

"Thy Kingdom Come"

Third Petition of the Lord's Prayer

Romans 1:1-5

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John the Baptist, appearing in the wilderness of Judea, began to preach “the kingdom of Heaven” is at hand. Jesus said the same thing. In the ministry of John and Jesus, the announcement of the Kingdom of God was accompanied with the call for repentance.

It is interesting that the Heidelberg Catechism Question concerning the kingdom falls at the Christmas season. In the words of Mary in her prayer of magnifying the Lord, when she visited her cousin Elizabeth, prior to the birth of the Lord Jesus [Luke 1:47-54]:

47 And my spirit hath rejoiced in God my Savior.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath helped his servant Israel, in remembrance of his mercy;

Mary saw the birth of her child as an event of immense consequence to the world with great benefits to the people of God in terms of the mercy that had been promised to Abraham and his seed—that is, to us who are in Christ.

In terms of this we see in H. C. 123 the following

1. Govern us by the Word and Spirit, that we submit to Thee...
2. Preserve and Increase Thy Church...
3. Destroy the works of the Devil and every power that exalts...and all wicked devices
4. The fullness of the kingdom comes....Thou shalt be all in all.

Looking at Romans 1:1-5, we see the following things:

1. The Gospel of God is about Jesus Christ.
2. The Gospel of God was promised in the Prophets—this is important, because it shows that the Gospel was only in promise before Christ came; the realization of the Gospel was

when Christ came; the fullness of the Gospel is when Christ returns to judge the living and the dead.

3. Jesus was man, of the Jews and David, according to the flesh.

4. Jesus was “declared” or “affirmed and demonstrated” to be the Son of God by the resurrection by the power of the Holy Spirit. He was affirmed as such, although incarnate, so that it might be demonstrated that He is the only Savior, the only Mediator. Christ did not become the Son of God by His resurrection, for He was in the bosom of the Father from eternity, but He was affirmed and demonstrated to be the Son of God by His resurrection.

5. This message is to all men for the purpose of bringing all men to the faith, to bring all men to the obedience of Christ, so that His Name may be known—so that the true nature of God is revealed to them. It is the Gospel of Christ who delivers men from idolatry, or the worship of empty gods.

Several things are here:

1. The meaning of the phrase: “Kingdom of God”

a. Could mean providence, for God is king over all the world—but not here, for that kingdom did not need to come—God’s rule is always immanent and certain.

b. An external establishment:

i. “Supersessionism: Rome, Constantinople, Fifth Monarchy people during the Puritan Rebellion in England; Puritans in America.

ii. Some groups today: would wield the levers of external power to establish the rule of God. Some forms of Post Millenarianism and Theonomy.

iii. Dispensationalism and Premillennialism. The Kingdom is not until after Christ’s return. Christ is our “coming king,” coming to establish His external rule over all people.

iv. All of these follow the Jewish model of a visible and external theocracy.

c. Old Liberalism: You find the kingdom within you. It is there; you need to recognize it. This view is influenced by old gnosticism and Arianism. Denied that the kingdom comes through the Gospel.

d. Meaning: the Kingdom of God = those ruled by the Spirit and the Word of God. It is a spiritual government in the hearts of God’s people of which Israel was an external pattern and figure. We are the spiritual seed of Abraham—but it is fatal to try to resurrect the Mosaic forms and regulations. The visible representations of Christ’s rule are the offices He established and the government of the church and the Holy Scriptures.

2. What are we praying for in the Lord’s Prayer: “Thy Kingdom Come”?

a. We pray for the Word and the Spirit to work so that we submit to God more and more:

i. The sinful desires be subdued and mortified in us—these arise from the natural man, from Adam.

ii. That Godly works be done by us—these arise of the Gospel

iii. The Kingdom comes by the Gospel and makes much of the Word and Spirit—not mysticism.

b. Preserve and Increase Thy church: If you desire the kingdom of God you will make much of the church and the communion of the saints and the sacraments (truth, not form—although we are not to neglect the form)

i. Word unto obedience

ii. Sacraments to visualize the Gospel

iii. Discipline: under the rule of Christ.

c. Destroy the works of the Devil

i. What are the works of the devil?

1. Lies: about God, the saints, the works of God. He was a liar from the beginning.

2. Hatred and Strife: The very work of the devil: to sow strife in the community of the saints is the very work of the devil: ‘Accuser of the brethren...’

3. Wicked devices: subtle as an angel of light. It takes wisdom to see this and to recognize it, for he comes as a minister of righteousness.

ii. Overcame him: Rev. 12:10,11.

1. Through the blood of the Lamb: justification by faith.

2. Word of their testimony: the truth of Scripture

3. Loved not their lives unto the death: not squeamish about the battle—a true faith, which is robust and energetic.

3. The fullness of the king, when God is all and all.

Romans 8:22,23:

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

1 Corinthians 15:24-26:

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

Hebrews 12:27, 28

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

Rev. 11:15

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. Amen and Amen