 25–26). Oak Harbor, WA: Logos Research Systems, Inc.