"Thy Kingdom Come"

INTRODUCTION: The Lord's Prayer is the heart of Christianity in a three-fold sense…

1. First: The Lord's Prayer is a prayer, and prayer is heart-to-heart conversation between a person and God.

2. Second: The Lord's Prayer is the prayer of Jesus, and so it is a heart-to-heart conversation between Jesus, the Son of God, and God, His Father. The Lord's Prayer shows forth the heart of Christ in prayer.

3. Third: The Lord's Prayer is The Prayer of Prayers, and thus sets forth the very heart of Christianity: our piety before God, our petitions to God and our priorities with God.

4. **Thomas Watson:** *The Lord's Prayer; p. 1.*
   a. The Ten Commandments are the rule of our life, the creed is the sum of our faith, and the Lord's Prayer is the pattern of our prayer. As God prescribed Moses a pattern of the tabernacle, so Christ has here prescribed us a pattern or prayer. Let this be the rule and model according to which you frame your prayers. That is, let all your petitions agree and symbolize with the things contained in the Lord's Prayer; and well may we make all our prayers consonant and agreeable to this prayer. As the moral law was written with the finger of God, so this prayer was dropped from the lips of the Son of God. The voice is not that of a man, but that of God. Never was prayer so admirable and curiously composed as this. So may this be well called the “Prayer of prayers”.
   
   b. We have examined the Apostles' Creed: The Rule of Faith
   
   c. We have studied our Baptism: The Waters of Regeneration
   
   d. We are now looking into The Lord’s Prayer: The Heart of Christianity
   
   e. This fall: The Ten Commandments: The Christian Ethic (Way of Life)

5. *The whole Word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's Prayer.* (WSC #99)

6. **James I. Packer:** “What it means to be a Christian is nowhere clearer than here.” (i.e., in the Lord's Prayer) (*I Want to be a Christian; p. 129*)

7. The Lord's Prayer shows us, in both summary form and in a list of priorities, what was on the heart of Jesus Christ.
   
   a. This was Jesus Christ’s pattern of prayer

   Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, “Lord, teach us to pray, as John taught his disciples.” And he said to them, “When you pray, say:

   “Father, hallowed be your name.
   Your kingdom come.
   Give us each day our daily bread,
   and forgive us our sins,
   for we ourselves forgive everyone who is indebted to us.
   And lead us not into temptation.” (Luke 11:1-4)

   b. This was Jesus Christ’s concerns for the world and His Church.
8. **Incidentally:** The Lord's Prayer reflects the traditional *piety* of the god-fearing Jewish people…

   a. In Matthew 6, Jesus deals with
      i. Almsgiving (Matthew 6:1-4)
      ii. Prayer (Matthew 6:5-15)
      iii. Fasting (Matthew 6:16-18)

   b. The **Three Pillars of Jewish Piety**, according to tradition

   c. **Brian J. Dodd:** *Praying Jesus’ Way,* p. 36.

   *Jesus’ spirituality was solidly rooted in Jewish piety. Jewish devotion had three pillars: prayer, alms giving and fasting. As a Jew, Jesus naturally treats these three together in Matthew 6, giving instructions on prayer and the Lord's Prayer in the middle of his instructions on about alms giving and fasting. By treating prayer among the big three in Jewish spirituality, Jesus firmly establishes his views on prayer within the practices of the Jewish people of God.*

9. **Here’s why this fact is important for us:** Jesus’ prayer ties together three great streams of thought.

   a. First: The Mind of God the Father and what He wants done in His creation

      *Your kingdom come,*
      *your will be done,*
      *on earth as it is in heaven.* (Matthew 6:10)

   b. Second: The Piety of the Old Testament people of God (Israel) and what they prayed for. **The Old Testament Psalms – their prayer life – reflects these prayer themes seen in the Lord's Prayer.**

   c. **Note:** This is why I am using the Psalms to explain the Lord's Prayer.

