

"YOUR KINGDOM COME"
LUKE 11:2

The coming of the King and the Kingdom of God are persistent themes in Scripture. Both the OT and NT are filled with verses that anticipate a coming King:

- **Dt. 18:15** "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him."
- **Ps. 110:1** The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet."
- **Is. 9:6-7** For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.
- **Zech. 9:9-10** Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. I will cut off the chariot from Ephraim And the horse from Jerusalem; And the bow of war will be cut off. And He will speak peace to the nations; And His dominion will be from sea to sea, And from the River to the ends of the earth. (Lk. 19:38)
- **Lk. 1:32-33** "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end."
- **Lk. 4:43** But He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose."
- **2 Tim. 4:18** The Lord will rescue me from every evil deed, and will bring me safely to His heavenly kingdom; to Him *be* the glory forever and ever. Amen.
- **Heb. 1:8** But of the Son *He* says, "Your throne, O God, is forever and ever, and the righteous scepter is the scepter of His kingdom."
- **Rev. 11:15** Then the seventh angel sounded; 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 will reign forever and ever."

And there are hundreds more references to the King and His Kingdom. And it is for that kingdom that Jesus says that we should pray — "Your kingdom come." While the request is simple, the implications of this prayer are significant —

**PRAY FOR GOD'S KINGDOM TO COME — SOON.
AND LIVE AS IF IT IS COMING SOON.**

The first two petitions in this prayer are about the character of God — they are a reminder that our prayers are to be theocentric, concerned with the character of God and delight in God. So this prayer for His kingdom is to keep our eyes off ourselves and on Him; it is a means of getting a larger view of the world and God's purposes.

What does it mean to pray for God's kingdom? Let's consider this petition by making **two observations about the kingdom of God...**

- 1. When Praying, Anticipate God's Future Reign**
- 2. When Praying, Submit to God's Current Rule**
- 3. When Praying, Ask for God's Sovereign Will**
- 4. When Praying, Follow God's Revealed Will**

PRAY FOR GOD'S KINGDOM TO COME — SOON.
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An observation about the structure of the prayer:

- There is an address — **Father**; this is an invitation to access the throne of God (Heb. 4:16)
- There are five petitions:
 - ✓ Two petitions are concerned with God and His purposes (they are made in the 2nd person).
 - ✓ Three petitions are concerned with the petitioner and his personal needs (they are 1st person requests). While pray for purpose of worship, but we also are seeking His help.

1. When Praying, Anticipate God's Future Reign

- As we've already noted, the Bible has much to say about the kingdom of God.
 - ✓ The root word of king/kingdom is used over 300x in the NT. Luke uses the term 62x; only Matthew (written to Jewish audience) uses it more (79x).
 - ✓ The arrival of His Kingdom was the first message of Christ (Mt. 4:17; Lk. 4:43; 8:1; 9:11).
 - ✓ The message of the arrival of the King and kingdom was also preached by John (Mt. 3:2), the Twelve (Lk. 9:2, 60), and the 70 (10:9, 11).
 - ✓ This kingdom is always seen in opposition to and greater than every other kingdom —
 - Greater than the kingdoms of the world (1 Tim. 6:15; Rev. 17:14; 19:16)
 - Greater than the "kingdom" of sin/world system (Col. 1:13; Jn. 8:23; 12:31)
 - Greater than the kingdom of Satan (Acts 26:18; Eph. 2:2; 6:12). Satan's kingdom is the ultimate opponent of Christ and Christ came demonstrating His authority over Satan (e.g., 4:1-13; 4:31ff).
 - ✓ Ultimately, there are only two kingdoms; the kingdom of God and the kingdom of Satan. Currently, all kingdoms of this world are part of Satan's domain of darkness [MacArthur]; the kingdom of God is greater than every other kingdom and certainly kingdom of Satan (Rev. 11:15).
- To what kingdom is Christ referring in this verse?
 - ✓ Jesus never presented Himself as a rival to Caesar — He didn't come to establish a kingdom that would rival and overthrow Caesar (cf. Lk. 12:29-32; Acts 1:6).
 - ✓ When Jesus used the pronoun in this verse, **Your** kingdom, He was emphasizing God's kingdom in contrast to Satan's kingdom. He is telling us to pray for the inauguration of the Kingdom in which Satan would be bound (Rev. 20:2-3) and his influence over the world ended. "God's rule means the end of Satan's rule." [Marshall]
 - ✓ Because Satan will be bound immediately prior to the ascent of Christ to the Davidic throne, Jesus is telling us to pray for that kingdom of the Messiah when He would rule from the throne of David and rule over Jerusalem and this world (2 Sam. 7:16; Lk. 1:32-33).

