

The Lord's Prayer Part 2 (Matthew 6:10)
"Thy Kingdom Come"

Read Matthew 6:10

Intro: Here we arrive at the second petition. The Westminster Confession addresses it in WCF #191.

WCF #191 reads like this:

Question: "What do we pray for in the second petition?"

Answer: "1 In the second petition, (which is, "Thy kingdom come,) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray that the kingdom of sin and Satan may be destroyed, 2 the gospel propagated throughout the world, the Jews called, the fullness of the gentiles brought in; the church furnished with all gospel offices and ordinances, purged from corruption, countenanced and maintained by the civil magistrate: that 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: that Christ would rule in our hearts here, and hasten the time of His second coming, and our reigning with Him forever: and that He would be pleased so to exercise the kingdom of His power in all the world, as may best conduce those ends."

- ***Of the first part of the catechism "In the second petition, (which is, "Thy kingdom come,) acknowledging ourselves and all mankind to be by nature under the dominion of sin and Satan, we pray that the kingdom of sin and Satan may be destroyed,"***
- The dominion of Satan is also commonly referred to as "The Kingdom of Darkness".

The Kingdom of Darkness (1st implication)

1. Asking for the kingdom of God to come first implies the existence of a kingdom of darkness.
2. What is the kingdom of darkness?

- A. It's the domain of Satan and sinful disobedience.
- B. The kingdom of darkness is a Kingdom of impiety and slavery. Impiety is the opposite of pious, and it carries with it the idea of irreverence. It means that inside the kingdom of darkness only sin prevails. Every form of debauchery thrives.
- C. Murder and heresy, lust and treachery, oppression and division characterize the nature of Satan's kingdom and all the hearts under its control.
- D. The reward for success within the kingdom of darkness is death (Judas)

Life In a Kingdom of Darkness (Ignorance, Corruption, & Misery)

1. **Ignorance** - In the kingdom of darkness men suffer from ignorance and the inability to gain understanding. Under the effects of sin, man is only able to reason with the world God has made wrongly and never capable of achieving saving knowledge on his own.
 - A. Man is just as incapable of reasoning rightly on his own is often likened to a man only knowing the world by viewing it through a foggy window.
2. **Corruption** – Corruption distorts everything man does on a physical and spiritual level. Even the things that are esteemed by our own mannish standards are polluted in God's eyes and abominations to Him.
3. **Misery** – Misery afflicts men at every level of his existence. (WCF #27)
 - A. Man's misery began first when his sin resulted in the loss of communion with God. There were no more walks in the garden during the cool of the day.
 - B. The very earth turned against him in Gen 3: 16-19, yielding only a curse that caused much displeasure and unrest.

- C. Instead of being an object of God's intimacy and blessing, man became the object of God's displeasure and wrath.
- D. Man's sin made him deserving of God's punishment, and he would never have a just complaint against them.

Punishments Resulting from The Fall in This Life (WCF #28)

1. Men's minds are blinded to spiritual truth. (Albert Camus example: life's miseries are absurd and when one reaches the conclusion that his sufferings are meaningless, taking his own life seems reasonable)
2. They have hardened reprobate hearts.
3. They are subject to delusions.
4. They have perverted affections. (Never holy affections)
5. "and all other evils, that befall us in our bodies, names, estates, relations, and employments, together with death itself" – WCF #28

Punishments In the World to Come (WCF #29)

1. The misery of sin's punishments don't end with the death of this mortal body, they carry over into the world to come.
 - A. It's entirely possible that both the physical and spiritual pain is exponentially increased the longer you suffer it.
 - B. (RC Sproul's illustration about hell)**
 - C. This is all the kingdom of darkness must bless its subjects with, and yet despite this, man displays his wicked nature by loving it. "and this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil" – John 3:19

D. It's precisely man's own fallen nature that causes him to love of his own sin. Because of this fallen nature nothing apart from the grace of God can reverse it and bring man into righteousness.

- ***Of the next part of the catechism “the gospel propagated throughout the world, the Jews called, the fullness of the gentiles brought in; the church furnished with all gospel offices and ordinances, purged from corruption, countenanced and maintained by the civil magistrate: that 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: that Christ would rule in our hearts here, and hasten the time of His second coming, and our reigning with Him forever: and that He would be pleased so to exercise the kingdom of His power in all the world, as may best conduce those ends.”***

Just as “hallow be thy name” established the rule by which we are to revere God, so the second petition begins to establish what we are to pray for specifically. There are two main parts to the intention of “thy kingdom come”.

1. That the kingdom of heaven would rule ever increasingly in the lives of all men.
2. That the consummation and final form of the messianic kingdom would come soon.
3. Thomas Watson says this of what is meant by “thy kingdom come”.
“Two things are meant, (1) The kingdom of grace, which God exercises in the conscience of His people. When we pray “thy kingdom come” we pray that the kingdom of grace may be set up in our hearts and increased. (2) We pray also, that the kingdom of glory may hasten, and that we may, in God's good time be translated into it.” – The Lord's Prayer pg. 59
4. Jesus is describing something that transcends the might of heaven's military power here. He is describing the power that heaven has not just over the body of men but rather its power over their hearts.

- A. What a tremendous power this is too. The kingdom of heaven has within its power the soul ability to win a victory over its enemies not just by conquering of the body, but by a conquering of the conscience.
- B. The kingdom of heaven, when it comes, changes the very nature of some whom God has chosen.

