

The Disciples' Prayer 03 – Your Kingdom Come, Your Will Be Done

10/04/2026

Scripture 1: (Matt. 6:9-13 ESV)

Pray then like this: "Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil.

Westminster Shorter Catechism:

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, *Thy kingdom come*, we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.

Q. 103. What do we pray for in the third petition?

A. In the third petition, which is, *Thy will be done in earth, as it is in heaven*, we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Sermon:

I do not recall very much of my father's preaching. But, there was one sermon which forever stands in my memory, a sermon that was inspired and influenced by an old song performed by the Kingston Trio called *Desert Pete*¹. I also remember that there was another which drew inspiration from MAD Magazine's mascot, Alfred E. Neuman's motto of "What, Me Worry?"². Yet while they were not personally memorable for me, that does not mean that they did not feed me (or others), spiritually. We all know that we ate dinner last Thursday evening, but we many of us would reasonably struggle to remember much about the meal, unless it was unbelievably fantastic. Nevertheless, we were fed. Many, if not most, sermons are like that.

However, I do recall a time when he preached on the Lord's Prayer in Minnesota. I remember him saying, "The Lord's Prayer is the most dangerous prayer a person can pray." I did not really understand what he probably meant back then, nor did I really believe him. Yet now, after having grown in my faith and convictions and, after having studied Scripture for myself, I agree that he was correct. The Lord's Prayer is the most terrifying prayer for both the Christian and the unregenerate reprobate. Except, since we often find ourselves praying it as a rote recitation: praying, but not really thinking about (without truly meditation upon) what we are asking; we fail to realize or understand that we actually are praying for an end to ourselves.

- We fail to understand that through this prayer, we pray for our own doom; for the end of the limited autonomy and authority that we now possess.
- We fail to fully understand what we are asking for, especially as we pray the second and third petitions.

I expect that many of us remember a time when it was our daily practice to stand, face towards the American flag and then, recite the Pledge of Allegiance. Praying the Lord's Prayer, in one sense, is like that.

Now, before we consider these petitions from the Catechism's perspective, we shall stop and think about what we are asking for. We pray to God our Father, and we ask for three things across two petitions:

- First, we ask *Thy Kingdom Come*;
- Second, we ask *Thy Will Be Done*; and then,
- We ask, third, *On Earth as it is in Heaven*.

But stop and think about those three things.

- Are they what you really, truly, honestly want?
- Is this prayer truly your heart's deepest and most earnest desire, hope, and wish?
- This prayer asks for what the unregenerate, wicked, and sinful reprobate absolutely do not want.
- This prayer asks for something that our old selves (1 Corinthians 6:9-11) and, our latent (and slowly dying) sinful nature fears and utterly abhors because this prayer is for the announcement of the glorious, final "GOD WINS" and the final, disappointing "GAME OVER" for sin, Satan, and death.

Yet is this something that we: the regenerate, redeemed, adopted, Elect of God; really want? When we honestly consider what the consequences for us will be when that prayer is finally fulfilled, is that what we really want? The fulfillment of that prayer means:

- that then, we will truly be living physically in God's Kingdom, not our own;

¹https://youtu.be/_WUf-SUSzhQ?si=00asnRKDUrTbXnss

²https://youtu.be/-kFxaBfh_w?si=L12D_SPOKrXfI9JH

- that then, it will be God's will that is done, always, and not our own will; and,
- that this Kingdom, that God's reign and authoritative will, shall be absolutely effective and imposed upon both the Earth below and Heaven above; imposed upon the whole, entirety of Creation.

John Calvin described God's Kingdom like this, writing that “God reigns where men, both by denial of themselves and by contempt of the world and of earthly life, pledge themselves to His righteousness in order to aspire to a heavenly life. Thus there are two parts to this Kingdom: first, that God by the power of His Spirit correct all the desires of the flesh which by squadrons war against Him; second, that He shape all our thoughts in obedience to His rule.”³

- So, to truly dwell within God's Kingdom, requires our total denial of ourselves and our world.
- Dwelling within this Kingdom, our wills and wants and hopes and desires and dreams shall be subordinated in obedience to our Father's greater will for us and for our absolute good.
- Thus then, living within this Kingdom, our wills, wants, hopes, desires, and dreams shall no longer matter, nor shall they be satisfied, except in how they have been corrected, conformed to and, united with the will of Christ.

