



THY KINGDOM COME

This is part 4 of the PrayER – Learning From Jesus How To Pray sermon series

SUMMARY

God knew that as we make our way through life that there would be certain elements and circumstances that would come into our life that were simply greater than we are. His solution to the problems of our life was to make Himself and His resources available to His people. The means by which we can tap into the presence, the provisions, and the power of God is prayer, and yet, most of prayer lives are struggling to show any signs of life. In this series of thoughts, we are taking our prayer life to the emergency where we will learn from the Great Physician how to pray.

REVIEW

In week one, we looked at Luke 11:1 where we found the key statement for this entire series of thought – *“Lord, teach us to pray.”* We journeyed through the book of Luke as we considered the example of Christ’s prayer life.

In week two, we began to consider the recording of Christ’s teaching on prayer in Matthew chapter 6. We considered the introduction – *“Our Father which art in Heaven...”* and we found that when we pray, we should pray according to our **ADOPTION**, according to our Father’s **AUTHORITY**, and according to a right **AFFECTION**.

In week three, we considered the next phrase of this model prayer – *“Hallowed be thy name.”*

We found that the content of our prayers should consist of two parts: the first is **VERTICLE** (our relationship with God) and the second part is **HORIZONTAL** (our relationship with the world around us).

We found that prayer is more than just a means by which we tap into God's abundant resources for the terrible situations and the difficult struggles that are in our life; prayer is an opportunity...

For us to exalt God for Who He is,

For us to remind our heart of what God can do,

For us to align our life with what God wants to do, and

For us to express our trust in and to request help from the Lord for what God wants to do in and through our life.

We found that prayer is more than just a way to **GET SOMETHING FROM GOD**; prayer is a way for us to **GIVE SOMETHING TO GOD**. We give God glory when we recognize the holiness of God when we enter into His presence in prayer.

MESSAGE

Matthew 6:9-15 says, *"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."*

If you're in the habit of marking things in the Word of God, I'd like to draw your attention to verse 9 where the Bible says, *"Thy kingdom come."*

For a few moments, I'd like to consider this thought: **THY KINGDOM COME**.

As we come to this next section of this model prayer, we come to the **SHORTEST** portion of this lesson on prayer, but it is one of the most **SIGNIFICANT** elements of this prayer (second only to the glory of God – *"...Hallowed be thy name..."*).

When it comes to this particular section, let me point out that this three-word petition is given as a stand-alone request. Now, that isn't to say that it is not intertwined or impacted by the surrounding elements of this prayer (because it is), but it does identify the importance of this petition.

Matthew 6:10 says, *"Thy kingdom come."*

To gain a better understanding of this petition, let's begin by simply defining what these words mean.

The word *thy* is simply a singular pronoun that refers back to "*Our Father which art in heaven...*"

The word *kingdom* means "the sovereign reign and rule of one that impacts the walk, or life, of everyone else." (I'll come back to this word in just a moment because there is so much more that we need to understand about it in order for this particular petition to be as impactful as it should be).

The word *come* means "to quickly become a reality; to grow or expand rapidly to its fullest extent."

When we put the meaning of those three words together, we find that this request is for the sovereign rule and reign of God our Father which is in Heaven to quickly become a reality and to grow and expand rapidly and to impact the walk and the life of everyone.

Now, I don't know about you, but that sounds to me like a big request. Perhaps that is one element that we need to learn in this lesson on prayer. While God cares about and wants us to bring the small things to Him, our prayer life should include big things that require great faith because only God could bring them into reality.

Should we not ask the God of the impossible, our Father, to perform that parts of His will that seem from our perspective at least, to be beyond possible? When was the last time we prayed fire down from Heaven, not so that our selfish desires could be satisfied, but for God's perfect will to be accomplished.

Should we not ask the God Who is able to do exceeding, abundantly above all that we ask or think to do just that? We often talk about how the pressures and the problems of this life have the ability to stretch our faith, but I wonder, when was the last time that our prayer life was so big that it required our faith to be stretched?

