

# The prayer Jesus taught us

## Lesson 4 - Thy Kingdom Come

### 1 Introduction

By the Kingdom of God we understand a triple spiritual kingdom — the Kingdom of God in us, which is grace; the Kingdom of God on earth, which is the Catholic Church; and the Kingdom of God in Heaven, which is eternal bliss [...]. As regards grace, we pray that God reign in us with His sanctifying grace, by which He is pleased to dwell in us as a king in his throne- room, and that He keeps us united to Him by the virtues of faith, hope and charity, by which He reigns in our intellect, in our heart and in our will. [...] As regards the Church, we pray that it extend and spread all over the world for the salvation of men [...]. As regards Heaven, we pray that one day we be admitted to that eternal bliss for which we have been created, where we will be totally happy" ("ibid.", 294-297).

*Navarre Bible on Luke 11:2*

### 2 Jewish prayer

As with the first petition, this phrase parallels a line in the Qaddish, "May he establish his kingdom in your life-time." Due to these parallels, David de Sola Pool argues that, "there is an exact equivalence between the Lord's Prayer and the Qaddish except for the difference of person." This has sparked further debate about the date of origin of the Qaddish, but there is an undeniable link between the two prayers, regardless of which originated first.

<https://mrstorage.wordpress.com/2010/03/18/a-brief-exegetical-study-of-the-lord's-prayer/>

There was a part of the Qaddish referring to the kingdom that was similar to the Matthean account of the Lord's Prayer. It is possible that Jesus took the Qaddish and simply modified to make it more appropriately say what should be said.

*Exegesis of The Lord's Prayer Matthew 6/9-13, Nil Nisi Verum*

This petition has its parallel in the Jewish prayer, 'May he establish his Kingdom during your life and during your days.' In the gospels Jesus speaks frequently of God's kingdom, but never defines the concept: "He assumed this was a concept so familiar that it did not require definition." Concerning how Jesus' audience in the gospels would have understood him, G. E. Ladd turns to the concept's Hebrew Biblical background: "The Hebrew word malkuth [...] refers first to a reign, dominion, or rule and only secondarily to the realm over which a reign is exercised. [...] When malkuth is used of God, it almost always refers to his authority or to his rule as the heavenly King." [This petition looks to the perfect establishment of God's rule in the world in the future, an act of God resulting in the eschatological order of the new age.

[https://en.wikipedia.org/wiki/Lord%27s\\_Prayer](https://en.wikipedia.org/wiki/Lord%27s_Prayer)

### 3 Kingdom

The request for God's kingdom to come is commonly interpreted at the most literal level: as a reference to the belief, common at the time, that a Messiah figure would bring about a kingdom of God. Traditionally, the coming of God's kingdom is seen as a divine gift to be prayed for, not a human achievement. This idea is frequently challenged by groups who believe that the Kingdom will come by the hands of those faithful who work for a better world. These believe that Jesus' commands to feed the hungry and clothe the needy are the kingdom to which he was referring.

Hilda C. Graef notes that the operative Greek word, *basileia*, means both kingdom and kingship (i.e., reign, dominion, governing, etc.), but that the English word kingdom loses this double meaning. Kingship adds a psychological meaning to the petition: one is also praying for the condition of soul where one follows God's will.

[https://en.wikipedia.org/wiki/Lord%27s\\_Prayer](https://en.wikipedia.org/wiki/Lord%27s_Prayer)

The phrase The Kingdom of God is characteristic of the whole New Testament. No phrase is used oftener in prayer and in preaching and in Christian literature. It is, therefore, of primary importance that we should be clear as to what it means.

It is evident that the Kingdom of God was central to the message of Jesus. The first emergence of Jesus on the scene of history was when he came into Galilee preaching the good news of the Kingdom of God (Mark 1:14). Jesus himself described the preaching of the kingdom as an obligation laid upon him: "I must preach the good news of the Kingdom of God to the other cities also, for I was sent for this purpose" (Luke 4:43; Mark 1:38). Luke's description of Jesus' activity is that he went through every city and village preaching and showing the good news of the Kingdom of God (Luke 8:1). Clearly the meaning of the Kingdom of God is something which we are bound to try to understand.