Therefore, these two petitions of the Lord's Prayer are like our “Pledge of Allegiance” to Christ's Kingdom. They are an affirmation of our willing submission to God our Father's benevolent reign upon both Earth and Heaven. So really, in this sense, every professing Christian is actually a “Christian Nationalist”, since:

- We are praying that Christ shall no longer suffer or permit any competing authority or rival power because He shall have been given dominion over all creation and, all thing shall have been put under His feet (Psalm 8:6-8; 1 Corinthians 15:25-28; Ephesians 1:22; Hebrews 2:8).
- We believe that Jesus Christ is the “*King of kings and Lord of lords*” (Rev. 19:16 ESV).
- We believe that all of the nations are His heritage and that everything to the “*ends of the earth*” has been given to Him as His possession (Psalm 2:8).
- We believe that Jesus is a Theocratic-Monarch and our Benevolent-Dictator, holding all power and authority over everything (Matthew 28:16-20).
- We believe that the whole world and every nation belongs to Jesus Christ and shall be under His beneficent rule; under the authority of God's Holy and perfect Law.
- We believe that when Christ returns to establish His reign on earth, He shall be the ultimate King of every nation. Therefore, every nation shall be transformed into a “Christian Nation”, truly, because every nation shall be Christ's and be subject to Him.

Those are the terrifying implications of this prayer which we, as people living in a Constitutional Republic, either forget, ignore, or are entirely oblivious to because we no longer understand how things work under a monarchy. We forget, or ignore, the fact that our ultimate hope is expressed through “Christ is King!”.

When we consider the perspective expressed by the Westminster divines, we begin to see these monarchical elements even more clearly. Question 102 asks, “What do we pray for in the second petition?” and answers, “In the second petition, which is, *Thy kingdom come*, we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it; and that the kingdom of glory may be hastened.”. Thus, these 17th century Puritans plainly believed and taught that through this prayer, we are praying for the destruction of the Devil's kingdom; praying for the end of his earthly reign and power;

³John Calvin, *Institutes of the Christian Religion* III.XX.42

and, praying for the complete annihilation of all worldly opposition to the godly authority of Jesus Christ. So, in obedience to Christ:

- When we pray “*Thy kingdom come*”, we reject the fundamental premises of the “COEXIST” movement.
- When we pray “*Thy kingdom come*”, we reject all expressions of religious pluralism: denying the equality or validity of any other religion that is not, “Salvation through faith in Jesus Christ, alone.”.
 - We reject the suggestion that there are many ways to heaven.
 - We also reject the suggestion that Christianity, Judaism, and Islam each worship the same God or, that their religions are interchangeable for salvation or, that they each lead to the same eternal destination, despite Islam's claim of Abrahamic origination.
- When we pray “*Thy kingdom come*”, we reject all forms of religious synergism or adoptionism.
 - We deny and reject any value in adopting and incorporating (redeeming) anything that belongs to the world, that looks like the world or, conforms to the world and its ways into our Christian faith, our works of religion, or devotional life.
 - No tarot. No horoscopes. No fortune-telling. No Ouiji boards. No “New Age” crystals.
 - This also means that we reject “looking like the world” as a way to “attract the world” because, it is actually the difference that is found in Jesus Christ: the difference of having faith in Him and trusting Him and His gracious mercy with the salvation of our souls; that is so attractive.
 - This also means no “Worshiptainment⁴” during Sunday worship. No smoke machines, laser lights, nor Rock n' Roll shows on Sunday morning. No “self-help” or “motivational speaking” in the place of Bible-driven, Christ-centered preaching.
- When we pray “*Thy kingdom come*”, we confess that the LORD is God alone and that there is none beside Him or above Him (Deuteronomy 32:39).
- When we pray “*Thy kingdom come*”, we confess that God is in control and we ask Him to exert that control on His Creation. We ask Him to enforce His rule and end His allowance of our earthly rebellion.

However, our prayer of “*Thy kingdom come*” is not confined limited to something negative. This prayer is also positive, praying that God's “kingdom of grace” would be advanced. But, if Christ's kingdom is as authoritarian as previously described, where then is the “grace”?

