

Theology Simply Explained — CC113 “How the Kingdom Comes”

Pastor walks his children through Children’s Catechism question 113—especially explaining how the kingdom is coming through the gospel and its effects.

Q113. What do we pray for in the second petition? *That the gospel may be preached in all the world, and believed and obeyed by us and all men.*

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Sophia your catechism question this week. What do we pray for in the second petition? And the answer is that the gospel may be preached in all the world and believed and obeyed by us and all men. Now, we begin when we were asking. What is the second petition?

And the answer was that Kingdom come? We began to think about how it is the means by which God has decided been pleased to hallow his own name in creation and Providence in the course of history. Of course, he is hallowed within himself father, son and Holy With all of the intensity of The being of God.

An existence of love and devotion and delight and adoration from Everlasting to Everlasting. And so the Lord Jesus, when he says, Holy Father or when the spirit is referred to as the Holy there is a recognition there that there is intra trinitarian within the Trinity. Love and fellowship and adoration and God of course is infinitely committed to himself in his Holiness.

Now one of the ways that that comes out when he decides to create is that he is completely other than the creature. The intensity of God's valuing of himself, rightly.

Means that. Once there are creatures that he makes God must be treated as holy entirely other entirely separate of an entirely different quality than any of the creatures. And then all of the creatures put together, And so, God has been pleased in his creating to show the greatness of his glory to show.

Divine Holiness. Not just in the greatness of the things that he has made, although he has done that and we can look at the creation and see many things about God's power and his wisdom and his goodness. And so forth and not just in, man. Who from all the other creatures God has made.

Just the man in his own image. And so God has hallowed in part by The way that man is an image of God, the way that man conducts himself as an image of God. The way that. Men, treat one another. As uniquely created in the image of God, which is why the Second Great Commandment?

Love your neighbor as yourself is a corollary from the first great, commandment love. The Lord your God, with all your heart soul, mind and strength, of course you must then love your neighbor as yourself because you are to conduct yourself as someone who's made in the image of God and you are to value and treat your neighbor, as someone else who has been made in the image of God.

And so God, how is And everything that he has made and and man particularly whom he has created, but God has especially ordained to hallow himself, he's especially been pleased to how himself in his kingdom. Now, at first, there's a kingdom. Under the first atom. Adam is told to be a king to act as a kingdom to take dominion over all the Earth and to subdue it and to subdue all the creatures and to rule under God, over all of the creation.

But Adam fails to do this in the image of God. Instead he Rebels against God and he misuses the creature and he loses his Dominion his kingship to a great extent, the dirt itself, Rebels against him, not just the animals, although they too to a large extent. But even the dirt, Rebels against Adam.

As part of, Part of that. Well God Plan, of course, has always been that his own son. He himself in his own, son would be, then the great king, not just the great Creator King over all of the creatures, but also that he would add creaturiness to himself and he would glorify himself in the last Adam by taking Dominion.

Not only over the Earth. Now, there is a man, a man who has dominion over Heaven. And so we heard a little bit about that in Matthew 11. When Jesus says, all things have been delivered into my hands by my father, And we'll hear it in. Perhaps the most well-known and a great.

General statement of it at the end of the Book of Matthew. When he says all authority in heaven and on Earth has been given unto me. And so, there is The kingship of Christ that is over all of Heaven and Earth. And this is a place then where he has given his a special covenantal place in the Halloween, of God's name because the church has Jesus, as its mediatorial Prophet priest and King.

So in his office as mediator or in his role as mediator and Redeemer, he has these three offices, Prophet priest and King. And we see. already. The kingship of Christ over the church, although it is rebelled against. By many, every one of us in our ongoing sinfulness Rebels against it, to some extent.

And so We're going to have the third petition comment address that a little bit and then there are branches of the church. There's hierarchy of authority, instead of plurality of Elders and even the kingship of Christ in his is challenged and defended and resisted. This is one of the reasons why it's so important to us in our spiritual Heritage and our spiritual forebears that The king of England, not have any sort of Kingship in the church because there is one King in the church and there are not There is not a series of lower Kings, or lower Lords or Masters.

In the church, even those who have authority, do not have it in and of themselves. But in the plurality, in the In the group. Of the elders to whom overseeing and shepherding has been entrusted. And so the church especially is a place where we see the kingship of Christ And there are places in scripture where the the word kingdom is referring especially to the church.

It is Current best display, most fulfilled. Of Christ's kingship, but there is also, of course, not just his mediatorial kingship over the church in a spiritual sense, but there is the kingship of the Lord Jesus Christ over all the nations. So that there is no Nation on Earth.

Now, that is not a vassal state of the Kingdom of the Lord Jesus. Now, that's whether they know it or not, And many do not know it and many resist it. And you see this of course in Psalm 2. When Nations rage and Kings and peoples plot in vain, and they are trying to assert their own autonomy or their own Reign over others, they don't just Rebel.

Against God who is King over all things but they rebel against his Christ to whom kingship over all and even kingship over. The Nations has been specifically Entrust it. And so God's plan for hallowing, his name would be my by making display of himself in his son and Erecting setting up a kingdom in which All of the

people would be in his son.

Now, as the last Adam and we ourselves would rain over all the creatures. There's an application of this in the book of Hebrews. Referring back to Psalm 8. The Lord Jesus is already on the throne of glory, but man, generally even redeemed man, in the Lord, Jesus does not yet have all things under his feet.

