

**Detailed Notes: COV012**      2.10.20  
**Your kingdom come 2**

Dear brethren,

I have been considering with you it is **feasible for believers to learn and grow and have an abiding sense of true peace and well-being under all circumstances**

- whether it be the current pandemic or whatever we may have to go through in the future
- and **how this can be true for our personal lives and our working out together.**

From what I can understand, **if we are able to absorb and internalise the truths** we have been considering in these 12 sharing **and set our hearts to work at it, they can help us nurture a strong foundation in the Lord and enable us to learn and grow well under all circumstances.**

The Lord will be pleased to work in and through our lives. However, it is important to guard against a false sense of peace and well-being.

One vital area we need to pay attention to: pure in heart.

**Nurturing a heart that is increasingly pure in meaning and quality is what the Lord Jesus seeks to bring about in our lives** - at the core centre of His preaching and teaching

- including His teaching us how to pray.

**Matthew 6:9–13** is an important passage in the Scriptures on the subject of prayer.

**All true prayer ought to flow forth from and reflect the deep longings, burdens and concerns in our hearts reflected in these verses.**

I have considered with you **v.9** and in the last message, I began considering with you the first part of **v.10**

**9 “Pray, then, in this way:**

**‘Our Father who is in heaven,**

**Hallowed be Your name.  
10 'Your kingdom come.**

**We need to pay close attention to the meaning and implications** of what the Lord Jesus desires to teach us in this passage on prayer.

It is the prayer of one who is pure in heart

- the prayer of one whose life is consecrated to God, whose heart is devoted to God, who is committed to God, God's name and glory, God's kingdom and God's will.

Today we continue to reflect on the first part of: **Mt 6:10**  
**Your kingdom come**

I will summarise and highlight some major implications of the meaning of the Lord Jesus teaching us to pray in this way – and then continue with further reflections on the theme 'Your kingdom come'.

The Lord Jesus is teaching us what ought to be the primary longing of our hearts and what we ought to be committed to.

**Hallowed be Your name → Your kingdom come**

**Hallowed be Your name**

Our primary concern - the desire and longing of our hearts

- that God's name, God, be properly acknowledged, recognised, honoured, worshipped - by all
- zeal and fire in our hearts for God's honour and glory.

When this is true in our hearts, it ought to go together with, and move us to pray:

**Your kingdom come**

**God's kingdom: is where God's sovereignty and kingship is acknowledged and God's will, ways reign supreme and God's glory shines forth.**

### **Your kingdom come**

Can be meaningfully appreciated in two ways:

- 1. Looking forward to the future in heaven, in God's eternal kingdom** - where there will be no more opposition to God's will in heaven, but joyful worship, submission to God's reign and rejoicing in the unceasing manifestation of God's glory and all that God has in store for us in His eternal kingdom – expressing our longing for this time in heaven.
  
- 2. Longing for and working towards increasing manifestations of God's glory and reign and submission to God's will – during this phase in the unfolding of God's purposes – before the Second Coming of Christ – now, during our time on earth.**
  - **especially in the hearts and minds of men**
  - the **conversion** of non-believers
  - and the **growth** in spiritual health and maturity of God's children
  - **resulting in increasing quality of our submission to the reign of God in our hearts and the manifestation of God's glory in and through our lives**
  - directly related to the advancement of God's kingdom
  - while living in this fallen world.

**'Your kingdom come' is the longing for and working towards the advancement of God's kingdom.**

**There ought to be preparedness to give our all for the kingdom of God and the things of God's kingdom**

- **giving our all to the building and the advancement of God's kingdom.**

We live in this world with a deep sense of purpose and meaning – not distracted nor absorbed in the things of this world and the affairs of this life – but to learn, grow - and be effective ambassadors for Christ and witnesses to the truth.

Our values, motivation, strength, perspective is not of the fallen world - they flow forth from our understanding of the realities in the spiritual realm of God's eternal kingdom.

**Throughout our time on earth, whatever our contexts and whatever we may be doing, the primary concern and burden in our hearts is: Your kingdom come**

- the thrust of our lives and wise stewardship of all our resources
- each one and together as God's people

We are participating in bringing to completion the fulfilment of God's purposes

- on the basis of what Christ accomplished at the Cross and the outpouring of the Holy Spirit
- fulfilling the part God desires of us what has been in His heart before the foundation of the world - the mystery and the fulfilment of God's purposes
- all these are directly related to the advancement of God's kingdom.

This is the life of one who is **consecrated** to God, whose heart is **devoted** to God, who is **committed to God, God's name and glory, God's kingdom and God's will.**

Note:

**The kingdom of God is a major theme in the preaching and teaching of the Lord Jesus – revelation of the mysteries of God's kingdom – a privilege granted to us – to know the mysteries of the kingdom of God – which was not granted to those who live during O.T. times – and all who live before the first coming of Christ.**

**Together with the privilege comes responsibility – to be good, faithful stewards of the revelation of the mysteries of God's kingdom.**

Much of our understanding of the mystery comes from the epistles of Paul – but the revelation of the mystery in N.T. times began with **the Lord Jesus** - revealing the mysteries of God's kingdom

**Matthew 13:10–11**

**10** And the disciples came and said to Him, “Why do You speak to them in parables?”

**11** Jesus answered them, “To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted.

*(the Lord Jesus revealing the mysteries of the kingdom of God to His disciples)*

**Matthew 13:16–17**

**16** “But blessed are your eyes, because they see; and your ears, because they hear.

**17** “For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

**Matthew 13:34–35**

**34** All these things Jesus spoke to the crowds in parables, and He did not speak to them without a parable.

**35** This was to fulfill what was spoken through the prophet: “I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD.”