- The “grace” is found in the hopeful expectation that “ourselves and others [would be] brought into it, and kept in it” despite our past and present rebellion.
- The “grace” is found in the hopeful expectation of forgiveness and pardon for our sinful rebellion.
- The “grace” is found in the hopeful expectation of being permitted into God's presence and enjoying communion and fellowship with Jesus Christ.
- The “grace” is found in the hopeful expectation of entry into God's Kingdom and also the grant of citizenship in His Kingdom so that we may enjoy all of the rights and privileges that entails.
- The “grace” is found in our hopeful expectation that we would become guarded, defended, and preserved as Christ's loyal and faithful subject.

⁴<https://www.amazon.com/dp/B0DJ3QZT3?lv=shuf&channelId=500&plpRedirect=mhFallback>

Furthermore, our prayer of “*Thy kingdom come*” also positively prays that “the kingdom of glory may be hastened.”.

- Thus we pray for Jesus to return quickly, to bring about the final judgment, and to restore all things.
- Thus we pray that the reign of Christ upon earth would soon begin; that it would even begin right now, beginning with us.

Then next, question 103 asks, “What do we pray for in the third petition?” answering, “In the third petition, which is, *Thy will be done in earth, as it is in heaven*, we pray that God, by his grace, would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.”. So, what we are really praying for in this third petition is both a greater willingness and a greater ability to do what we prayed for in the second petition.

- We pray that God will “make us able and willing” to obey Him.
- We pray that God will “make us able and willing” to submit to the authority of His will.
- We pray that God will “make us able and willing” to do what is contrary to our corrupt, depraved nature.
- We pray that God will “make us able and willing” to do what we cannot, would not, and will not choose to do under our own willingly glad volition.

We also pray that God would reign over the world, more obviously and more evidently. We pray this because we believe that God our Father, is the Sovereign King of the Universe, by virtue of being the Creator of all things. Even now, we believe that Jesus reigns in heaven, over earth, having been given all power and authority by our Father (Psalm 2; Matthew 28:16-20). However, independent of Scripture, our observations and experiences would lead us to reasonably conclude that Christ's authority has “no teeth” in the world because it is flaunted and ignored with impunity. Check any form of news media and you will find countless stories of godlessness and anti-Christian activities, every day and every where. For example:

- It was recently reported that, “In 2024, Canada's healthcare system carried out 16,499 euthanasia deaths under its Medical Assistance in Dying (MAiD) program, 1,135 more than the 15,364 homicides committed with firearms in the United States during the same year, according to official data from Health Canada and the Centers for Disease Control and Prevention (CDC).”⁵
- Or, consider the drama surrounding the Lindsay Clancy case, where “Eleven of 12 jurors were ready to clear Clancy of criminal responsibility, with the majority feeling that the Massachusetts mom was in the grip of a rare condition called postpartum psychosis...” {and therefore, not responsible for her actions} “...when she strangled her kids. But juror Michael Desronvil sided with the prosecutors, who had argued that Clancy knew what she was doing.”⁶
- We also remember how, in 2023, Ohio voters voted to amend our State constitution to create a “right” permitting expectant mothers to choose abortion⁷.

Stories like these plainly demonstrate that our contemporary culture has little regard for, or consideration of, what used to be termed the “sanctity of life”, which is a fundamental moral value taught by Scripture. Yet at the same time, sterilized needles and other sterilization procedures to prevent infection are used when a lethal

⁵<https://voz.us/en/world/260924/39369/more-deaths-by-euthanasia-in-canada-than-by-gun-homicides-in-the-u-s-what-the-data-says-and-why-the-debate-matters.html>

⁶<https://www.pbs.org/newshour/nation/holdout-juror-in-clancy-trial-says-he-didnt-have-any-doubts-that-she-was-responsible-for-killing-her-kids>

⁷<https://codes.ohio.gov/ohio-constitution/section-1.22>
<https://www.acluohio.org/issues/repro-freedom/>

injection is performed⁸. Thus, an objective, external observer would not conclude that humanity obeys the biblical commands of God.