- ✓ Notice also that Jesus uses the verb **come** — it is an anticipation of something that hasn't happened yet, but will happen someday soon (17:24ff, 30). Jesus is telling us to pray for the hastening of the kingdom when all the nations on the earth would come to Jerusalem and kneel before Christ the King (Zech. 14:9; cf. Zech. 6:15; 8:23; 12:10; Phil. 2:12).
- ✓ It is also an acknowledgement that when the world gets fixed, *He will do it*, not us:

"Similarly, there is no language in Scripture about Christians building the kingdom. The New Testament, in talking about the kingdom, uses verbs like enter, seek, announce, see, receive, look, come into, and inherit. Do a word search and see for yourself. We are given the kingdom and brought into the kingdom. We testify about it, pray for it to come, and by faith it belongs to us. But in the New Testament, we are never the ones who bring the kingdom. The kingdom grows to be sure, and no doubt God causes it to grow by employing means (like Christians), but we are never told to create, expand, or usher in the kingdom just as the Israelites were not commanded to establish Canaan. Pray for the kingdom, yes; but not build it." [DeYoung, *Why We Love the Church*, 49.]

- ✓ Luke, in presenting Him as the Son of Man, is particularly revealing His kingly authority (5:24; 9:22, 26). He is the One who will restore all things finally and reign eternally.
- ✓ Christ is instructing us to pray in anticipation of the literal earthly rule of the Messiah (Dan. 7:13-14, 27). It is the time when Christ will reign and restore the earth to its created order (Rom. 8:19ff).
- ✓ This is not a nationalistic prayer and creation of a super-state; it is a prayer *for God to rule over all*.
- ✓ **Come** is also a request for fellowship and the return to the purpose God had in the Garden — to be in fellowship with His people (Gen. 3:8). We want *the King* of the Kingdom. Redemption is the story of God restoring the fellowship that was destroyed by sin — (Is. 40:1ff; 51:16; 65:19, 22; Jer. 11:4; 24:7; 31:33; Ezk. 11:20; Zech. 8:7-8; Mt. 1:23; Rom. 9:25-26; Rev. 22:4, 17, 20).
- In essence, this prayer is a lament and request: "Lord, this world is broken; please fix it — *and us!*"
 - ✓ It is a recognition that until Christ comes, there will be no one to fix the mess of this world. Until Christ returns, there will be injustice, immorality, inequity — even in the best of governments.
 - ✓ Until Christ returns there will be sin and broken fellowship (even in believers and among believers).
 - ✓ So in this prayer we lament how people are ensnared by Satan and his schemes (powers that are "usurped" from Christ), and we are praying that the Lord would come soon and overthrow him.
 - ✓ We are praying for all people everywhere to be freed from the power of Satan and to acknowledge Jesus as the right, true, and only King.
 - ✓ We are praying for restored fellowship for sinners — and for ourselves when we sin.
 - ✓ This is not only a key component to the Lord's prayer, but it is the last prayer in Scripture (Rev. 22:20).
 - ✓ And notice that this request follows naturally from "hallowed be Your name" since God's name won't be completely hallowed until He reigns. But when He reigns, it will be hallowed (Rev. 11:15)!

“[This request] means that we should be anticipating the day when all sin and evil and wrong and everything that is opposed to God shall finally have been routed. It means that we should have longings in our hearts for the time when the Lord will come back again, when all that is opposed to Him shall be cast into the lake of burning, and the kingdoms of this world shall have become the kingdoms of our God and of His Christ.” [MLJ]

✓ O come, Lord Jesus!

2. When Praying, Submit to God's Current Rule

- While Christ is referring to the coming literal kingdom of God, He is already King and He is already ruling and authoritative (even if it doesn't already look like it).
 - ✓ His ministry demonstrated that He is authoritative — He is authoritative over Satan's realm (4:5-8ff). And He is authoritative as the uniquely Spirit-empowered Savior (4:18).
 - ✓ His constant appeal to His position as the Son of Man demonstrates His current kingship (5:24; 9:26).
 - ✓ He not only will be authoritative one day, but He was authoritative in His first advent and is authoritative now. He is ascended to Heaven (Acts 1:9) and seated at His Father's right hand.

“Although Jesus's kingship cannot be seen with the naked eye and is unrecognized by the world's rulers, he nonetheless rules over them in an invisible, spiritual manner and accomplishes his sovereign will through them (see Rev. 17:16–17). Part of the irony is that even though he does not appear to be ruling over evil world tyrants, he actually is at every moment.” [Beale, *Redemptive Reversals...*, Kindle 2,377].

