

THY KINGDOM COME
Matthew 6:10
The Lord's Prayer – Week 4
By Andy Manning

I. INTRODUCTION

1. George Mueller pastored a church in England for more than 60 years. He founded a denomination. He established 117 schools which offered education to more than 120,000 children. He is best known for the several orphanages that he started that cared for over 10,000 children. He intentionally never asked for money or other resources to provide for the orphans. Instead he simply prayed and trusted God to provide. He had a prayer journal in which he recorded over 50,000 answered prayers in his life. He said, “The primary object of my life and work is to show before the whole world that even in these last, evil days, the living god is ready to prove himself as the living god by being ever willing to help and answer the prayers of those who trust in Him.”
2. Prayer is powerful. That’s why we’re doing a sermon series on prayer.
3. Specifically, we’re studying the Lord’s Prayer – the greatest prayer ever prayed. Jesus specifically gave this prayer to us to teach us how to pray effectively.
4. Let’s recite the Lord’s Prayer together: “Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.”
5. Remember that the Lord’s Prayer can be divided into three parts:
 - i. The preface: “Our Father which art in heaven.”
 - ii. The petitions: Six in number. Some say there are seven because they separate “And lead us not into temptation,” and “but deliver us from evil.”
 - iii. The conclusion: “For thine is the kingdom, and the power, and the glory, for ever. Amen.”
6. Last week we studied the first petition, “Hallowed be thy name.” Today we are going to study the second petition, “Thy kingdom come.”
7. I want to remind you that the purpose of this sermon series is not to know more, but to pray more, and to pray more powerfully. I want us to learn what the Lord’s Prayer means so that we can pray it sincerely and effectively.

II. THE SECOND PETITION

1. **Matthew 6:9** “Thy kingdom come. Thy will be done in earth, as it is in heaven.”
2. Our focus this morning is on the words, “Thy kingdom come.”
3. In order to pray this prayer, we must answer two questions. What is the kingdom of God? What does it mean to pray, “Thy kingdom come”?
4. **What is the kingdom of God?**

- i. The term “kingdom of God” reminds us that God is a king.
 - 1. **1 Timothy 1:17** “Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen.”
 - 2. In Revelation 19:16 Jesus is called the King of kings and Lord of lords.
 - 3. God is a king in two senses (J.I. Packer, *The Lord’s Prayer*, 49-50).
 - a. First, He is the king of the universe, even of Satan and unbelievers. This can be called God’s sovereignty, or His kingship. God’s sovereignty means He is in control of everything. Nothing can happen without His permission. While He does allow evil and suffering, He works through them to bring about His glory and our good.
 - b. Second, He is the king of those individuals who have made the decision to enthrone Jesus as Lord of their lives. This is His kingdom. In other words, God rules all people from the outside by His sovereignty, but God rules some people from the inside (by His Spirit) so that they are doing His will because they want to. These people make up the kingdom of God.
- ii. To help you understand the kingdom of God, I want to give you three words:
 - 1. Anticipation.
 - a. The kingdom of God was promised in the Old Testament when God promised to send a king from the line of David who would redeem Israel from its enemies and who would establish an eternal kingdom (Ps 89:4; Is 9:6-7; Dan 2:44).
 - b. The Jews referred to this king as the Messiah, and by the time of Jesus, they were eagerly anticipating the coming of their Messiah.
 - 2. Inauguration.
 - a. When Jesus started His ministry, He inaugurated (started, introduced) the kingdom of God.
 - b. Notice His message when He came on the scene.
 - c. **Mark 1:15** “The time is fulfilled, and the kingdom of God has come near. Repent and believe the good news!”
 - d. When Jesus said, “The kingdom of God has come near,” He was announcing that He was the Messianic king that the Jews had been waiting for, and that He was starting His kingdom at time.
 - e. But the nature of the kingdom of God that Jesus inaugurated was different than what the Jews expected.

They expected a political kingdom. They expected to be redeemed from Rome. They expected the Messiah to restore the ancient Jewish religion. They expected the Messiah to be the earthly king of the entire world. But the kingdom of God was spiritual, not political. He came to redeem Israel from sin, not from Rome; and not only Israel, but the entire world. The kingdom of God was invisible, not territorial. The kingdom of God is not limited to physical borders and boundaries. It exists wherever people submit to His rule.