When we do try to understand the meaning of this phrase we meet with certain puzzling facts. We find that Jesus spoke of the Kingdom in three different ways. He spoke of the Kingdom as existing in the past. He said that Abraham, Isaac and Jacob, and all the prophets were in the Kingdom (Luke 13:28; Matthew 8:11). Clearly therefore the Kingdom goes far back into history. He spoke of the Kingdom as present. "The Kingdom of God," he said, "is in the midst of you" (Luke 17:21). The Kingdom of God is therefore a present reality here and now. He spoke of the Kingdom of God as future, for he taught men to pray for the coming of the Kingdom in this his own prayer. How then can the Kingdom be past, present and future all at the one time? How can the Kingdom be at one and the same time something which existed, which exists, and for whose coming it is our duty to pray?

We find the key in this double petition of the Lord's Prayer. One of the commonest characteristics of Hebrew style is what is technically known as parallelism. The Hebrew tended to say everything twice. He said it in one way, and then he said it in another

way which repeated or amplified or explained the first way. Almost any verse of the Psalms will show this parallelism in action. Almost every verse of the Psalms divides in two in the middle; and the second half repeats or amplifies or explains the first half.

Let us take some examples and the thing will become clear:

"God is our refuge and strength--a very present help in trouble (Psalms 46:1).

"The Lord of Hosts is with us--the God of Jacob is our refuge (Psalms 46:7).

"The Lord is my shepherd--I shall not want.

He makes me lie down in green pastures--He leads me beside still waters" (Psalms 23:1-2).

Let us apply this principle to these two petitions of the Lord's Prayer. Let us set them down side by side:

"Thy Kingdom come--Thy will be done in earth as it is in heaven."

Let us assume that the second petition explains, and amplifies, and defines the first.

We then have the perfect definition of the Kingdom of God--The Kingdom of God is a society, upon earth where God's will is as perfectly done as it is in heaven. Here we have the explanation of how the Kingdom can be past, present and future all at the one time. Any man who at any time in history perfectly did God's will was within the Kingdom; any man who perfectly does God's will is within the Kingdom; but since the world is very far from being a place where God's will is perfectly and universally done, the consummation of the Kingdom is still in the future and is still something for which we must pray.

To be in the Kingdom is to obey the will of God. Immediately we see that the Kingdom is not something which primarily has to do with nations and peoples and countries. It is something which has to do with each one of us. The Kingdom is in fact the most personal thing in the world. The Kingdom demands the submission of my will, my heart, my life. It is only when each one of us makes his personal decision and submission that the Kingdom comes.

William Barclay on Matthew, pp. 210-214: God's Kingdom And God's Will (Matthew 6:10)

The second petition expresses the central concern of the entire prayer - the coming of God's Kingdom in its fullness. The reference is to the future, eschatological kingdom. When it comes, all creatures will 'hallow' God's name and God's will will be done perfectly on earth.

Harrington, p. 95

The Kingdom of God, its establishment as it develops and is fulfilled, constitutes the central teaching which Jesus imparted to the crowds and to his disciples in very clear language or at times under the veil of parables.

To indicate the entire epic of salvation, Jesus chose to use this expression 'Kingdom of God' to suggest the authority of God, the territory or the subjects on which this authority is exercised. This is well noted in the Letter to the Hebrews. It could suggest

a dominion, an empire, albeit supernatural. Or it could designate a state of being, such as a community, a present or eschatological reality, an earthly or heavenly reality.  
<http://www.christusrex.org/www1/pater/excursus.html>

### 3. Come

#### 3.1 Eschatology

Kingdom of Heaven: [Christ] is teaching [his church] to pray for the coming of the new heavens and the new earth, for the end of this history and for the beginning of the new, and thus (as we now know) for Jesus' own Second Coming. Here we are praying not merely for changes in history but for a complete end to this history and for the beginning of the new history of the world of God. [The] Lord's Prayer is fundamentally misunderstood when it is not read under the nimbus of the eager expectation of the near end of this world and the coming of the next.

Frederick Dale Bruner, *The Christbook Matthew 1-12*, pp.

Since God always reigns and is omnipotent, with what view do those who call God "Father" offer up to him their requests and say, "Your Kingdom come"?

They seem to desire to behold Christ the Savior of all rising again upon the world. He will come. He will come and descend as judge, no longer in a lowly condition like us or in the humility of human nature. He will come in glory such as becomes God, as he dwells in the unapproachable light. And with the angels as his guards. [...]