- ✓ He is not yet on His Davidic throne, but He is already King (He has always been the King).
- ✓ Do we live as if He is King and that He is coming soon? His coming should transform (2 Pt. 3:11-12).
- To pray for the coming of His kingdom is to imply a willingness to follow His kingship now.
 1. Just like praying for God's name to be **hallowed** (sanctified) was a prayer for people to trust in Christ as Savior (through evangelistic and missionary efforts), so praying for His kingdom to come is a prayer for unbelievers to submit to the Lordship (kingship) of Christ (9:46-48 // Mt. 18:1-4).
 2. Praying for His kingship over all people now also implies a willingness for *me* to submit to His kingship and authority now. I follow Him wherever He leads and do whatever He demands.
 - If I sincerely desire God to rule me in the future, I will desire His rule now
 - If I sincerely desire His rule now, I will be willing to submit to His rule now.
 - Until I am willing to let God take the throne of my life now, I cannot with integrity ask for the soon appearance of His eternal kingdom. Cf. 6:46-49.
 - This is what Jesus called the disciples to do — **follow Me** (5:10-11, 27).
 - This is what we are called to do — we follow and submit to His lordship (9:23-25, 57-62).
- If you are not a follower of Christ, then repent and believe — trust Him to save you from the penalty of God's judgment and the power of sin. And believe that He is worth following as your king every day.

- If you are a follower of Christ, how closely are you following? Does it look like He is your Master? You probably pray for His coming Kingdom. Do you want His kingship over you today?
 - ✓ “Until the will and the affections are brought under the authority of Christ, we have not begun to understand, let alone to accept his lordship [kingship].” [Elizabeth Elliott]
 - ✓

CONCLUSION: Prayer (an adaptation and expansion of a prayer from *A Way to Pray*) —

Our Father — we pray the simple words that Christ taught us to pray — May Your kingdom come, soon.

It is a simple prayer, but it is a profound, powerful, and transformative prayer.

- ✓ Many governors and political rulers have placed themselves in opposition to You. You laugh at their vain attempts to overthrow Your power; You scoff at their attempts to resist You. They make plans, but like at Babel, You order their ways. They accomplish nothing apart from Your permission. Every day You demonstrate Your authority over the nations.
- ✓ So the domain of sin attempts to overwhelm the world and even believers in the world. But at the cross You validated Your authority over sin, for sin and death did not overtake Christ and did not kill Christ, but He voluntarily gave up His life to absorb Your wrath against our sin and defeat sin and death for us. The kingdom of God is greater than the domain of darkness and sin.
- ✓ And every day Satan plots against You. As in the days of Christ’s temptation, he attempts to deceive sinners and believers alike, and he attempts to ascend the throne of Your holy hill. Yet He is a pretender to the throne of God; he is a vanquished foe, a defeated enemy, king of an empty kingdom. You alone are the King of kings, and You always demonstrate Your authority over our enemy.
- ✓ Your kingdom alone is an everlasting kingdom. Only You reign over all. Only You hold all power in Your hand and only You are sovereign over all people and all things. Only You give strength to all. Your kingdom endures throughout all generations. You rule perpetually by your power.

You reign as the eternal sovereign and Christ already is seated at Your right hand as co-regent of all things. So as we pray for the coming of Your kingdom, we ask for Christ to rule over the nations from the Davidic throne in Jerusalem. Even though the nations rage against you, You are powerful over them and we ask You to set up your throne where Satan’s seat of power is located. Let every thought be brought into submission to you. May the law of your kingdom be magnified and honoured by all men. Let your kingdom that does not come in word only, but in power, be set up throughout the world....

- ✓ To that end we ask for the progress of the gospel in Granbury. As we have conversations with unbelievers this week would You liberate those unbelievers from the domain of darkness and bring them into the light of the truth and under the dominion of Christ’s lordship. And make us attentive to the opportunities for those gospel conversations.
- ✓ As our counselors counsel and as our Awana teachers teach, would those who have not yet trusted Christ come to know Christ as Savior? Would you bring these under the authority of Your kingdom?
- ✓ As our missionaries serve in dark places where the gospel is vigorously opposed and the name of Christ could easily bring persecution, would You grant boldness with the gospel and effectiveness in teaching the gospel? We think of Peter and Mark, and Mory, and Eric — all serving in the Middle East and North Africa — grant

them Your favor and may they effectively build Your kingdom in the midst of Satan's pretending kingdom?

- ✓ Satan as a strong man fully armed has been guarding his palace for many long years. His possessions have remained undisturbed. Let Christ, who is stronger than he, strip him of all his armour in which he trusts. Give to the Son of Man dominion, glory, and a kingdom so that all peoples, nations and languages may serve him.

Turn over the judgment of the peoples to the saints of the Most High....

Finally, we ask for ourselves to live as followers of the King of the eternal kingdom. We have asked that the kingdom come soon. Might we live as if it is coming soon — even today. As people of the truth, enable us to always hear Christ's voice. Let us not only call him 'Lord, Lord', but also do the things he says. Let the love of Christ control and constrain us. Let our eyes be fixed on fearing him, so that we do not sin. Teach us to love the prospect of His appearing. Make us ready so we can lift up our heads with joy, knowing that our redemption is drawing near. Arouse within us a desire to depart and be with Christ, which is far better than continuing any longer in our present state.

In the name of Christ, our coming King, we pray. Amen.

BENEDICTION: Jude 24-25