- f. ***Haley's Bible Handbook*** (P. 549) says, "What was the kingdom that Jesus came to found? Not a political kingdom, but God's reign in the hearts of people that will control and transform their lives. The human heart is the realm in which Jesus came to reign."
- g. So, the kingdom of God that Jesus inaugurated is the rule of God. It exists in the hearts of people who submit to the kingly authority of Christ.
- h. Jesus inaugurated a kingdom in which He was King, and everyone is offered citizenship into His kingdom if they will accept Him as King of their lives.

3. Consummation.

- a. Even though Christ inaugurated the kingdom of God with His first coming, He did not consummate it. He did not complete it. It is growing and advancing as more and more people submit to His authority. But there are still many people and spiritual beings that are living in rebellion to Christ. And there is still much on this earth that is not as Christ the King would want it.
 - b. But one day King Jesus will return. And on that day He will consummate His kingdom. He will judge the living and the dead, and create a new heavens and a new earth where there will be no sin or death. And all those who have submitted to His rule will spend eternity in His perfect kingdom.
 - c. So, the kingdom of God has been inaugurated, but not consummated. It is already, but not yet. It is both present and future.
- iii. Another way to explain the kingdom of God is that it has two aspects: The rule of the king, and the agenda of the king.
- 1. The kingdom of God is the rule of the king.

- a. The kingdom of God is the rule of Jesus, or the reign of Jesus.
- b. There are two kingdoms. The kingdom of Satan, and the kingdom of God.
 - i. The kingdom of Satan is called the kingdom of darkness (Col 1:13). Its citizens are unbelievers. Satan is in charge, and unbelievers are controlled by him (Acts 26:18; 1 Jn 5:18-19; Eph 2:1-3; 1 Jn 3:8; Eph 2:1-3; Jn 8:44).
 - ii. In the kingdom of God, Jesus is king. Anyone who submits to the authority of Jesus is a citizen of the kingdom.
- 2. The kingdom of God is the agenda of the king.
 - a. The kingdom of God is what God is trying to accomplish on earth.
 - b. His main agenda involves two things: World evangelism, and world discipleship. More people coming to faith in Christ, and more people learning to obey the teachings of Christ.

5. What does it mean to pray, “Thy kingdom come”?

- i. Let’s begin by reading an ancient Protestant catechism. This will help us with our answer. The **Heidelberg Catechism** (Q122), published in 1563, says, "What does the second request mean? 'Your kingdom come' means, Rule us by Your word and Spirit in such a way that more and more we submit to You. Keep Your church strong, and add to it. Destroy the devil's work; destroy every force which revolts against You and every conspiracy against Your word. Do this until Your kingdom is so complete and perfect that in it You are all in all."
- ii. To pray, “Thy kingdom come,” is to make three requests.
 - 1. It is to pray for God to help you and others to submit to Christ’s rule in every arena of life.
 - a. It is to pray, “Father in heaven, take complete control of my life.”
 - b. The **Heidelberg Catechism** says, “‘Your kingdom come' means, Rule us by Your word and Spirit in such a way that more and more we submit to You.”
 - c. Many people think being a Christian just means you believe in Jesus.
 - i. But being a Christian means obeying Christ’s commands. It is not just trusting in Christ as Savior but trusting in Him as boss. It means giving Christ

control of your life. It means let Christ sit in the driver's seat of your life and taking the steering wheel.

- ii. **John 14:15** "If you love me, you will keep my commands."
- iii. To pray, "Thy kingdom come," is to ask the Lord to help you and others submit to Christ's authority.
- d. Many people compartmentalize their lives.
 - i. They are willing to give Jesus control of some parts of their life but not all. They are willing to obey Jesus with some parts of their life but not all.
 - ii. Think of your life as a pie, like an apple pie. Your life has many slices – work, family, finances, words, thoughts, hobbies, friends, sex, food. Some people are willing to give Jesus control of some of the slices, but not all. But Jesus doesn't just want a slice, or a few slices; He wants the whole pie.
 - iii. Jesus wants and deserves complete control; comprehensive control; universal control. He wants control over your time, your tongue, your physical health, your sexuality, your thoughts, your finances, your career, your relationships, your entertainment, your leisure time, your vacation, your hobbies.
 - iv. To pray, "Thy kingdom come," is to ask the Lord to help you and others surrender complete control of every arena of your life to Christ.
- e. Many people will submit to Christ's authority, but only to an extent.
 - i. They are willing to obey Christ as long as it's not too painful, or costly, or humiliating. They will obey God as long as He keeps them healthy, wealthy, and prosperous.
 - ii. But Jesus wants you to submit to Him unconditionally. No matter the cost. No matter the sacrifice. No matter the pain.
 - iii. **Luke 9:23** Then he said to them all, "If anyone wants to follow after me, let him deny himself, take up his cross daily, and follow me."
 - 1. In this verse Jesus is saying two important things:

2. First, deny yourself. Let Jesus be in charge. Give Him complete control. Let Him be your King.
 3. Take up your cross. The cross was a symbol of death. So, your obedience needs to be limitless; unconditional; total; no matter the cost; even if it leads to poverty, to rejection, to suffering, to death.
 - iv. To pray, “Thy kingdom come,” is to ask the Lord to help you and others surrender to His authority no matter the cost.
- f. **A.W. Pink** put it this way, “Let Thy throne be established in our hearts; let Thy laws be administered in our lives and Thy name be magnified by our walk.” (*The Lord's Prayer*, 25.)
 - g. **William Barclay** put it this way. "The kingdom involves the individual acceptance of the will of God. Therefore to pray, 'Thy kingdom come,' is to pray, 'Lord, help me to do your will.'" (*The Lord's Prayer*, 55.)
 - h. **R.T. Kendall** says that it is to pray for “the rule of the un-grieved, unquenched Spirit in our hearts.” (*The Sermon on the Mount*, 231.)
 - i. Let me be clear. Jesus is more than a Savior, He is more than a friend, He is more than a teacher, He is more than an example, He is more than a source of strength, He is more than a provider. He is a King. He is the King. His mission is to bring everyone and everything under His authority. That’s what “Thy kingdom come” is all about.
2. It is to pray for the effectiveness of the church.
 - a. God is on a mission to reach unbelievers and build believers, and the primary institution for this mission is the church. The church’s mission is to make disciples. “Thy kingdom come” is a prayer for the effectiveness of the church.
 - b. The **Heidelberg Catechism** (Q122) says, "Keep Your church strong, and add to it."
 - c. **Kevin DeYoung** writes, "There is a strong connection, which the [Heidelberg] Catechism picks up on, between the kingdom and the church, which is why the Catechism says the two should not be separated, as if we can ignore the church to focus on the kingdom. There is nothing more

important in all the world for the fulfillment of God's plan and the spread of His glory than strong churches."

3. It is to pray for God to defeat Satan.
 - a. The kingdom of God is the rule or reign of God. And God's rule on earth is presently contested. There is a spiritual war waging in the invisible realm. While God is on a mission to establish His rule in the hearts and lives of all people everywhere, Satan is on a mission to stop him.
 - b. To pray, "Thy kingdom come" is to pray for God to overcome the devil.
 - c. The **Heidelberg Catechism** (Q122) says, "Destroy the devil's work; destroy every force which revolts against You and every conspiracy against Your word. Do this until Your kingdom is so complete and perfect that in it You are all in all."
 - d. **Kevin DeYoung** writes, "... in praying for the kingdom to come, we must pray for the conquering of the King's enemies. We are not praying a namby-pamby prayer for niceness to take over the world. We are asking God to crush His enemies, vanquish His foes, and destroy every power that rises in opposition to His Christ and His Word." (*The Good News We Almost Forgot*, 225.)

III. CONCLUSION

1. The Lord's Prayer doesn't merely tell us how God wants us to pray, but how God wants us to live.
2. Notice that "Thy kingdom come" is the second petition. Jesus tells us to pray for God's concerns before our concerns. "Hallowed be Thy name. Thy kingdom come. Thy will be done." These come before we are to pray for our daily bread, and our forgiveness. This tells us that our priority in life should be God's concerns, and God's agenda, and God's reputation, and God's mission before ours.
3. So let me ask you. Are you more concerned about building God's kingdom or your own kingdom?
4. What else does the second petition teach us about the Christian life? A.W. Pink points to three applications of the second petition.
 - i. We ought to confess our failure to promote the kingdom of God, and mourn the sad state of the world with all of its evil and suffering and unbelief.
 - ii. We ought to earnestly pursue spiritual growth so that God rules our lives completely and totally, making our lives a sanctifying influence on the world.

- iii. We should diligently serve God in the ways that He has called us – in the church, evangelism, discipleship, and in other ways – for the furthering of God’s kingdom.