   d. Third: The Mission of Jesus Christ, who has come into our world to do His Father’s will.

   e. *For I have come down from heaven, not to do my own will but the will of him who sent me.* (John 6:38)

10. When we pray the **Lord's Prayer**, and bring our prayers into its pattern and priorities, we are –

    a. Praying God’s will

    b. Praying Old Testament Scripture

    c. Praying Jesus’ Mission

11. The **First Petition** was this: “**Hallowed Be Thy Name**”

    a. Praying for the Glory of God

    b. *Not to us, O LORD, not to us, but to your name give glory,*
      *for the sake of your steadfast love and your faithfulness!* (Psalm 115:1)

    c. *Man’s chief end is to glorify God, and to enjoy him forever.* (WSC #1)
d. When Jesus had spoken these words, he lifted up his eyes to heaven, and said, “Father the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work that you gave me to do. And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.” (John 17:1-5)

e. Our ultimate good is the Glory of God’s Name

12. The **Second Request** is this: “*Your Kingdom Come*”
   
a. This is the **ultimate goal** of all we do and pray.
   
b. The **Kingdom of God** was Jesus Christ’s #1 concern.
      
      i. His **One Magnificent Obsession**
      
      ii. His **Pure and Holy Passion**
      
      iii. The **Essence of His Mission**
   
c. 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.” (Mark 1:14-15)
   
d. 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.” (John 18:36)
   
e. The point of all His parables: “*The Kingdom of God is like...*”
   
f. His explanation of personal salvation

   Jesus answered him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.” (John 3:3, 5)
   
g. His purpose for being in this world

   *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.”* (Luke 17:20-21)
   
h. His priority for my life and yours

   *But seek first the kingdom of God and his righteousness, and all these things will be added to you.* (Matthew 6:33)

   i. The mission He gave to us as His Church

   *And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.* (Matthew 24:14)

13. What are we asking God to do when we pray “*Your Kingdom Come*” (i.e., may your Kingdom come)?

14. This is not as **simple** as it seems because the **Kingdom of God** has **three dimensions** to it…

   a. …all set forth in *Psalm 145*
b. Our text for this morning: Four stanzas in the Hebrew Text
   i. The Greatness of God the King (Psalm 145:1-7)
   ii. The Graciousness of God’s Kingship (Psalm 145:8-13)
   iii. The Goodness of God’s Kingship (Psalm 145:14-16)
   iv. The Glory of God’s Kingdom (Psalm 145:17-21)

c. All three aspects of this Psalm are present in Jesus’ prayer.

d. i.e., King...Kingship...Kingdom...

I. THE GREATNESS OF GOD THE KING (Psalm 145:1-7)

I will extol you, my God and King, and bless your name forever and ever.
Every day I will bless you and praise your name forever and ever.
Great is the LORD, and greatly to be praised, and his greatness is unsearchable.

One generation shall commend your works to another, and shall declare your mighty acts.
On the glorious splendor of your majesty, and on your wondrous works, I will meditate.
They shall speak of the might of your awesome deeds, and I will declare your greatness.
They shall pour forth the fame of your abundant goodness and shall sing aloud of your righteousness.

(Psalm 145:1-7)

1. God is The King: This is the #1 picture of God in the Bible...
   a. A Warrior King of the Old Testament
   b. The first Psalm: Exodus 15...

Then Moses and the people of Israel sang this song to the LORD, saying, “I will sing to the LORD, for he has triumphed gloriously; the horse and his rider he has thrown into the sea. The LORD is my strength and my song, and he has become my salvation; this is my God, and I will praise him, my father's God, and I will exalt him. The LORD is a man of war; the LORD is his name.
“Who is like you, O LORD, among the gods?
Who is like you, majestic in holiness,
awesome in glorious deeds, doing wonders?