Nevertheless, as Christians, we believe and know that God, through the Person of Jesus Christ, “...*upholds the universe by the word of his power*.” (Heb. 1:3 ESV); by His Sovereign will and according to His eternal decrees, as executed through His works of creation and providence (WSC 7 and 8). Therefore, we pray, “*Thy will be done in earth, as it is in heaven...*” because we earnestly desire, along with our LORD, that the wicked would “...*turn from his way and live...*” (Ezek. 33:11 ESV) and likewise submit themselves to the authority of His will. But, despite not often observing our Father's will commonly being done on earth as in heaven, how do we first, justify our belief that, even in the midst of all the world's sinful corruption and depravity, God's will is being done and, second, how do we do so without also deciding that God is somehow the ultimate (or original) author of evil?

Responding to the second question first, Calvin explains that, in regards to God's “secret” or “hidden” will, as distinguished from His will that is revealed by Scripture, that “For even though Satan and men violently inveigh against Him, He knows that by His incomprehensible plan he not only turns aside their attacks but so orders it that he may do through them what He has decreed.”⁹. Thus, while responsibility for our sinful rebellions, as well as Satan's, still belongs to us, as having been freely chosen, but our feckless raging is taken and used by the LORD, being transformed into good according to His eternal decree and plan.

Answering the first is both simple (as in not complicated) and difficult. It is the requirement of faith, namely “...*the assurance of things hoped for, the conviction of things not seen*.” (Heb. 11:1 ESV). It is a belief and a trust that we only have if we have been caused to believe the miraculous, believing the worldly unbelievable because we are born *anōthen* (born “again” and born from above). Otherwise, without having such faith, looking around us it is easy to assume and believe that the world is quickly going to hell in a hand basket.

Without believing in the miraculous, without *pisteuo* faith in Jesus Christ:

- it becomes easy to believe that God is not the true god that He is not sovereign, and therefore, not in absolute control;
- it becomes easy to believe that the Devil has won and the Jesus redeeming work failed;
- it becomes easy to believe that there is no God;
- it becomes easy to believe that this is all that there is; that there is no other, or higher, spiritual reality;
- it becomes easy to believe that nothing actually matters, that there is no such thing as good and evil, right or wrong, moral or immoral.

Believing this and assuming such a sinfully nihilistic worldview, it becomes easier:

- to ignore Jesus Christ and His commandments;
- to walk away from faith in Him; and,
- to say, “*Jesus is accursed!*” rather than “*Jesus is Lord*” (1 Cor. 12:3 ESV).

Then, it becomes easy to choose to not pray, “*Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven.*” because you have chosen to disbelieve the only God, to deny His sovereign authority, and to oppose the power of His eternal will. Then, it becomes very easy to reject God, both passively and actively.

⁸<https://www.sciencefocus.com/the-human-body/why-do-they-sterilise-lethal-injection-needles>

⁹John Calvin, *Institutes of the Christian Religion* III.XX.43

People passively reject Christ in countless ways. Maybe they like the “idea of Jesus” yet still believe that the Christian religion is not for them. Maybe they simply do not want to “pick a side”, preferring to sit on the fence or, perhaps they just want to keep their “options open” (Matthew 7:13-14). Maybe they think that their passivity will save them, since they are not actively opposing Jesus or not intentionally choosing Satan. They do not understand that Jesus said, “*Whoever is not with me is against me, and whoever does not gather with me scatters.*” (Matt. 12:30 ESV). But, if there are two sides with Jesus on one side and the Devil on the other, and there is a fence separating them, then those on the fence also belong to Satan.

People also actively reject Jesus with gleeful pride and self righteousness. They think that the exclusivity claim of Christ (John 14:6) is intolerant, unfair or unjust, and unloving. They believe that there should be many ways into heaven, that everybody deserves entry if they want it, no matter what they have done. They fail to understand that admission into heaven is not a right, but a gracious gift of God. No one deserves forgiveness or mercy.

Regardless, whatever reason they have for rejecting Jesus Christ and refusing to submit themselves to Him and His Word, His Kingdom shall come, and His Will shall be done, here on Earth just as it is in heaven, because “*...God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*” (Phil. 2:9-11 ESV).