Ultimately this prayer ("*...thy Kingdom come...*") is a heartfelt expression for the **WORD** and for the **WORK** of God to become a reality. By the way, the two go hand-in-hand. God's Word requires God's work and that's what we should want to see. I hope that you're beginning to understand that this model prayer is designed to elevate our prayer life to that which is spiritual and satisfying to God, not just that which is physical and satisfying to us.

Now, with that foundation, we need to come back to that word *kingdom*. We've **DEFINED** it, but there's so much for us to **DISCOVER** about it. There is a big emphasis placed in Scripture on the kingdom.

It was the message of John the Baptist

Matthew 3:2 says, "*...Repent ye: for the kingdom of heaven is at hand.*"

It was the message of Jesus throughout His earthly ministry.

Jesus began His ministry preaching this message: *“Repent: for the kingdom of heaven is at hand”* (Matthew 4:17).

In the Sermon on the Mount, Jesus repeated emphasis’ the “...kingdom of Heaven.”

In this lesson prayer He tells us to pray for the kingdom to come and in Matthew 6:33 He says, *“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”*

In Luke 9:2, Jesus sent His disciples forth *“...to preach the kingdom of God...”*

At the Last Supper, Jesus said that He would not drink the cup with His disciples until He did so in His Father’s kingdom (Matthew 26:29).

It was the message of the Apostle Paul.

Acts 28:30-31 says, *“And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”*

It was the message of James.

James 2:5 says, *“Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”*

It was the message of Peter.

2 Peter 1:11 says, *“For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”*

Now, if you look closely at the times that the word is found in Scripture (342 times), you will begin to notice that it is used in a couple different ways. There are three in particular that we need to consider: the **KINGDOM OF HEAVEN**, the **KINGDOM OF GOD**, and the **KINGDOM OF CHRIST AND GOD** (which I believe is also referred to the Father’s kingdom). While many have suggested that these are one and the same, they technically are not the same. Let me explain what I mean.

Let’s take the first two to begin with: the kingdom of Heaven and the Kingdom of God.

While you will find the kingdom of God mentioned in all of the Gospel Records, you will only find the kingdom of Heaven mentioned in the Gospel Record of Matthew. As a matter of fact, I have not been able to find the kingdom of Heaven mentioned outside of the Gospel Record of Matthew. Is there a reason for that? Yes, I think so. We need to take into consideration who Matthew was writing to. He wrote his Gospel Record primarily to

and with the Jews in mind. I've mentioned this before, but God did not promise the nation of Israel a heavenly kingdom; He promised the nation of Israel an earthly kingdom. Matthew, under the inspiration of the Holy Spirit uses the phrase Kingdom of Heaven to refer to the earthly, physical kingdom on this earth that is ruled by Jesus Christ. This is what we refer to as the Millennial Reign of Christ. At the end of the Great Tribulation, Jesus will descend from Heaven with the church, and He will deliver His people and establish His 1,000-year kingdom on this earth. We could literally call it Heaven on earth because that's what it will be.

The kingdom of God, however, is not a reference to a physical kingdom, but rather a spiritual kingdom. It is the rule of Christ in the heart of every person that puts their faith and trust in Jesus as their Saviour.

Luke 17:20-21 says, "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

Now, that brings us to the third term – the kingdom of Christ and of God

Ephesians 5:5-6 says, "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

Technically speaking, this is the combination of the first two. The kingdom of Christ and God what I also believe the phrase our Father's Kingdom is referring to is both a physical and spiritual kingdom. This is the kingdom where Christ will rule and reign from the throne of David, but He will also rule and reign within their heart.

Hebrews 8:10-11 says, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest."

And so, we have these kingdoms – the kingdom of Heaven, the kingdom of God, and the Kingdom of Christ and God – and we are to pray that the Father's kingdom would come. Well, which one do we pray for? And the answer is yes. We should pray that God would come and establish His physical kingdom on this earth, and we are to pray that He would do so quickly and fully, but we should also pray that God would establish His kingdom now within each of our hearts and within the hearts of everyone that would place their trust in Him as their Lord and Saviour. This particular portion of this prayer is primarily focused on that of the **SALVATION** of the lost and the **SANCTIFICATION** of the saved.