The LORD will reign forever and ever. (Exodus 15:1-3, 11, 18)

c. The Enthronement or Royal Psalms of the Psalter:

Clap your hands, all peoples!
Shout to God with loud songs of joy!
For the LORD, the Most High, is to be feared,
a great king over all the earth.
He subdued peoples under us,
and nations under our feet.
He chose our heritage for us,
the pride of Jacob whom he loves. Selah

God has gone up with a shout,
the LORD with the sound of a trumpet.
Sing praises to God, sing praises!
Sing praises to our King, sing praises!
For God is the King of all the earth;
sing praises with a psalm!

God reigns over the nations;
God sits on his holy throne.
The princes of the peoples gather
as the people of the God of Abraham.
For the shields of the earth belong to God;
he is highly exalted! (Psalm 47:1-9)

The LORD reigns; let the peoples tremble!
He sits enthroned upon the cherubim; let the earth quake!
The LORD is great in Zion;
he is exalted over all the peoples.
Let them praise your great and awesome name!
Holy is he!
The King in his might loves justice.
You have established equity;
you have executed justice
and righteousness in Jacob.
Exalt the LORD our God;
worship at his footstool!
Holy is he! (Psalm 99:1-5)

d. Our Father in heaven is also The King of Creation!

2. And David, in Psalm 145:1-7, celebrates the greatness of God the King!
a. *I will extol you, my God and King,* 
   *and bless your name forever and ever.* 
   *Every day I will bless you* 
   *and praise your name forever and ever.* 
   *Great is the LORD, and greatly to be praised,* 
   *and his greatness is unsearchable.* 
   *(Psalm 145:1-3)*

b. All mankind will speak of praise, declare, sing aloud about, and pour forth the greatness and goodness of God the King.

c. Specifically: *His works…mighty acts…awesome deeds…wondrous works…abundant goodness.*

3. God the King is a great, gracious, good, and glorious King.
   a. His greatness…
      *Great is the LORD, and greatly to be praised,* 
      *and his greatness is unsearchable.* 
      *(Psalm 145:3, 6)*
   b. His gloriousness…
      *On the glorious splendor of your majesty,* 
      *and on your wondrous works, I will meditate.* 
      *(Psalm 145:5)*
   c. His goodness…
      *They shall pour forth the fame of your abundant goodness* 
      *and shall sing aloud of your righteousness.* 
      *The LORD is good to all,* 
      *and his mercy is over all that he has made.* 
      *(Psalm 145:7, 9)*
   d. His graciousness…
      *The Lord is gracious and merciful,* 
      *slow to anger and abounding in steadfast love.* 
      *(Psalm 145:8)*

4. **God is what He does:** He is the Creator who creates; the God of Providence who sustains; the God of Salvation who redeems.

5. The Kingdom of God is the consummation of the Kingship of God, rooted in God the King –
   a. The King is who God **is** (person)
   b. His Kingship is what He **does** (actions)
   c. His Kingdom is His **will** (purpose and goal)

6. This can often be confusing for us because the Scripture mixes up the concepts and words to refer to different things.
   a. **James I. Packer:** *I Want to be a Christian;* p. 148.
      *That “the Lord is king” in the sense of being sovereign over his world is assumed throughout the Bible. But God’s kingship and his kingdom are different things. The former is a fact of creation,*
commonly called providence; the latter is a reality of redemption, properly called grace. This distinction is biblical in substance, but the vocabulary of Scripture does not show it. Kingdom is used in both Testaments for both God’s universal sovereign sway and his redemptive relationship to individuals through Jesus Christ. God in sovereignty overrules the lives and doings of all men, including those who deliberately defy and disobey him. But this overruling is a different thing from God’s reign of grace in the heart and life of one who bows in penitent trust before his authority, desiring only to be delivered from evil and led in paths of righteousness.

b. We need to keep these three things in mind when we pray “Thy Kingdom Come.”