So, after better understanding what we are asking for in the Lord's Prayer, how might our other prayers and prayer lives be improved by meditating on, “*...Your kingdom come, your will be done, on earth as it is in heaven.*”?

First, I would suggest that we make certain that our own personal prayers are intentional and purposeful, both in our praying and in regards to what we pray for.

- This will help us to be more mindful of what we are actually asking for, considering the greater implications and the derivative consequences of all our prayers.
- This will help us to prepare ourselves to respond when/if God answers our prayers with a “Yes”.
- This will help us to be more careful and more cautious to keep our prayers in line with God's will, as revealed through Scripture.

Second, praying these two petitions should remind each of us of our responsibility to prepare ourselves for the return of Christ and the imposition of His Kingdom and beneficent reign upon the world. Yes, the Holy Spirit is the one that actively regenerates us (John 3:3-8), giving us a new heart of flesh and thereby enabling us to desire and to be obedient to the LORD (Ezekiel 11:19-20) and also, the Holy Spirit is the one who washes us and cleanses us from our sin (Psalm 51:2-7), imputing the righteousness of Jesus Christ to us (Isaiah 61:10) and justifying us by the faith (Romans 5:1, 5:9; Galatians 3:24) that He has given us in Him (Ephesians 2:8-9). The Spirit works upon us, while we are worked upon, for our salvation. But, while salvation is entirely the monergistic active work of God and we are merely the passive recipients of His grace, once we are redeemed and called to Christ, it then becomes each of our own responsibility to synergistically “*...work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.*” (Phil. 2:12-13 ESV). Once we are justified, it becomes our responsibility to cooperate and work with the Holy Spirit in the process of our reformative transformation (Romans 12:2) as we are being sanctified; as we are being conformed to the image of Christ (Romans 8:29) so that we may truly “be holy”, as God our Father is holy (1 Peter 1:14-16). It becomes our response of faith to repent and to stop our wicked sinfulness and to do what is right and good and just, instead. It becomes our response of faith to live obedient to Christ and God's Word.

- These petitions remind us that this is our opportunity and obligation to be getting ourselves ready to live in Christ's Kingdom, when it finally appears.
- These petitions remind us that this is our opportunity and obligation to be living like we are living in His Kingdom already.
- These petitions remind us that this is our opportunity and obligation to be living like we are in His Kingdom because we are;
 - because we have already submitted ourselves to Christ's authority, praying “*Thy Kingdom come*”;
 - because we have already sworn our allegiance to Jesus, praying “*Thy will be done*”;
 - because we know and believe that since our true citizenship is in heaven (Philippians 3:20), we presently are living under Christ's rule “*on earth*” as we shall “*in heaven*”.

Third and finally, when we pray “*Thy will be done...*” we utterly surrender our whole prayer to the LORD.

- We declare, in advance, our acceptance of His providential answer, however He answers it.
- We surrender our sense of entitlement: our “felt right” to complain or object; when God does not answer our prayer how we wish.
- We thus declare our acceptance of His will being the truest, most right, and best for us and for His eternal plan.

Thus, this understanding should help us all to be more grateful for God's providence, for our ability to go to the LORD in prayer, for the knowledge that He not only hears our prayers but that He listens to them and heeds them (so far as they are in accord with His will).

Lastly and again, as I said at the beginning, the Lord's Prayer and these two petitions are terrifying for us because they are the ultimate acknowledgment of who and what we are not.

- We are not God, that is why we turn to Him in prayer.
- We are not in control of anything, which is why we turn to Him in prayer.
- We are under His authority. But, we are also under His protection.
- We have already received God's mercy and grace and we turn to Him in prayer because we hope and expect that we shall continue to receive it.

This prayer is also so terrifying because our redeemed nature earnestly desires to surrender its whole self to the LORD. Now, we truly want to {...love the Lord our God with all our heart and with all our soul and with all our mind...and...love our neighbor as ourselves.} (Matt. 22:37-39 ESV). Now we truly want to keep His commandments, not to earn salvation and not to become righteous, but in grateful and loving response (Ezekiel 36:26-27; Jeremiah 31:34) to the three simple facts that Christ has already saved us, that Christ has already justified us, and the Christ is now working within us to truly make us righteous, as He has already declared us to be.

Let us pray...

AMEN