The Reasons We Pray for God's Heavenly Kingdom to Come

1. Yes, the kingdom of heaven broke in on the kingdom of darkness with the advent of Christ, but we as Christians are to pray for the continual coming of God's heavenly kingdom because we desire to see its grace extended to all those still trapped under the dominion of sin and Satan.
2. We pray for the kingdom of heaven to come as part of our model because unless its grace falls upon the hearts of men, nobody would have access to the covenant of grace. No one would have life!
3. If the kingdom of heaven doesn't rain its grace on mankind, then even the purest deeds and offerings will be so abominable and disgusting before the Lord's sight that they will only be deserving of punishment.
4. If the kingdom of heaven doesn't rain, it's grace on mankind then every human born will be by nature loathsome to God almighty. He remains a slave until he dies, and his reward will be eternal wrath inside the hands of an angry God from which he can never escape.
5. As the kingdom of heaven bestows more and more grace over time, we begin to see the incremental increase of God's glory here on the earth.
6. If the kingdom of heaven doesn't bestow its grace on ordained government, then it becomes an enemy of the church instead of its protector. Romans 13 expresses that the magistrate has the power of the sword at its disposal to reward what's good and punish that which is evil. This is its job.

Grace Necessary for the Church and Christ's Gospel to Flourish

1. Naturally tensions between the church and the state have always been an ongoing concern. When one or the other finds itself in rebellion to the kingdom of heaven it often oversteps its boundaries and no longer performs its task helping to maintain the other.
2. When we daily ask for the kingdom of heaven to come, we are asking that Christ in his rule and reign would bestow his grace not just on individuals but also institutions that God has ordained. We're asking for grace to fall on the lives of the civil magistrates as well as the government of the church that both might be pure and uncorrupted, capable of doing their job ministering to the people for both their earthly and heavenly good.
3. It is important that I mention the civil magistrates here because it is precisely the job of the civil magistrate to protect the church's freedom in preaching the gospel, carrying forth the duties of its offices and administering its ordinances.
4. The natural result of the kingdom of heaven continually coming upon us is a freer and freer church with an ever-increasing spread of the gospel and overall knowledge of God.
5. Nowhere is there more evidence of kingdom rule and reign than where the church in the name of the king.

Evidence That the Kingdom of Heaven Is Bestowing Its Grace on the Earth

1. Only where men have been freed from the corruption of the kingdom of darkness will obedience and righteousness in a manner acceptable to God.
2. Evidence that the kingdom of heaven has fallen on a man looks like fixedness of mind, unrelenting devotion, loves God and desires to become more like him, hatred of our own sin, and when we desire nothing else but to be obedient.

When It Seems Like the Kingdom Is Slow to Arrive, How Is the Christian Supposed To Wait?

1. By the power of the Holy Spirit. God himself is the only one that carries us through the seemingly long waiting periods.
2. The Christian must remember that when he lives in a kingdom of darkness, the kingdom of heaven lives within him. He is living proof that grace can and does fall on the earth and now it's his job to pray that it continues to do so forever.
3. Christ is our motivation and causes us to persevere. He causes us to persevere through His high Priestly intercession, and what a glorious intercession it is. Hebrews 7:25 "Therefore He is able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them."
4. This promise in scripture of Christ exercising His grace should give us a level of unparalleled hope and assurance that we take the message of Christ and His gospel to other men in the hopes that they too experience freedom from darkness and grace from the kingdom.

The Glories of the Kingdom are Promised to the Christian Only

1. **Hope** - Our hope lies in the promise that one day we will experience the kingdom of heaven in its fullness. "In that place you must wear crowns of gold and enjoy the perpetual sight and vision of the Holy One, for there you shall see Him as He is." - (The Pilgrim's Progress on the celestial city) This is a glory promised to the Christian only.
2. **Contentment** – True contentment is a rare thing. There's even a book called "The Rare Jewel of Contentment" by Jeremiah Burroughs that goes into much depth on the subject. Thomas Watson says, "If you have hopes of this kingdom, be content that you have but a little of this world!".
3. He goes on to say that contentment is a rare jewel that only a small minority of Christians adorn themselves with. But he says if you have a grounded hope of the kingdom of heaven, you can be content with very little of the what the world has to offer because the future glories that await you make men's riches look like garbage. Philippians 3:8 "Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus

my Lord, for whom I have suffered the loss of all things, and count them as dung, that I may gain Christ,”.

4. Thomas Watson also says this “While we wait for the kingdom, our grace is increasing.”
5. If you have a hope in this kingdom, then pray often for its coming.
6. If you have hope in this kingdom, then let it show in your attitude and on your faces. Let it cheer your temper and curb your speech. Let prayers to our Father and hallows to his name ring out with joy daily in secret and in private.

Conclusion: The Lord’s Prayer intends to teach men that God reigns supreme over the kingdom of darkness. He proves this not just by executing earthly judgements but also by exercising His grace on the hearts and consciences of men, thus using them as a means to spread His own grace and glory until the dominion of sin and Satan are no more. When we as Christians pray for His kingdom to come, we are expressing our faith in His sovereignty and become a part of His work in redeeming men and creation.

1. What is the dominion sinful man belongs to?
2. What is the reward for success in the kingdom of darkness?
3. What are the three qualities men are born with in the kingdom of darkness?
4. Man's misery first began with the loss of what?
5. Do sin's punishments end after this life for the unconverted?
6. What are the two primary characteristics of the kingdom of heaven?
7. God exercises His power not just over the bodies of men but also their what?
8. When heavenly grace frees men they become what?
9. How is a Christian supposed to wait for the kingdom of heaven?
10. What is the rarest jewel amongst Christians who hope for the kingdom of heaven?