

## THE LARGER AND SHORTER CATECHISMS.

HAVING SEEN WHAT THE SCRIPTURES PRINCIPALLY TEACH US CONCERNING GOD, IT  
FOLLOWS TO CONSIDER WHAT THEY REQUIRE AS THE DUTY OF MAN

QUESTIONS # 191 & 102.

*(Larger Catechism)*

Q #191. *What do we pray for in the second petition?*

A. In the second petition, (which is, *Thy kingdom come*,<sup>1</sup>) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan,<sup>2</sup> we pray, that the kingdom of sin and Satan may be destroyed,<sup>3</sup> the gospel propagated throughout the world,<sup>4</sup> the Jews called,<sup>5</sup> the fullness of the Gentiles brought in,<sup>6</sup> the church furnished with all gospel-officers and ordinances,<sup>7</sup> purged from corruption,<sup>8</sup> countenanced and maintained by the civil magistrate:<sup>9</sup> and the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted:<sup>10</sup> that Christ would rule in our hearts here,<sup>11</sup> and hasten the time of his second coming, and our reigning with him for ever:<sup>12</sup> and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.<sup>13</sup>

*(Shorter Catechism)*

Q #102. *What do we pray for in the second petition?*

A. In the second petition, (which is, *Thy kingdom come*,<sup>14</sup>) we pray, That Satan's kingdom may be destroyed;<sup>15</sup> and that the kingdom of grace may be advanced,<sup>16</sup> ourselves and others brought into it, and kept in it;<sup>17</sup> and that the kingdom of glory may be hastened.<sup>18</sup>

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<sup>1</sup> Matt. 6:10.

<sup>2</sup> Eph. 2:2, 3.

<sup>3</sup> Ps. 68:1, 18; Rev. 12:10, 11.

<sup>4</sup> 2 Thess. 3:1.

<sup>5</sup> Rom. 10:1.

<sup>6</sup> John 17:9, 20; Rom. 11:25, 26; Ps. 67.

<sup>7</sup> Matt. 9:38; 2 Thess. 3:1.

<sup>8</sup> Mal. 1:11; Zeph. 3:9.

<sup>9</sup> 1 Tim. 2:1, 2.

<sup>10</sup> Acts 4:29, 30; Eph. 6:18-20; Rom. 15:29, 30, 32; 2 Thess. 1:11; 2 Thess. 2:16, 17.

<sup>11</sup> Eph. 3:14-20.

<sup>12</sup> Rev. 22:20.

<sup>13</sup> Isa. 64:1, 2; Rev. 4:8-11.

<sup>14</sup> Matt. 6:10.

<sup>15</sup> Ps. 68:1, 18.

<sup>16</sup> Rev. 12:10, 11.

<sup>17</sup> 2 Thess. 3:1; Rom. 10:1; John 17:9, 20.

<sup>18</sup> Rev. 22:20.

Question 1—*What is the concern of the second petition?*

*Answer*—The second petition of the Lord's prayer consists in these words, *thy kingdom come*, Matt. 6:10. Herein is expressed a concern for the means effecting the hallowing of the name of God, which is through the advance of his kingdom, Dan. 2:44. All of this supposes that God is a great and glorious king, which is the necessary result of his being the Creator of all things, Ps. 47:2. From that character arise a propriety in all things, and a right to dispose of them at his pleasure, in the methods of his providence, Dan. 4:34, 35; so that he can no more lose his right to govern the world, than he can cease to be God, Ps. 95:3-6. It ought farther to be observed, that the subjects governed are intelligent creatures, Ps. 47:7; for, although all other things are upheld by him, and made use of to fulfil his pleasure, Ps. 136:7-9; yet, they cannot be said to be under a law, or the subjects of moral government, Ps. 22:27-29. Hence, God is more especially related to angels and men as their king, Rev. 5:11-13.