And so the Lord is putting or God is putting everything under Christ's feet, but eventually we will reign with him forever and ever. And so his kingdom is going to be, of course, the entire New Creation, the new heavens and the new Earth. But at that point, that that aspect of his kingdom that we refer to, as the church is going to be a kingdom of Kings.

No, none of us will be autonomous. We will all be subject of the King of Kings, the Lord Jesus Christ. But the number of kings over whom he is King or Queens, is going to be that innumerable multitude who have? Already been seated with the Lord Jesus in heaven, spiritually.

But will one day judge Men and angels, and Than rain and Rule forever and ever. In a new Heavens and a new Earth and so that is where all things are going. That is the kingdom with a capital K. About which we're really. praying about which we are most praying.

I mean, we're really praying for the church, and we're really praying for the subduing and subjecting of all of the Nations. We really pray for all of those things when we pray, thy kingdom come. But what we are most praying for what we are, chiefly praying for, is that last day that final state that Kingdom that goes into unending ages.

Now, the part of God's Plan of Redemption, the part of God's plan for hallowing himself by bringing a kingdom. The part that we are in right now is when these subjects who are going to be Kings Are still being gathered in. And the way in which they are being gathered in, of course, is the preaching of the Gospel.

and the gospel being preached, then in all the world that from every tongue and tribe. And Nation. There would be those who praise God. And the lamb as Revelation describes by saying you have made us Kings and Priests to our God by your blood they say to the lamb who sits upon the throne.

Well in order for that to happen, the gospel needs to be preached to all the tongues and tribes and Nations. This is the way that that God Brings people to Faith. Faith comes by hearing, but not just preached, then but also believed and obeyed. That there is a right there is an obedient response.

To the gospel. Which is to believe in Jesus Christ. And part of that obedient response to the gospel is to recognize That the gospel has commands. We had a great big command. That was the the main point of the entire morning sermon this week, which was come The Lord Jesus.

Doesn't just invite and welcome, praise God. That he does and we emphasized that much in preaching and hearing but it's a command. If I told one of you come here and you didn't There would, hopefully be God blessing us with a little bit of faithfulness some instruction and discipline.

Well, when the King of Kings. Says, to the sinful creature. Come. Is it not a matter of obedience? That we would come to him and would it not be an actual Rebellion? Never mind, whatever reasoning we had for it. To you know, I feel like I'm too unworthy or doesn't feel like it's for me or I'd rather be my own person than his person and there's all these sins that I like doing and if I come to him I won't be able to like doing them anymore.

I have to fight against them and, you know, There's no good reason. To disobey Jesus. When he commands you to come, There's no good reason to disobey when he says be converted. Or repent, and believe the gospel. so there is a gospel obedience that is even at the beginning of Faith where we recognize his authority.

To command us to come to him and to believe And we continue responding to that Authority. We see him, of course, not just as king, we don't divorce one of the offices of his role as mediator and Redeemer from his whole person and his whole work. And so obeying, the gospel means doing what he commands as Kings and submitting King and submitting ourselves to him.

And it means Learning everything that he says, because he's the one who says it. He's our Prophet. And so in in in inclining, our ear to wisdom, to his word, to the scripture. And, of course, applying our heart to it as well. It means trusting in him as the sacrifice for our sins.

And as the one who applies that sacrifice to us as priest, there is an obedient response to Jesus's kingship, there's an obedient response to his prophethood. There's an obedient response to his priesthood and he gives such wonderful commands. Joyce in the Lord, always. You know, may the Lord give us to obey the gospel to see the law now not just as The moral law generally.

Application to our lives of the implications of who God is but also the Covenant Commandments that we get and summarize in places like the Ten Commandments or the two great Commandments and not just the Covenant Commandments generally. But now in this administration of the Covenant of Grace, with Jesus, as the mediator, the administration not under Moses and Aaron and the davidic line, but the administrator Administration that is under Jesus and Jesus and Jesus.

Now it's the Royal law, the law of our King. Now it's the law of Liberty. the law that Our high priest who has offered the perfect sacrifice which also happens to be himself on our behalf that we might be forgiven. And that we might be released from bondage to sin, and no longer have it as Master over us.

And so it's the Royal law and the law of Liberty. And the The Commandment that he has given us from the beginning. The law of our great prophet the King, Jesus. And so, The gospel is not just to be believed. That of course, is is the first part of the Commandments of the Gospel that we ever come to obey.

And it's the only part that justifies. The Obedience aspect of obeying, the gospel never makes us right with God. It's only Jesus that justifies us and the only mechanism by which he himself is our righteousness is the believing But that's just the beginning. Overbying, the gospel. There is an entire rest of your life.

Of right response. To the Gospel of Jesus Christ who he is. God, the son, Our Savior, Our Redeemer, our mediator, our Prophet, our priest, our King, there's all this gospel obedience That is a right response to who Jesus is and what he has done and what he has made us to be Unto him.

And when we pray thy kingdom, come. We're praying. That the gospel may be preached in all the world. And that it may be believed and obeyed. First of all by us, And then also, We're praying that it would be by all men. And one day, The prayer will be answered.

And there'll be a new heavens and a new Earth in which righteousness, dwells. And the knowledge of God will cover the Earth like the waters, cover the sea. And all of the realities. About who Jesus is and what he has done. Will be rightly perfectly responded to by every single individual in the new heavens and the new Earth in thought affection will deed word.

For every moment, continuously forever and ever. so That's how the kingdom comes and the answer then to the children's. Catechism question what do we pray for in the second petition is That the gospel may be preached in all the world. And believed and obeyed by us and all men.