

“Thy Kingdom Come”  
(Matthew 6:10)

Introduction: Remember that we have come to the place in the Sermon on the Mount where Jesus is telling us how He wants us to pray. And the fact that He is teaching us how to pray means that it's important that we learn to pray in the right way. God doesn't waste words. He doesn't say things which are unimportant. When He speaks, He wants us as his children to listen to Him and obey Him. And we should obey Him. Why? As the Children's Catechism puts it, Because He made us and takes care of us. But not only that, we should obey Him because even after we had fallen into sin, He still loved us and sent His Son to die for us. No one who has any idea of what God has done for him could ever be reluctant to give God what is His. We must obey Him. To not do so is a slap in the face of God. And we also can't overlook the fact that we need prayer, don't we? Prayer is not only a way for us to get more of the Spirit's working in our own lives, so that we will have the strength we need to do what Jesus wants us to do, but it is also one of the most important ways that God carries out the work of His kingdom in this world. And when we consider that the main reason God made us and saved us is so that we might serve Him and promote His kingdom, we begin to see how important prayer really is. It is very important, therefore, that we learn to pray in the right way.

Jesus has already told us that when we pray, we are to seek first that the Father's name would be glorified. We saw that what this means is that we are to pray that all men everywhere would treat God as holy, as very special. And as God pours out of His Spirit in order to make this happen, something else will also take place, God's kingdom will come more fully. Now God's kingdom is already here. Jesus came to bring in the kingdom. But here Jesus is telling us that

***We should be in prayer that God's glorious kingdom would come with greater power.***

- I. First, I think it would be helpful for us to consider again what this kingdom is, so that we will know better what it is we are to be praying for.**
- A. When God first created the world, He first made the kingdoms, or realms, in which all of His creatures would live, and then He made those who would live or dwell in them.
1. First, He made the places to put His creatures.
    - a. God made the heavens and the earth on the first day. That is, He made the far-reaching space above and the earth beneath.
    - b. He then made a separation between the waters which were below the firmament and those above on the second day, which formed the sky.
    - c. And finally, He separated the water from the land on day three, and caused plants to grow and fill the earth. This made both the sea and the dry land.
    - d. The realms then were made on the first three days.
  2. And then secondly, God created the creatures who would live in those places.

- a. He made the sun, moon and stars to fill the heavens He had made on first day, on the fourth day.
  - b. He made the birds to fill the sky and the fish to fill the oceans and rivers which He had created on the second day, on the fifth day.
  - c. And He made the cattle and all land animals, as well as the insects, to fill the dry land He created on the third day, on the sixth day.
  - d. God had first made the places where His creatures would be, then He made the creatures. And this makes sense doesn't it? This is a very orderly way of doing things. If He had made the creatures first, such as the fish or the cattle, where would He have put them until He made the seas and the dry land? There is a good reason why God did it the way that He did. And this is also a very good reason for us to believe that the days are listed in the order in which these events really took place.
3. But there was one more creature that God made, the most special of all, and that was man.
- a. God wanted to make someone who was in His image, who would be *like* Him.
  - b. And He wanted that special creature to rule over the realms which He had just made.
  - c. And so He made man. He made them male and female, and told them to have dominion over the kingdoms which He had just made. This was the very beginning of the very first form of the kingdom. God was the king, and Adam was His co-ruler.
- B. But you know what happened next. There was a revolt in heaven during that Creation Week.
1. Lucifer became puffed up with pride very early on.
    - a. He rebelled against God and led a third of the angels away in that rebellion.
    - b. But they were defeated and cast down into hell.
    - c. Hell, at the present time, at least for the angels, is not located in any one place, as it is for damned men, but it is a state which the fallen angels are in. They are separated from God and from His blessing, and they are under His judgment. But God still allows them to roam about on their chains, doing only that which He will allow them to do, and all for His glory.
  2. But when Lucifer, who was now Satan, or the devil, saw that he was cast down, he tried to overthrow God's new kingdom.
    - a. And so he came to the one who was appointed by God to rule over this new world.
    - b. But he didn't come to Adam directly. Instead he was more subtle and attacked him where he was the weakest. He came to Eve, his wife.
    - c. And when Adam and Eve sinned, the power and authority of this new kingdom was given over to the devil. This is why Satan is called the god of this world (2 Cor. 4:4), and the prince of the power of the air (Eph. 2:2), and why he could say that he had authority over all the kingdoms of the world,

when he came to tempt Christ (Matt. 4:8-9).