That judgment seat is terrifying. The Judge is unbiased. It is a time of pleasing, or rather of trial and retribution. The fire, enduring punishment and eternal torments are prepared for the wicked. How can men pray to behold that time? [...] The saints ask that the time of the Savior's perfect reign may come, because they have laboured dutifully, have a pure conscience, and look for the reward of what they have already done. [...] They trust that they will stand glorious in the presence of the Judge and hear him say, "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [...] They fully believed what he said about the consummation of the world.

When he will appear to them again from heaven, they will shine like the sun in the kingdom of their Father. They correctly say in their prayers, "Your Kingdom come". For they feel confident that they will receive a reward for their bravery and attain to the consummation of the hope set before them.

Cyril of Alexandria, *Commentary on Luke, Homily 73*

There follows in the prayer, Your kingdom come. We ask that the kingdom of God may be set forth to us, even as we also ask that His name may be sanctified in us. For when does God not reign, or when does that begin with Him which both always has been, and never ceases to be? We pray that our kingdom, which has been promised us by

God, may come, which was acquired by the blood and passion of Christ; that we who first are His subjects in the world, may hereafter reign with Christ when He reigns, as He Himself promises and says, "Come, you blessed of my Father, receive the kingdom which has been prepared for you from the beginning of the world."

Christ Himself, dearest brethren, however, may be the kingdom of God, whom we day by day desire to come, whose advent we crave to be quickly manifested to us. For since He is Himself the Resurrection, since in Him we rise again, so also the kingdom of God may be understood to be Himself, since in Him we shall reign. But we do well in seeking the kingdom of God, that is, the heavenly kingdom, because there is also an earthly kingdom. But he who has already renounced the world, is moreover greater than its honours and its kingdom. And therefore he who dedicates himself to God and Christ, desires not earthly, but heavenly kingdoms. But there is need of continual prayer and supplication, that we fall not away from the heavenly kingdom, as the Jews, to whom this promise had first been given, fell away; even as the Lord sets forth and proves: "Many," says He, "shall come from the east and from the west, and shall recline with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." He shows that the Jews were previously children of the kingdom, so long as they continued also to be children of God; but after the name of Father ceased to be recognised among them, the kingdom also ceased; and therefore we Christians, who in our prayer begin to call God our Father, pray also that God's kingdom may come to us.  
*Cyprian, On the Lord's Prayer, 13*

Jesus [...] is giving the covenant citizen a proper response to celebrate the Covenant King's present and future victories.

"Come" is an imperative to be understood as a request rather than an improper command. This would be the form expected when the person speaking is addressing another party that is superior.

Imperatives in the aorist tense usually directed toward God are appropriate for this category. The request should be seen as a polite request and not as an imperative of two equals or an informal command. Thus [the words] can be appropriately rendered "Let your kingdom come..."

The citizen in this clause is looking to the coming of the kingdom. It has already begun to come.

The citizen here rejoices at the faithfulness of the covenant King. His covenant King has arrived and the creation witnesses the inauguration of the kingdom and now awaits the consummation. The citizen awaits as a bride does for her bridegroom. While she is the bride, she is not yet the wife. The kingdom arrival is in anticipation and it is met with hostility from those that are not of it. [..]

It is in the prayer of the arrival of the kingdom of God that the removal of rebellion occurs. The transformation of lives through conversion through the preaching of the

gospel. The natural man that is an enmity with God while the regenerate man loves his King. [...]

The covenant King who advances his kingdom into the kingdom of the Rebellion will reestablish the right rule of His eventually fully.

Historically the Jews pictured the coming of the kingdom to be synonymous with the coming of a person. Thus when they prayed they didn't pray for the same thing that Jesus is speaking of here. *Basileia* has been translated "kingdom" however it can be understood as "the royal reign of God or kingship".

Dominion is rightly understood when seeing the kingdom of God. It is the right rule of God and this rule has been prophesied about it in the prophets, been inaugurated and now the citizen worshipper awaits for the consummation.

Exegesis of The Lord's Prayer Matthew 6/9-13, Nil Nisi Verum

Jesus sometimes spoke of the Kingdom of God as 'it is near' (Mt 4,17; 10,7), at times it has 'arrived among you' (12,28). In Jesus' thinking, the Kingdom is both future and imminent, present yet mysteriously hidden in his very own person and activity.