Question 2—*What is to be understood by the kingdom of God?*

*Answer*—There is a fourfold kingdom of God mentioned in the Scriptures:

*First*, there is the kingdom of his *power*, which reaches over all the world, the subjects of which are all creatures whatsoever, Ps. 103:19. It reaches from the highest angel to the lowliest worm of the earth, including the earth, seas, and hell, and all that is in them, Jon. 4:7; Ps. 139:8; he has made them all, and has dominion over all, and to him they must all submit, willingly or unwillingly, Rev. 14:11; Phil. 2:10, 11. In this respect, God is a universal monarch, and all kings and emperors of the world are but his vassals, Ps. 145:13.

*Second*, there is the kingdom of his *gospel*, narrower than the former, which comprehends the whole visible church, in which God has set up the light of the gospel and Christ's name is known, and men profess subjection to him, Matt. 21:43. It is manifest in these things: 1.) The subjects of it are all members of the visible church, whether godly or ungodly, sincere or hypocrites, Matt. 13:47, together with their children, Acts 2:39. Even the worst of them are privileged persons, in comparison of those of the world without the church, Ps. 147:19, 20. 2.) The king of it is Jesus Christ, Ps. 2:6. He alone is the head of it, and the only supreme of it, neither pope nor king can pretend to the supremacy without invading his royal prerogative, Eph. 1:22, 23. 3.) The laws of this kingdom are the word of God; therefore, all are equally bound to walk by it, both small and great, rich and poor, Isa. 8:20. These laws are attended with the most weighty sanction, having both the promise of eternal life and the threat of eternal ruin, Mark 16:16. 4.) The ordinances of it are gospel-ordinances, instituted by Christ, the king, himself, bearing his own signature, Matt. 28:20. For men to pretend to add or alter, as if they were not bound up to the divine institution, is the product of their own blindness, and enmity against Zion's king, casting off his reign, Luke 19:27; Isa. 33:22. 5.) The officers of it are, ordinarily, pastors and teachers, for the work of the ministry, Eph. 4:11, 12. To them are added, ruling elders, 1 Tim. 5:17; and deacons, Acts 6:1-3.

*Third*, there is the kingdom of *grace*, Matt. 6:33. This is yet narrower than the former, encompassing only the invisible church, because this belongs not to an external but an internal kingdom, in which grace, saving grace, reigns in the hearts of those who belong to it, Luke 17:21. It is manifest in these things: 1.) The subjects of it are believers, true saints, and they only, and they are made subjects in the day of Christ's power in their hearts, when they are renewed by grace, Ps. 110:3. It a kingdom of kings unto God for

they are made to reign over their spiritual enemies, Rev. 1:6. 2.) The king of it is Christ, dwelling in their hearts, Eph. 3:17; sitting on their hearts as on a throne, and all other things are made his footstool, Luke 14:26. The gospel comes with great power to the souls of the elect of God, Ps. 24:8. In this, the everlasting doors are lifted up, and the king makes his triumphant entry, and receives the crown at his entrance, Song 3:11. 3.) The laws of this kingdom are the laws of Scripture written upon the heart, Heb. 8:10. What others have in their book only, these have in their book and in their heart, because their souls are inclined to the word framed in them, Rom. 7:23. 4.) The ordinances of this kingdom are the same gospel ordinances, but observed in a spiritual manner, in spirit and in truth, John 4:24; Phil. 3:3. This kingdom does not consist in mere outward observances, but in inward graces in exercise, Rom. 14:17. 5.) The administrator of this kingdom is the Holy Spirit of Christ, John 14:16, 17. He teaches the subjects inwardly, enlivens, excites and strengthens them to obedience, making them able to make proper use of the Word of God, 2 Cor. 10:5.