- C. But the good news is that in the middle of what seemed to be a hopeless situation, the Lord broke in with His grace.
1. He came to Adam and Eve, and, instead of destroying them for their sins, He pardoned them in His grace and mercy.
    - a. In pronouncing the curse upon the serpent, He made a promise of a coming Redeemer, who would undo all that the serpent had done and put an end to his kingdom forever.
    - b. He then killed some animals and used their skins to cover their nakedness as a picture of what this Redeemer would do to set things right. He would give up His own life, like the animals, that He might cover the nakedness of His people's sin with the clothing of His righteousness.
    - c. This was the beginning of God's redemptive kingdom.
  2. This kingdom was advanced even further with the call of Abraham.
    - a. God called him apart from all the other people of the earth.
    - b. He made a promise to Him that through his offspring all the nations of the earth would be blessed.
    - c. And He allowed Sarah to conceive supernaturally as a picture of that One who would be conceived in the womb of the Virgin yet many years in the future.
    - d. This kingdom of Israel was a typological kingdom, a picture of the Redemptive kingdom of God. It also contained the real church. Like the church today, it was a visible representation of the invisible church.
  3. But the kingdom was finally brought in and established when Christ came into the world.
    - a. When John the Baptist began his preaching ministry, the very first recorded words out of his mouth were, "Repent, for the kingdom of heaven is at hand" (Matt. 2:2). He was the one who was preparing the way of the Lord.
    - b. When Jesus began to preach, these were also His first words, according to Matthew, "Repent, for the kingdom of heaven is at hand" (4:17). The kingdom was at hand because the King had arrived.
  4. Now you need to understand what kind of kingdom this is.
    - a. It is not a social kingdom. There is no one place on earth where you can go to see the people who are members of it.
    - b. It is not an economic kingdom. Its power is not in finances.
    - c. It is also not an earthly political and military kingdom. There is no earthly king who rules over this kingdom.
    - d. Rather, it is a spiritual kingdom. Jesus said to Pilate, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm" (John 18:36).
    - e. Christ's kingdom is a heavenly kingdom. It is from heaven that He now rules

and reigns over the earth. And it is a redemptive kingdom. Those who are a part of it are those who have been saved through faith in the Lord Jesus Christ.

- f. But we would be wrong if we were to say that simply because this kingdom is spiritual and heavenly and redemptive, that therefore it doesn't have any influence over the social, economic or political aspects of a nation. The stronger Christ's kingdom becomes in any nation in the world, the more it influences every aspect of that nation's life, including these areas. The more powerfully it comes, the more that nation will conform to God's righteous standards in every area.
- g. But this is exactly what Jesus is telling us that we should be praying for.

**II. He tells us to pray, "Thy kingdom come." That is, we are to pray that the power and influence of God's kingdom, that kingdom which He has handed over to His Son during the present time, would come in all its fullness.**