In the 'Our Father', the aorist verb 'come' is used. By this Christians are not asking for a slow and progressive coming of the Kingdom of God on earth; but a unique and definite irruption at the end of time, when God will come in person to rule. This eschatological event will coincide with the glorious coming of Jesus which Christians invoke with the 'Maran ata' (1Cor 16,22), 'Come Lord Jesus' (Rev 22,20). At the end of time, Jesus will vanquish all the enemies, including death, thus God alone will be 'all in all, all in everything' (1Cor 15,28).

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The coming of God's kingdom, however, as expressed by the petition "your kingdom come" (Matt. 6:10//Luke 11:2), is a major theme throughout the entire Gospel tradition. And though its interpretation has sometimes been controversial, there is no doubt (1) that Jesus made this the central theme of his proclamation and (2) that he meant by it that the long-awaited kingdom or rule of God, which involved the salvation of Israel, the defeat of evil, and the return of YHWH himself to Zion, was now at last happening (see my *Jesus and the Victory of God*, chs. 6-10).

Inaugurated eschatology, or the presence and the future of God's kingdom, was a hallmark of Jesus' public career — as it was, probably, of the Teacher of Righteousness a century or more earlier (see M. O. Wise, *The First Messiah*, which is a stimulating and suggestive book, even if the argument is possibly pressed too far) and of Simeon ben-Kosiba a hundred years later. Where the leader, God's chosen one, was present, the kingdom was already present. But there was, of course, still work to be done, redemption to be won. The present and the future did not cancel one another out, as in some unthinking scholarly constructions. Nor did "present" mean "a private religious experience" and "future" mean "a Star Wars-type apocalyptic scenario."

The presence of the kingdom meant that God's anointed Messiah was here and was at work — that he was, in fact, accomplishing, as events soon to take place would show, the sovereign and saving rule of God. The future of the kingdom was the time when justice and peace would embrace one another and the whole world — the time from which perspective one could look back and see that the work had, indeed, begun with the presence and work of the anointed leader (see *Jesus and the Victory of God*, ch. 10).

To pray "your kingdom come" at Jesus' bidding, therefore, meant to align oneself with his kingdom movement and to seek God's power in furthering its ultimate fulfillment. It meant adding one's own prayer to the total performance of Jesus' agenda. It meant celebrating in the presence of God the fact that the kingdom was already breaking in, and looking eagerly for its consummation. From the centrality of the kingdom in his public proclamation and the centrality of prayer in his private practice, we must conclude that this kingdom prayer grew directly out of and echoed Jesus' own regular praying.

N.T. Wright, *The Lord's Prayer as a Paradigm of Christian Prayer*, (Originally published in *Into God's Presence: Prayer in the New Testament*, ed. R.L. Longenecker. 2001, Grand Rapids, Eerdmans, 132-54. Reproduced by permission of the author.)

The sovereign rule of the one true God is, of course, the main subtext of the battle between Moses and Pharaoh. As with Elijah and the prophets of Baal, the story of the Exodus is a story about which God is the stronger. It is in deliberate evocation of the Exodus theme that Isa. 52:7-10 writes of the great return:

How beautiful upon the mountains  
are the feet of the messenger who announces peace;  
who brings good news, who announces salvation,  
who says to Zion, "Your God reigns."  
Listen! Your sentinels lift up their voices,  
together they sing for joy;  
for in plain sight they see YHWH returning to Zion. . . .  
YHWH has made bare his holy arm before all the nations;  
all the ends of the earth shall see the salvation of our God.

The Exodus is the background; the great return the foreground; the kingdom of YHWH the main theme. This is the context of Jesus' own kingdom announcement, the setting that gives meaning to the kingdom clause in the Lord's Prayer.

N.T. Wright, *The Lord's Prayer as a Paradigm of Christian Prayer*, (Originally published in *Into God's Presence: Prayer in the New Testament*, ed. R.L. Longenecker. 2001, Grand Rapids, Eerdmans, 132-54. Reproduced by permission of the author.)