7. Here’s what this means for us **practically**, whenever we pray:

a. **First:** when we pray to God, we are praying to the King of the Universe – the King of Heaven and Earth!

b. God our Father is also God our King: **Sovereign God**

   *Our God is in the heavens; he does all that he pleases.* (Psalm 115:3)

c. Some **Prosperity Gospel** preachers say this: “Because God is the King, you are royal princes and royal princesses, and the best belongs to you – honor, riches, power and prestige!”

d. Not so! Our sonship is that of Jesus **The** Crown Prince of Heaven –

   i. Servanthood (suffering) in the world…now!

   ii. Glory and Honor in heaven…later on!

8. The reality that **God is King** should encourage us that God is the **Divine Sovereign**: everyone, everything and every event in this world is under the authority of His scepter, under the power of His dominion and under the purview of His decree!

   *The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.* (WCS #7)

9. **Hear me!** God can do whatever (1) we ask Him to do, and (2) is part of His Royal Decree for the Universe! No problem!

10. That Decree involves both creation and providence...

II. THE GRACIOUSNESS OF GOD’S KINGSHIP (Psalm 145:8-13)

*The LORD is gracious and merciful,*
*slow to anger and abounding in steadfast love.*

*The LORD is good to all,*
*and his mercy is over all that he has made.*
All your works shall give thanks to you, O LORD,  
and all your saints shall bless you!  
They shall speak of the glory of your kingdom  
and tell of your power,  
to make known to the children of man your mighty deeds,  
and the glorious splendor of your kingdom.  
Your kingdom is an everlasting kingdom,  
and your dominion endures throughout all generations. (Psalm 145:8-13)

1. I use the word “Kingship” the way James I. Packer points out and the way the Scripture intends: God’s gracious rule of His creation.

2. In **practical terms**: God is very much actively involved in His Creation which is the world in which we live.

3. Look how David describes this fact in Psalm 145:8-13…
   a. God is gracious and good to all His creation…
      i. The LORD is gracious and merciful,  
slow to anger and abounding in steadfast love.  
The LORD is good to all,  
and his mercy is over all that he has made. (Psalm 145:8-9)  
      ii. “all that He has made: angels, human beings, animals, the earth
   b. God’s glorious, gracious, good works in creation will become both the stuff of our stories and the substance of our songs.  
      i. All your works shall give thanks to you, O LORD,  
and all your saints shall bless you!  
They shall speak of the glory of your kingdom  
and tell of your power,  
to make known to the children of man your mighty deeds,  
and the glorious splendor of your kingdom. (Psalm 145:10-12)  
      ii. Passed down from generation to generation
   c. This includes, at the very least, three things  
      i. The glory of God reflected in the earth and the animals  
      ii. The praise the saints (God’s people) offer to God  
      iii. The common grace celebrated by mankind in general
   d. …generation after generation!

   One generation shall commend your works to another,  
and shall declare your mighty acts. (Psalm 145:4)

   They shall speak of the glory of your kingdom  
and tell of your power,
to make known to the children of man your mighty deeds,  
and the glorious splendor of your kingdom. (Psalm 145:11-12)

e. Which will go on and on…forever!

Your kingdom is an everlasting kingdom,  
and your dominion endures throughout all generations. (Psalm 145:13)

4. **Common Grace** is the reality of God’s presence in our world. It is the goodness of God shown to all creation, all of the time.

a. The gift of life itself; the joy of love of family and friends; the devotion to one’s country; the giftedness we have for different kinds of work…

b. The beauty of the earth, the pleasure of marital intimacy, the delight of food, the fun of hobbies, the joy of learning and fulfillment in our careers, etc.

c. These common, every day, universal blessings are also a cause for the worship of the God of Creation.

5. **Key Truth:** When we separate God from His common grace, three bad things happen –

a. Men become ungrateful and turn to idols

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. 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. (Romans 1:18-23)

b. Men become immoral and turn to perverseness

Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.