A. We have not yet seen the full growth of Christ's kingdom.

- 1. It is yet to come in far greater power and extensiveness than anything which we have yet seen.
  - a. Consider King Nebuchadnezzar's dream. He dreamed of a great statue, made of different kinds of metal, from its head to its feet, each metal representing a major world power, most of which were yet to come.
  - b. In his dream, a stone cut without hands struck the feet of the statue, causing the whole thing to collapse, and the wind blew it all away. After this, the stone which crushed the statue, became a great mountain which filled the whole earth.
  - c. What does this stone represent? Daniel said, "And in the days of those kings the God of heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever" (Dan. 2:44).
  - d. This is the kingdom which Christ brought in. It was set up in the days of the last of those kingdoms and has put an end to those world powers. And, since that time it has continued to grow, filling the earth.
  - e. How far will it go? Jesus tells us in two of the parables of Matthew 13.
    - (i) The first one, He says, "The kingdom of God is like a mustard seed, which a man took and sowed in his field; and this is smaller than all other seeds; but when it is full grown, it is larger than the garden plants, and becomes a tree, so that the birds of the air come and nest in its branches" (vv. 31-32).
    - (ii) Like in the dream of Nebuchadnezzar, the kingdom begins small, but it becomes large. We know that it started with a handful of men in Israel, but even now it contains multitudes of people from many nations.
    - (iii) But how far will this kingdom advance, and to what extent will it supplant Satan's kingdom? Jesus tells us that it will completely supplant it. In His next parable, He says, "The kingdom of heaven is like leaven, which a woman took, and hid in three pecks of meal, until it was *all* leavened" (v. 33).

- (iv) The kingdom starts small in its influence, as we have seen, but it eventually influences the whole earth.
2. Have we seen the full extent of Christ's kingdom yet to come on earth? No, we haven't.
    - a. Right now there are still many people to be reached. There are thousands of people groups with their own special language who do not have a gospel witness.
    - b. Satan's kingdom is still very strong in the world. Just take a look outside. Or go to Berkeley or San Francisco or Santa Cruz. Turn on your television and see how full it is of Satan's doctrines.
    - c. And look at how weak and divided the church is. There is a great deal of ignorance and compromise and sin. The church is broken into hundreds, if not thousands of denominations. And of these, very few still hold forth a gospel witness strong enough to be seen and felt.
    - d. Christ's kingdom has not come to the extent or with the power which the Lord Himself has told us that it would.
- B. And so what must we do? We must pray. We must pray as Jesus taught us that God's kingdom would come.
1. We must pray that the Lord would raise up godly pastors to preach His Word, godly men and women to witness to others of Christ, and godly missionaries to bring the gospel to those thousands of unreached peoples, as well as those which have been reached, but not completely. We must pray that the Lord would make His Word powerful to their conversion.
  2. We must pray that God would break the power of Satan's kingdom, through His truth.
    - a. The devil's kingdom is built upon lies. Words and ideas are very powerful. Satan knows this, and this is why he uses them to promote his wicked schemes.
    - b. But we must learn the truth and begin to use it to break down the devil's strongholds. The apostle Paul wrote, "For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. *We are* destroying speculations and every lofty thing raised up against the knowledge of God, and *we are* taking every thought captive to the obedience of Christ" (2 Cor. 10:3-5).
    - c. God's truth is powerful through the working of the Spirit. But it must be used, or it will not have any effect at all.
  3. We should also pray that the Lord would purify His church.
    - a. This is perhaps where things should begin. Unless the church is sanctified and made clean and holy by her Lord, it is very doubtful whether it will have any effect at all.
    - b. We need to pray that Christ would purify His ministers. We must pray that they would read and study God's Word, and that they would minister that

- Word and do things in the church the Lord's way, instead of their own.
- c. We need to pray that Christ would purify His people from their sin and corruption. We will know that this prayer has been answered when His people really do begin to seek after holiness.
  - d. And we need to pray that the Lord, by His Spirit, would confirm and build up His saints in Christ.
4. But lastly, we should pray that the Lord would bring His kingdom in all its final glory and fullness.
- a. There is a day coming in which the Lord Jesus Christ will return.
  - b. Right now He is reigning in heaven, as we have seen. Paul says that He will reign until His last enemy is defeated, which is death. But on the day He returns, He will vanquish that enemy once and for all by raising all the dead to the judgment.
  - c. It is for this day that the Lord says we are to wait for, to hope for, and to long for. Paul writes, "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself" (Phil. 3:20-21).
  - d. Do you long to see Christ glorified in this world? Do you long to see His kingdom come in power? Are you eagerly watching and waiting for His return? If so, are you praying for these things? Prayer is the means by which the Lord will do all these things. Pray then that He would give you and all His saints a heart a prayer. Pray that He would revive His church, so that we would all begin seeking these things. Pray that His kingdom would come! May the Lord grant us the strength to do so this morning by His Spirit. Amen.