This petition does not refer to a literal kingdom, but rather to the Reign of God. The prophets had declared that God would return, and the Jews would be set free, both in a heavenly kingdom and an earthly one. At the time Jesus gave these instructions on

how to pray, the Jews were living under the oppressive rule of the Romans, who were merely the latest in a long line of nations that had ruled The Promised Land since the fall of Judah to the Babylonians. The Israelites were anxiously awaiting God's deliverance from the Romans, to have their land, equated with God's Kingdom, returned to them.

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### **3.2 Heart**

Kingdom of the Heart: Here it is prayed that God will come and be king of our hearts, that he will reign in our lives, and not our own designs and desires. [...] While the heavenly understanding of the kingdom pictures the kingdom as a great reality heading toward us from the future, the heart understanding looks especially for an internal reign of God in the present.

Frederick Dale Bruner, *The Christbook Matthew 1-12*, pp.

It is not as if God now were not now reigning upon earth. Or that God has not always reigned upon the earth from the foundation of the world! "Come." Therefore is to be understood in the sense of 'manifested to humanity'. Just as light that is present is absent to the blind or to those who shut their eyes, so the kingdom of God, though it never departs from the earth, yet is absent to those who know nothing about it.

Augustine, *Sermon on the Mount* 2.6.20

One who prays for the coming of the Kingdom of God rightly prays that the kingdom of God might be established in himself, that it might bear fruit and be perfected in himself. Every saint, being ruled by God as king and obedient to the spiritual laws of God, as it were, dwells within this kingdom as in a well-ordered city. The father is present to such a one, and Christ reigns with the father in the soul that is maturing.

Origen, *On Prayer* 25.1

The kingdom of heaven is not given to, found by and opened to those who are idle and unoccupied but to those who ask for it, seek after it, and knock at its gates.

The gate of the kingdom must be asked for by praying. It must be sought after by living properly. It must be knocked at by persevering.

Bede, *Homilies on the Gospels* 2.14

That Kingdom will exist after the end of the world. God has a kingdom forever. He is never without a kingdom, for all creation is subject to him. Then for what kingdom do we wish? It is written in the Gospel, "Father, take possession of the kingdom prepared for you from the foundation of the world." See that is the kingdom of which we speak when we say, "Thy Kingdom come". May that Kingdom come within us and may we be found within that kingdom. That is our petition. Of course it will come. How will that benefit you if it finds you at the left hand? In this petition, you also wish a blessing on yourself. It is on your own behalf that you pray. [...] When you say, "Thy Kingdom

come", you pray for yourself, because you pray that you may lead a good life. May we partake of your kingdom. May the kingdom that is to come to your saints and your righteous ones also come to us.

Augustine, *Sermon 56.6*

"Thy kingdom come." Come it surely will, whether we ask or no. Indeed, God hath an eternal kingdom. For when did He not reign? When did He begin to reign? For His kingdom hath no beginning, neither shall it have any end. But that ye may know that in this prayer also we pray for ourselves and not for God (for we do not say "Thy kingdom come" as tho we were asking that God may reign), we shall be ourselves His kingdom if, believing in Him, we make progress in this faith. All the faithful, redeemed by the blood of His only Son, will be His kingdom. And this His kingdom will come when the resurrection of the dead shall have taken place; for then He will come Himself. And when the dead are arisen He will divide them, as He Himself saith, "and He shall set some on the right hand and some on the left." To those who shall be on the right hand He will say, "Come, ye blessed of My Father, receive the kingdom." This is what we wish and pray for when we say, "Thy kingdom come,"—that it may come to us. For if we shall be reprobates that kingdom will come to others, but not to us. But if we shall be of that number who belong to the members of His only-begotten Son, His kingdom will come to us and will not tarry. For are there as many ages yet remaining as have already passed away?

St Augustine, *On the Lord's Prayer*

It is one thing to be a king and another thing to rule. Understand, God is naturally a king, but he does not reign in all. Not all people are his kingdom because not all do his will. Among evil people God does not reign but the devil - it is his will they do.