*(revelation of the mystery)*

The revelation of the mysteries of the kingdom of God by the Lord Jesus tells us the kingdom of God is at the core centre of the revelation of the mystery – what has been in the heart of God before the foundation of the world in relation to the fulfilment of God's purposes.

The kingdom of God is a major theme in the Scriptures - especially the N.T. - and in the preaching/teaching and ministry of **the Lord Jesus**.

In **Luke 4:43**, the Lord Jesus says: "I must preach the kingdom of God to the other cities also, for I was sent for this purpose."

The Lord Jesus seeks to communicate to us what God wants us to understand about the kingdom of God.

He does so in various ways – e.g. the Sermon on the Mount – helps us understand the qualities, values, perspective and ways which ought to characterise those who are in God's kingdom – He also told many parables to help us understand various things pertaining to God's kingdom – things hidden since the foundation of the world.

The kingdom of God is also a major theme in the preaching and teaching of **Paul**.

Let us look at the last two verses of Acts:

**Acts 28:30–31**

**30** And he stayed two full years in his own rented quarters and was welcoming all who came to him,

**31** preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness, unhindered.

**Highlight some points to take note as we seek to live out our lives in the direction of this prayer:**

**Your kingdom come**

Context: this part of the prayer is sandwiched between 'Hallowed be Your name' and 'Your will be done'.

Implications:

**1. Building God's kingdom must be in line with honouring God's name** → promote honour and glory of God.

Nothing done which dishonours His name can properly come under the banner of kingdom building.

## **2. Building God's kingdom must be according to God's will and God's ways**

- according to the truths and principles revealed in the Scriptures and according to the guidance and enabling of the Holy Spirit
- not our own thinking, will, ways - or the world's ways.

Much that goes on in the name of doing God's work is often tainted and at times totally corrupted by the flesh and the ways of the world

- which can appear right, attractive and seems to produce results
- but it is not right
- the flesh and the ways of the world cannot contribute to the advancement of God's kingdom.

- **'Your' kingdom – God's kingdom - not my or your kingdom, not many but one kingdom.**

### **Implications:**

#### **Divine work: requires divine guidance, divine strength and divine ways**

- with spiritual understanding and discernment
- according to the guidance and enabling of the Holy Spirit
  
- not in violation of biblical truths and principles
- e.g. trying to convert others by the sword, false assurances, deceit, appeal to the flesh.

#### **'Your kingdom': God's kingdom, one kingdom**

- no place for personal kingdoms, building our own kingdom, personal ambitions, arrogance, pride, competition or jealousy.

There is no place for jealousy, strife, backbiting, fleshly struggle for power, church politics

- they do take place
  - dishonour God's name
  - hindrance to the advancement of God's kingdom
  - easy for evil one to exploit.
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- **All who are truly building God's kingdom are contributing to the same kingdom**
  - we should sense the **fellowship**.

We are **fellow workers** in God's kingdom

- glad if in any way we can be an encouragement to others, participate and contribute something to others seeking to build God's kingdom
- mutual encouragement and support
- in the direction of kingdom building.

Ask ourselves two related questions:

**Qn. 1. Do we truly rejoice when God blesses a ministry, work which we are not actively involved in?**

**Qn. 2. Is our real and only concern that God's kingdom be built - so that it makes no difference in our joy whether we or others are the ones more visible, directly contributing to the building of God's kingdom?**

Many may not pass well the test of these two related questions - yet not aware, conscious this is so

- many may be earnest and work hard when they think they are serving God and contributing to the advancement of God's kingdom – but others contributing to the advancement of God's kingdom may not mean much to them – when they think they are not involved.



## **Consider: participation/contribution through prayer, outworking of body life, fulfilling role of wife**

- actually, there is direct contribution - though in human eyes at times not so clear.
- **Pay heed to God's revelation of manner and way of kingdom building**
- the importance of the role of **church life/body-life**, and **biblical truths and principles**.

## **God knows best**

- though man often thinks and acts as if he knows better
- especially when it seems to him it produces better results.

This is a significant problem in the universal church

- a significant hindrance to the effective advancement of God's kingdom.

A related problem is **ignorance** of what God has revealed in the Scriptures in relation to how God desires us to participate in the advancement of His kingdom.

→

relative ineffectiveness and hindrances to God's working and the manifestation of His power and glory.

Note:

Important to set our heart to understand what God has revealed in the Scriptures - and work out accordingly.

## **Concluding remarks**

**Over the years - since we came together to work out church life** - we have sought to work out the meaning and implications of this first part of what the Lord Jesus teaches us on prayer:

'Hallowed be Your name,  
Your kingdom come.

Your will be done...

i.e. how to honour the Lord, and build His kingdom according to His will and ways

- i.e. according to God's revelation
- through church life and the truths and principles as revealed in the Scriptures
  
- according to His guidance and enabling
- the guidance and enabling of the Holy Spirit
  
- subjected to His absolute authority
- the Lordship and Kingship of Christ.

**This is the basis and way of true unity**

- in the Lord and in the truth
- building the same kingdom.

**Fellowship** in building God's kingdom

- same desire to honour the Lord
- same purpose, direction, burden
- same Spirit, Lord, faith, hope
- in the expression of church life and body-life in our midst
  
- and with all in the universal church who love the Lord
- in all parts of the world.

But if major aspects of approach and principles of outworking differ, can affect depth of fellowship and meaning of working together

- not just different ways of doing things based on same principles
- but significant departure from the Scriptures and God's ways, revelation.

In fellowship,  
Kou