

# Thy Kingdom Come...

## Part I: What is the Kingdom of God?

- 1) One may ask what we mean by “The Kingdom of God.” After all, if God is sovereign over all creation, isn’t he Lord of all creation? His Kingdom is everywhere! Why should we pray for his kingdom to “come”?
  - a) **Colossians 1:16–17** For by him [Christ] all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together.
  - b) **Deuteronomy 7:6** “For you are a people holy to the Lord your God. The Lord your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth.”
  - c) **1 Samuel 8:7** And the Lord said to Samuel, “Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them.”

- 3) How are we to biblically understand the Kingdom of God considering these two notions of God’s Sovereignty?

The Kingdom of God is not just the realm where God reigns, but where he saves. – RC Sproul (paraphrased, emphasis mine).

- a) **Hosea 1:6–9** She [Gomer] conceived again and bore a daughter. And the Lord said to him, “Call her name No Mercy, for I will no more have mercy on the house of Israel, to forgive them at all. But I will have mercy on the house of Judah, and I will save them by the Lord their God. I will not save them by bow or by sword or by war or by horses or by horsemen.” When she had weaned No Mercy, she conceived and bore a son. And the Lord said, “Call his name Not My People, for you are not my people, and I am not your God.”
  - b) **Isaiah 33:22** For the Lord is our judge; the Lord is our lawgiver; the Lord is our king; he will save us.
  - c) **Zechariah 9:9** Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.
- 4) But while God had chosen his people, Israel’s kings (like all kings who are merely human) were failures. Furthermore, His people were not yet saved from their sins. The Kingdom of God was only hinted.

- a) **2 Samuel 7:12–13** When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.
  - b) **Hebrews 10:4** For it is impossible for the blood of bulls and goats to take away sins.
  - c) **John 1:29** The next day he [John the Baptist] saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world!”
- 5) Christ’s purpose was to establish the Kingdom of God on Earth.
- a) **Matthew 3:2,10a** Repent, for the kingdom of heaven is at hand... Even now the axe is laid to the root of the trees.
  - b) **Mark 1:14–15** Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, and saying, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”
  - c) **Luke 4:42–43** And when it was day, he [Jesus] departed and went into a desolate place. And the people sought him and came to him, and would have kept him from leaving them, but he said to them, “I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.”

**Summary:** The Kingdom of God is composed of the people whom God has subdued to himself, whom he rules, and whom he defends (See Westminster Shorter Catechism question 26 and answer). It was foreshadowed in the Old Testament and inaugurated by Christ’s message and atoning work on the cross.

## Part II: Why do we pray “Thy kingdom come”?

- 1) Since the Kingdom of God consists of those whom Christ has saved, Christ has called us to grow the Kingdom. When we pray “Thy kingdom come,” we pray for the furtherance of the gospel.
  - a) **Matthew 18:19–20** “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”
  - b) Caveat: We cannot build the kingdom as a place on earth.
 

**Luke 17:20–23** Being asked by the Pharisees when the kingdom of God would come, he answered them, “The kingdom of God is not coming in ways that can be observed, nor will they say, ‘Look, here it is!’ or ‘There!’ for behold, the kingdom of God is in the midst of you.” And he said to the disciples, “The days are coming when you will desire to see one of the days of the Son of Man, and you will not see it. And they will say to you, ‘Look, there!’ or ‘Look, here!’ Do not go out or follow them.”
  - c) **John 18:36** Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.”

- d) **Romans 9:17** For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit.
- 2) We must always remember that we are not just saved abstractly but we are saved from something real. When we pray “Thy kingdom come” we pray:
- a) That Satan’s kingdom would be destroyed.
- i) **Ephesians 6:12** For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.
  - ii) **John 12:31** Now is the judgment of this world; now will the ruler of this world be cast out.
  - iii) **Revelation 20:10** and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.
- b) There would be unity rather than division in the body of Christ.
- i) **1 Corinthians 5:4–5** When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord.
  - ii) **Romans 16:17–18** I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive.
- c) That the knowledge of God would not be suppressed.
- i) **Romans 1:18, 21–23** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth... For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.
  - ii) **2 Corinthians 4:4** In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.
- d) That justice would be carried out in the world.
- i) **John 10:10** The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.
  - ii) **Proverbs 21:15** When justice is done, it is a joy to the righteous but terror to evildoers.

- 3) The Kingdom of God changes us. We are sanctified more into the likeness of God each day. The Westminster Catechisms call this the “Kingdom of Grace.” When we pray “Thy kingdom come,” we pray:
- a) That we would be renewed totally after the image of God, putting off the old self and putting on the new self.
    - i) **Romans 12:2** Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.
    - ii) **Ephesians 4:22–24** ...[P]ut off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.
  - b) That we would die more and more unto sin and live unto righteousness.
    - i) **Romans 6:11, 17–19** So you also must consider yourselves dead to sin and alive to God in Christ Jesus... But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, and, having been set free from sin, have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.
    - ii) **2 Timothy 2:20–21** Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.
- 4) The Kingdom of God has been inaugurated, but not yet consummated. When Christ returns and rights every wrong, he will establish what the Westminster Catechisms call the “Kingdom of Glory.” When we pray “Thy Kingdom Come,” we pray:
- a) That Christ would return in glory to judge the quick and the dead.
    - i) **2 Corinthians 5:10** For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.
    - ii) **John 5:21–23** For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. For the Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father.
  - b) That this world of futility and our bodies of death would pass away.
    - i) **Romans 8:22–25** For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we

ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. For in this hope, we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we await for it with patience.

- ii) **2 Corinthians 5:4** For while we are still in this tent, we groan, being burdened—not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life.
- c) That we would have the full enjoying of God for all eternity (See Westminster Catechism question 38 and answer)
  - i) **Psalm 16:11** You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.
  - ii) **Revelation 21:1–5a** Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” And he who was seated on the throne said, “Behold, I am making all things new.”

**Summary:** In the second petition, which is, “Thy kingdom come”, we pray, that Satan’s kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened (Westminster Shorter Catechism question 102 and answer).

**“Amen. Come, Lord Jesus!”**

### Part III: Questions for further discussion and consideration

- 1) How does the reality that this world is in the dominion of Satan impact your worldview as a Christian?
- 2) How does the coming of the “two kingdoms” impact your worldview as a Christian?
- 3) How should the following verse impact our prayers?

**Matthew 11:12** From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force.