For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. (Romans 1:24-28)

c. Men become lawless and society is ruined

They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless.
Though they know God’s righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them. (Romans 1:29-32)

6. **Your own American way of life** can trace this trajectory of demise:
   a. *Evolution* entered our schools, museums, and churches in the 1920’s and 30’s…
   b. Soon: No prayer in public school, no blue laws to protect the Sabbath, no laws against adultery or divorce, etc., all in the 1950’s – 1960’s…
   c. Then immorality ran rampant: no-fault divorces, common law marriages, 50% divorce rate, “free love”, and finally homosexuality: in the 1970’s – 1990’s
   d. Now: The Rainbow of the GLBT colors our White House, the Empire State Building and Niagara Falls as the Supreme Court made legal what destroyed Sodom and Gomorrah!

Though they know God’s righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them. (Romans 1:32)

7. All because we **forgot common grace** and soon denied the **Kingship of God** over us and our world.

8. **In practical terms:** When we pray “Thy Kingdom Come,” we are asking for God to restore common grace, and turn the peoples’ hearts back to God-fearing gratitude and a Godward view of life. (the creation order)

9. Including God’s good *providence*...

III. THE GOODNESS OF GOD’S KINGSHIP (Psalm 145:14-16)

*The Lord* upholds all who are falling
and raises up all who are bowed down.
The eyes of all look to you,
and you give them their food in due season.
You open your hand;
you satisfy the desire of every living thing. (Psalm 145:14-16)

1. The Psalmist celebrates God’s good *providence* in our world.
   a. **Note:** The last part of v. 13 in the *ESV* are not found in the majority of Hebrew Old Testament versions.

   *[The Lord* is faithful in all his words
   and kind in all his works.] (Psalm 145:13b)

   b. But verses 14 through 16 are! They celebrate God’s *providence*.

   c. God upholds and preserves the weak and wounded in the world…

   *The Lord* upholds all who are falling
   and raises up all who are bowed down. (Psalm 145:14)

   d. God provides for the needs of all creatures.
The eyes of all look to you,  
and you give them their food in due season. (Psalm 145:15)

e. God sustains all the life that He has created.

You open your hand;  
you satisfy the desire of every living thing. (Psalm 145:16)

2. Some will say: “Preacher, how can you say that with all the poverty, disease, starvation, cruelty, war and oppression in this world?”

3. Answer: Because those evils are directly the result of man’s inhumanity to man, evil machinations, and cruel vengeances, or indirectly the result of the Fall (disease) or of sinful behavior (AIDS). Yet, in spite of these things, God the good King…

a. Provides us with cures for diseases and chemicals for medications,
b. Preserves people and nations in spite of holocausts, wars and genocide,
c. Causes wars to cease and evil empires to fall,
d. Gives rain and sun, food and drink, and natural remedies to cyclical disasters (Acts of Nature)

4. If God were for a single moment – one second – to turn His head from this world or cease to sustain it, all the universe would collapse in the blink of an eye!

5. You and I must rediscover the wonder and power of God’s Providence –

a. God’s works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions. (WSC #11)
b. Wise, Holy, Powerful – the attributes of God behind the actions of God.
c. Preserving: God’s maintaining the existence of the world and the life of all its creatures – every, single day, all lifelong!
d. Governing: God’s ordering of the events of nature and mankind in order to promote His good purposes.

And we know that for those who love God all things work together for good, for those who are called according to his purpose. (Romans 8:28)

6. Illustration: It was this belief in divine providence, by Benjamin Franklin (who was not a Christian) that led to daily prayer, in both our Senate and House of Representatives, by a clergyman designated as “Chaplain” of the House or Senate –

a. July 28, 1787 (almost 228 years ago to the day),
b. During a frustrating time in the Constitutional Convention, after 5 weeks of perilous deadlock,
c. Mr. Franklin rose to speak.

