

Guidelines for the Exercise of the Lord's Day Prophesying
Message Three : The Prayer That Is Critical to the Kingdom Life

I. Overview:

The King-Savior was a man of prayer, who taught His disciples concerning prayer. The pattern of prayer that the Lord taught the disciples in Matthew 6 is the prayer that expresses God's will. The three basic prayers concerning God are related to the Divine Trinity. The three requests concerning our need are protective prayers. The prayer to the Father concludes with three reverent praises as extolling prayers. Thus, the pattern of the Lord's prayer begins with the Divine Trinity and ends with the Divine Trinity. It also begins with God the Father and ends with God the Father; God the Father is the beginning and the end, the Alpha and the Omega. If we pray according to the Lord's instructions in Luke 11:1-13, the result will be that we pray ourselves into God. When we pray ourselves into God, we receive His riches (represented by the loaves, the fish, and the egg) into our being for our supply; the Holy Spirit is the totality of these riches. In order for God to listen to our prayers, we need to pray toward God's interests, signified by the Holy Land, the holy city, and the holy temple.

II. Truth and Enlightenment:

Day 1 —

A. Expound the Lord being a man of prayer.

The Lord lived as a man of prayer. He did not live as a common man praying common prayers to God, or as a pious man, praying to God in a religious way. Instead, He was a man in the flesh praying to the mysterious God in the divine, mystical realm. The Gospels tell us that He often went to the mountain or withdrew to a private place to pray.

B. Explain the relationship between the Lord and God.

He was a man of prayer, a man who is one with God. He was also a man living in the presence of God without ceasing. He said that He was never alone, but the Father was with Him. Every moment He saw His Father's face. We may seek Christ, yet not live in the presence of God so closely and continuously.

Day 2 —

A. Expound that the prayer presented in Matthew 6 is absolutely different from the prayer taught in John 14-17.

In Matthew 6 we are not told to pray in the Lord's name, but in John 14 through 17 the Lord Jesus told us repeatedly to pray in His name. The reason for this difference is that the prayer here in Matthew is not related to life; it is related to the kingdom. In this short pattern of prayer the kingdom is mentioned at least twice.

B. Explain the example of prayer given as a pattern by the Lord implying the divine Trinity.

In Matthew 6 the example of prayer given as a pattern by the Lord, the first three petitions imply the Trinity of the Godhead: "Your name be sanctified" is related mainly to the Father; "Your kingdom come," to the Son; and "Your will be done," to the Spirit. This is being fulfilled in this age, and it will be ultimately fulfilled in the coming kingdom age.

Day 3 —

A. State the words in Matthew 6:11, and how to experience it.

According to verse 11, we are to ask "today" for our "daily bread." The King does not want His people to worry about tomorrow (v. 34); He wants them to pray only for today's needs. The term daily bread indicates a living that is by faith. The kingdom people should not live on what they have stored; rather, they should live, by faith, on the Father's daily supply. In His prayer the Lord covered our daily necessity.

B. Expound the words in Matthew 6:12, and how to carry it out.

Matthew 6:12 says, "Forgive us our debts, as we also have forgiven our debtors." This prayer, as a pattern, cares for the kingdom people's failures before God and for their relationship with others. The kingdom people should ask the Father to forgive their debts, their failures, their trespasses, as they forgive their debtors to maintain peace.

Day 4 —

A. Explain Matthew 6:13, “ending prayer”.

The prayer to the Father concludes with the realization and praise of God’s kingdom, power, and glory. This also refers to the Triune God. The kingdom is of the Son, which is the realm in which God exercises His power. The power is of the Spirit, which carries out God’s intention so that the Father can express His glory. This indicates that the prayer that the Lord taught us to pray begins with and ends with the Triune God.

B. Expound Luke 11:1-13 the Man-Savior’s teaching concerning prayer.

In Luke 11:1-13 we have the Man-Savior’s teaching concerning prayer. If we read this section carefully again and again, we will see that prayer means that we pray ourselves into God. If we would pray this way again and again, the result will be that we will pray ourselves into God. In other words, the issue of this prayer is that we find ourselves in God. If we pray according to the Lord’s teaching in these verses, we will be persons in God.

Day 5 —

A. Explain in Luke 11 the riches of the life.

The life supply is indicated in verses 11 through 13. Here the life supply is indicated by the fish, the egg, and the Holy Spirit. In verse 5 it is indicated by the loaves. If we include the loaves, we have four items of the life supply. When we pray ourselves into God, we receive His riches as our supply.

B. Expound in Luke 11 the significance of the riches of each kind.

In figure, a snake signifies Satan and his angels, and a scorpion signifies Satan’s demons. Loaves represent the riches of the land; fish, the riches of the sea; and eggs, the riches of something both in the air and on the earth. Therefore, loaves, fish, and eggs represent the riches of the land, the water, and the air; that is, these represent different kinds of riches. The Holy Spirit is the totality of these riches.

Day 6 —

A. State the prayer in Daniel 9.

In his prayer Daniel confessed his own sins and the sins of the kings, the chief men, and the fathers of Israel, and of all the people of Israel. In his prayer Daniel also supplicated for the holy city of Jerusalem, the holy mountain of God, and the holy people of God. This means that he supplicated for all the interests of God on the earth, not for his own interest.

B. Expound the prayer Solomon prayed in Kings 8.

Solomon prayed that in the captivity of His people Jehovah would hear His people’s prayer and maintain their cause when they would return to Him with all their heart and with all their soul and pray to Him toward the land that He had given to their fathers, toward the city that He had chosen, and toward the house that Solomon had built for His name, that they could be separated from all the peoples of the earth to be His inheritance.

III. Conclusion:

If we pray in this way, “ Our Father who is in the heavens, Your name be sanctified.” That we should not merely utter words, we must live a life of holiness, which separates us from the secular daily living. We should pray in this way that we must be the people of being sanctified, setting apart from all that is worldly. In other words, we should be holy. We must also clear out any factors of separation between us and God, as well as between us and others. The Lord promises us in Matthew 7:7, “Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.” In this way, we will enter into the blessings of the kingdom of heavens and live a strict kingdom life. This promise provides the grace we need to fulfill the highest and most demanding requirements. We will receive an open door to enter into the blessings of the kingdom of heavens.