*Fourth*, there is the kingdom of *glory*, which is the blessed state of eternal happiness in the other world, 1 Cor. 15:50. It is a kingdom being gathered, which shall be completed at Christ's second coming, Tit. 2:13. Of this kingdom: 1.) The subjects are being prepared by conversion, regeneration, *etc.*, Rom. 8:29, 30. 2.) The king of this kingdom is God the Father, 1 Cor. 15:24; together with the Son and the Holy Ghost, 1 Cor. 15:27, 28. They reign over this kingdom most gloriously, without the least degree of rebellion or mixture of enemies, Luke 20:36. 3.) The laws are the eternal laws of righteousness engraved upon the heart, 1 Pet. 5:10. 4.) The ordinances are the perpetual praises and hallelujahs, to God and the Lamb, Rev. 5:14; 21:22. 5.) The administrator of this kingdom is the Holy Spirit, without any external means, John 14:16.

Question 3—*What is the import of this petition?*

*Answer*—The import of this petition is the *coming* of the kingdom of God:

*First*, respecting the kingdom of glory: 1.) It is not yet come, 1 John 3:2. That kingdom of perfect light and uninterrupted day has not yet been erected, nor has its coronation day appeared, 2 Thess. 1:10. 2.) It's coming is certain because the Father has decreed it from eternity, John 17:24. Thus, it is a day wherein both the king and his people receive their kingdom, Matt. 25:31, 34. It is a kingdom which, once established, shall never be destroyed, Dan. 7:27. 3.) It is the duty of believers to desire the coming of this kingdom, 2 Tim. 4:8.

*Second*, respecting the kingdom of grace: 1.) That all men are naturally outside of this kingdom, under the dominion of Satan, Eph. 2:2, 3. 2.) That men cannot bring themselves or others into this kingdom, John 6:44. 3.) That men cannot, of themselves, where this kingdom is set up, maintain and advance it, against the enemies of it, 2 Cor. 3:5. 4.) It is the duty of believers to desire this kingdom to be advanced by the Lord, Acts 26:29. This is through destroying the power of sin and Satan over men, Ps. 68:1, 18; the conversion of sinners to God, 2 Thess. 3:1; and, the preserving and advancing to perfection the state of those who are already in it, 1 Pet. 5:10.

*Third*, respecting the kingdom of the gospel: 1.) That there are many impediments in the way of the propagation and efficacy of the gospel, which men cannot remove, 1 Thess. 2:18. 2.) That the Lord himself can remove all the impediments and make the gospel triumph, Isa. 57:14. 3.) That it is the duty of all believers to desire the removal of Satan's power in the world, 2 Thess. 3:1; praying for the downfall of Islam and Antichrist,

Rev. 12:10, 11; Dan. 7:20-22. Praying that the church, being furnished with all gospel officers and ordinances, Matt. 9:38; may be purged of all corruptions, scandals and divisions, Mal. 1:11; Zeph. 3:9. Also, for the propagation of the gospel to be carried into all the nations of the world, Mark 13:10; that the Jews may be brought in, Rom. 10:1; and the fullness of the Gentiles, John 17:9, 20; Ps. 67; and that Christ would reign as king over all the earth, Rom. 11:25, 26. Likewise, for the establishing of this kingdom of the gospel in the nations, Isa. 2:1-4; being countenanced and maintained by the civil magistrate, 1 Tim. 2:1, 2. Seeking in all things the efficacy of the ordinances of Christ, that they may be purely dispensed, made effectual to the converting of those in their sins, and the confirming and edifying of those converted, Acts 4:29, 30; Eph. 6:18-20; Rom. 15:29, 30, 32; 2 Thess. 1:11; 2 Thess. 2:16, 17; that Christ would rule in the hearts of his people, Eph. 3:14-20; and the hastening of the time of his second coming, Rev. 22:20.

*Fourth*, respecting the kingdom of his power: 1.) That these things will not be done apart from the divine omnipotency, Rev. 4:8-11. 2.) That it is the duty of all believers to desire that God would exercise this kingdom of his power, as to bring about all things necessary to redound to his glory, Isa. 64:1, 2.