In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? In the beginning of the Contest with G. Britain, when we were sensible of danger we had daily prayer in this room for the divine protection. - Our prayers, Sir, were heard, & they were graciously
answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending providence in our favor. To that kind providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? or do we imagine that we no longer need his assistance? I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth— that God Governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, Sir, in the sacred writings, that "except the Lord build the House they labour in vain that build it." I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better, than the Builders of Babel: We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and bye word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing Governments by Human wisdom and leave it to chance, war and conquest.

I therefore beg leave to move—that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the Clergy of this City be requested to officiate in that Service.

7. Brethren, when we forget the God of Providence, and fail to lift up “the affairs of men” to Him—daily—then we can be assured of two things:
   a. The House God desires to build us will lie unfinished.
   b. What we build, apart from God, will be Babel once again!

8. In practical terms—rather than watch the news, rail at the Supreme Court, vote in a new government, and attempt to bring righteousness to bear by means of legislation or education alone, we ought to be praying about everything: “Thy kingdom come!”

9. Because we have a grand goal in sight: The Kingdom of God

I. THE GLORY OF GOD’S KINGDOM (Psalm 145:17-21)

The Lord is righteous in all his ways
and kind in all his works.
The Lord is near to all who call on him,
to all who call on him in truth.
He fulfills the desire of those who fear him;
he also hears their cry and saves them.
The Lord preserves all who love him,
but all the wicked he will destroy.

My mouth will speak the praise of the Lord,
and let all flesh bless his holy name forever and ever. (Psalm 145:17-21)

1. Here David turns his prayer away from God’s Kingship in the world to God’s Rule in His Kingdom. Remember:
   a. God’s Kingship is His sovereign rule over the world.
2. **Remember:** Someday in the future, the Kingship of God’s World and the Kingdom of Jesus Christ will be merged into one grand and glorious Kingdom: The New Heaven and the New Earth.

   *Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.”* And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, saying,

   “We give thanks to you, Lord God Almighty,
   who is and who was,
   for you have taken your great power
   and begun to reign.
   The nations raged,
   but your wrath came,
   and the time for the dead to be judged,
   and for rewarding your servants, the prophets and saints,
   and those who fear your name,
   both small and great,
   and for destroying the destroyers of the earth.” (Revelation 11:15-18)

   a. When? At the Second Coming of Jesus Christ!

      *Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name written, King of kings and Lord of lords.* (Rev. 19:11-16)

      *Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them.* (Revelation 20:11)

   b. 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 he who was seated on the throne said, “Behold, I am making all things new.” Also he said, “Write this down, for these words are trustworthy and true.”* (Rev. 21:1-2, 5)

3. The Psalmist, David, has this Redeemed Kingdom in his vision at the end of this Psalm.

   a. He saves people from their sins…

      *He fulfills the desire of those who fear him;
      he also hears their cry and saves them.* (Psalm 145:19)

   b. He preserves the godly (saved) but destroys the wicked (unconverted)…
The LORD preserves all who love him, but all the wicked he will destroy. (Psalm 145:20)

c. The Lord will both judge sin and save sinners…

The LORD is righteous in all his ways and kind in all his works.
The LORD is near to all who call on him, to all who call on him in truth. (Psalm 145:17-18)

4. Practically speaking: When we pray “Thy kingdom come”
   a. We are asking Jesus to save all those whom God has chosen for Himself,
   b. …to build His Church around the world: His visible church,
      The visible church, which is also catholic or universal under the gospel (not confined to one nation, as before under the law), consists of all those throughout the world that profess the true religion; and of their children and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation. (WCF 25-2)
   c. …to use us to witness for Him and complete His salvific mission to the world,
   d. …and return to earth to judge all men and usher in the Kingdom of God in its fullness, in His perfect timing.
      He who testifies to these things says, “Surely I am coming soon.” Amen. Come, Lord Jesus! (Revelation 22:20)

5. When we pray this prayer, we are asking God to give to Jesus Christ the nations of the earth, and all earthly kingdoms, to be His Kingdom, so that God’s Kingship on earth and His spiritual Kingdom in Christ become one in the same!

Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. (1 Corinthians 15:24-25)

6. This is the end of the prayer “Thy Kingdom Come” – that God might be all in all = the King, the Kingship, the Kingdom, all rolled into one glorious reality…forever!

CONCLUSION: This marvelous prayer of Jesus for us and us for the world means…

1. First: If you are not a Christian, then you are not part of the Kingdom of God.
   a. God is your King, though you don’t live as if that were true.
   b. You are under God’s Kingship in the world but in rebellion.
   c. But you are not submitted to Jesus as Lord and therefore not in His Kingdom!
   d. Jesus is coming soon. Today (right now) is the time to surrender to Jesus as Lord and enter His Kingdom.
“Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few.

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’” (Matthew 7:13-14, 21-23)

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. (1 Corinthians 6:9-11)


2. Second: For those of you who are pastors, elders, deacons, and in Christian ministry: We are really not interested in your “Vision” for the Church. Jesus Christ has a vision for the church and that is our vision:

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. 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.” (Matthew 28:18-20)

And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. (Matthew 24:14)

3. Third: For all you followers of Jesus Christ: keep your eyes and your prayers on the Kingdom of God. The best thing you can ask for yourself, your marriage, your children, your church, your business and your country is this: “Thy Kingdom Come!”

4. It is time for all of us – pastors and Christians, parents and children, people of the world – to be caught up once again with the one grand and glorious preoccupation of God and His Son, Jesus!

a. The Kingdom of God

b. Something larger than life, greater than self, and lasting forever...the Kingdom of God!

c. Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations. (Psalm 145:13a)

d. …Thy Kingdom come...

e. William P. Merrill: “Rise up, O church of God, be done with lesser things; give heart and mind and soul and strength to serve the King of Kings!

5. A closing prayer, from Matthew Henry: “Our Father, who art in heaven, King of Kings and Lord of Lords...

Thou hast prepared thy throne in the heavens, and it is a throne of glory, high and lifted up; and before thee the seraphims cover their faces. Thou makest thine angels spirits, and thy ministers a flame of fire. Thousand thousands of them minister unto thee, and ten thousand times ten thousand stand before thee, to
do thy pleasure. They excel in strength, and hearken to the voice of thy word. And we are come by faith and hope, and holy love, into a spiritual communion with that innumerable company of angels, and the spirits of just men made perfect, even to the general assembly and church of the first born, in the heavenly Jerusalem. Thou art worthy O Lord, to receive blessing, and honour, and glory, and power; for thou hast created all things, and for thy pleasure, and for thy praise, they are and were created. We worship him that made the heaven and the earth, the sea and the fountains of waters; who spake, and it was done; who commanded, and it stood fast; who said, let there be light, and there was light, let there be a firmament, and he made the firmament; and he made all very good; and they continue this day according to his ordinance, for all are his servants. Thou upholdest all things by the word of thy power, and by thee all things consist. The earth is full of thy riches, so is the great and wide sea also. The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thy hand, and satisfies the desires of every living thing. Thou preservest man and beast, and givest food to all flesh. A sparrow falls not to the ground without thee. Thou madest man at first of the dust of the ground, and breathest into him the breath of life, and so he became a living soul. And thou hast made of that one blood all nations of men, to dwell on all the face of the earth, and hast determined the times before appointed, and the bounds of their habitation. Thou art the most High who ruleth in the kingdom of men, and givest it to whomsoever thou wilt; for from thee every man’s judgment proceeds. Hallelujah, the Lord God omnipotent reigns, and doth all according to the counsel of his own will, to the praise of his own glory.

…this we acknowledge and this we pray: May the kingdoms of the earth become the Kingdom of God, through King Jesus, in whose name we pray.

-Amen