Anonymous, *Incomplete work on Matthew, Homily 14*

The Kingdom of God is the manifestation of the rule of God over the hearts of men. Thus when ancient Israel wanted a king like the other nations, the LORD reproached them for not wanting His rule within their hearts (see 1 Samuel 8:6-7). Later, the prophet Daniel foretold of the succession of world kingdoms destined to be destroyed by "a kingdom of God" that shall last forever (see Daniel 2:44), where the "Son of Man" (bar enosh) is given dominion, and glory, and an everlasting and indestructible kingdom (Daniel 7:14). Isaiah likewise foretold of the coming Prince of Peace (sar shalom) upon whose shoulders the reign of God would rest (Isaiah 9:6).

When Jesus began to preach, He declared Himself as the "Son of Man" who came to proclaim that the Kingdom of God was at hand (Matthew 3:2, 4:17, etc.).

Jesus taught that this Kingdom "cometh not by observation" (Luke 17:20), but is "within you" (Luke 17:21), meaning that it is evidenced by the working of faith as you submit to the authority of the LORD. Identifying yourself as a subject of the King means

that you are actively living out His reign and glory in your daily life, and sharing the rule of God with others you encounter.

The Lord's Prayer in Hebrew, see [http://www.hebrew4christians.com/Prayers/The\\_Lord\\_s\\_Prayer\\_2/the\\_lord\\_s\\_prayer\\_2.html](http://www.hebrew4christians.com/Prayers/The_Lord_s_Prayer_2/the_lord_s_prayer_2.html)

### **3.3 History**

Kingdom in History: [At] the end of the first three petitions, embracing them all, is the codicil "on earth as it is in heaven". We are not to pray there "in my heart as it is in heaven}, though of course the individual heart is part of history. The scope of the Lord's Prayer is nothing less than the whole earth. [...] The historical understanding of the kingdom, therefore, has usually translated "kingdom" with words such as justice, peace, and love. This has been as congenial to liberal Christianity as the heart understanding has been to conservative Christianity.

[...] The only possibility of [a human] intervening in the course of events is to pray that the kingdom 'come'. The word 'come' contains the aspects of direction (from 'beyond'), suddenness [the aorist], and [the certainty of its arrival].

Frederick Dale Bruner, *The Christbook Matthew 1-12*, pp.

### **3.4 Word and Sacraments**

Kingdom through the Homily: The Reformation, especially, teaches that when we pray "your kingdom come" we are praying for the purity and increase in the world of the preached Word of God ("the homily") as the indispensable means by which God brings the kingdom into hearts and history before the Final Coming from heaven. For Christ becomes king of hearts only where the Word of God is faithfully preached. [It is a prayer] for the worshipping church that ministers the Word and its sacraments.

Frederick Dale Bruner, *The Christbook Matthew 1-12*, pp.

Along with the appeal for God to bring his kingdom into the physical plane, this petition is also a request for God to exert his power on Earth, through his Word and Spirit, so that "the whole world may willingly submit to him." It is also a request for his presence to be among the people of the Earth so that they may clearly discern his will.

<https://mrstorage.wordpress.com/2010/03/18/a-brief-exegetical-study-of-the-lord's-prayer/>

The worshipper is active in bringing about the consummation of the kingdom. This participant role is a blessing to partake in. While it is completely a work of God, God in his sovereign decree has ordained that it would enter through the proclamation of His gospel. He would then use this preaching of the gospel to change hearts and minds and bring repentance to His people till its eschatological fulfillment.

Exegesis of The Lord's Prayer Matthew 6/9-13, Nil Nisi Verum

The kingdom of God certainly comes by itself without our prayer, but we pray in this petition that it may come to us also. God's kingdom comes when our heavenly Father

gives us His Holy Spirit, so that by His grace we believe His holy Word and lead godly lives here in time and there in eternity.

To be a Christian; an Anglican Catechism (Canada) pp. 75-76

The second request is for his kingdom (which means in the Gospels not a geographical realm but his kingly rule) to come - that is to say, for the extension of his control in the lives of those who are at present rebels against his love, It is a prayer for the spread of the gospel.

Michael Green, *The Message of Matthew*, p. 100

#### **4 Your**

[It] is wise to point to the important pronoun "your" (or "thy"). "Your kingdom come" (and no one else's!). We are praying that the kingdom of the Evil One will be displaced and that the sovereignty of every other even laudable "name" or person, government or movement will be made relative to the sovereignty of God. "Your government come" is a very relevant way to pray the Lord's Prayer when other governments have imperial designs.

Frederick Dale Bruner, *The Christbook Matthew 1-12*, pp.