

For every clause of the Lord's Prayer and for Thy Kingdom Come, I've selected Psalm 110, the Psalm of the King. And this is the King of the Psalms at that. It's quoted or alluded to 24 times in the New Testament. It is the apostles, just about all of them, it's their favorite text to preach Christ from. And indeed, it's about the only, not the only, but one of the few Psalms where David's just seeing things. He's talking about something that has nothing to do with his life. He is just, he is looking at the king himself. So as we look at Psalm 110, before we do so, let's pray.

Heavenly Father, this is your word that you've spoken by your son and about your son, by your spirit, through your servant, David. I pray that you would open our eyes and we might behold Jesus Christ, the end of the law and the fulfillment of all your promises. Lord, I pray that we would see him high and lifted up and enthroned in the heavens. Though, Lord, not yet with the eyes and our heads, but Lord, most certainly with the eyes of faith. And oh Lord, let the words of my mouth and meditations of my heart be acceptable in your sight. Oh Lord, my rock and my redeemer, in whose name I pray, amen.

So hear the word of the Lord from Psalm 110. The Lord says to my Lord, sit at my right hand until I make your enemies your footstool. The Lord sent forth from Zion your mighty scepter. Rule in the midst of your enemies. Your people will offer themselves freely on the day of your power and holy garments. From the womb of the morning, the dew of your youth will be yours. The Lord has sworn and will not change his mind. You are a priest forever after the order of Melchizedek. The Lord is at your right hand. He will shatter kings on the day of his wrath. He will execute judgment among the nations, filling them with corpses. He will shatter chiefs over the wide earth. He will drink from the brook by the way. Therefore, he will lift up his head. The grass withers and the flower fades, but the word of our God stands forever.

Before we jump in, let me share with you a little obsession. I don't know if the obsession's gone away, but I most certainly had it as a kid for battle maps. When I was a kid, I don't remember how early, as long as I've been alive, I've loved battle maps of any kind. Usually, my dad has just dozens and dozens of war history monographs, and one I read probably before I was in middle school was one on Utah Beach by a scholar that was a Normandy invasion scholar. But anything from, you know, the Greeks and the Persians fighting the Battle of Marathon, to the Romans getting beat up really badly, to say the least by, you know, German tribes in the Teutoburg Forest, to Napoleon's masterpiece, Austerlitz, to the Battle of the Bulge. Give me a battle map and I will eat it up. I love battle maps.

And that's all the more reason to love this song. This psalm is almost as if God is saying, here's a battle map of how it's all going to play out. Here's the beginning, here's the accomplishment, and here's how it's all going to end. This means that Jesus will be victorious. And because of that, and this is a sermon directed towards prayer and the Lord's prayer, we need to pray like the king is on his throne. Don't pray like Jesus might help you. Don't pray like Jesus has to be convinced to help you. Pray like the King is on his throne. For three reasons. First, Christ's kingdom has come. Christ's kingdom is coming. And third, Christ's kingdom will come. It has come, it is coming, and will come. So first, we see in verses one and two that Christ's kingdom has come.

Says the Lord, Yahweh or Jehovah, whichever you prefer, says to my Lord, Adonai, so Yahweh says to my Adonai, so you think, let's just say, for the sake of argument, God the Father says to God the Son, though God

the Son, of course, is Yahweh in himself, but he's David's Lord, sit at my right hand until I make your enemies your footstool.

Come be exalted. until every last enemy you have is defeated. Now we see in this, just in this verse alone, so many sermons in the book of Acts are built. At the very end of Peter's sermon at Pentecost, he quotes this, just this one verse and says, hey, this was about Christ and you crucified the Lord of glory. No, congratulations, you're in trouble, that kind of thing.

But here's the thing, being good Hebrews, good Jews, they know the rest of the Psalm. They know verses five through seven is coming, and if they've crucified the Lord of glory, they know they're gonna get it. And so the ones whom the Spirit has touched their heart, it says, they were cut to the heart. Brothers, what shall we do? What shall we do? And they were anticipating this all along. You think about Psalm 2, and this is another Psalm about the king.

And you think about they need to kiss the sun, lest he be angry, and they perish in the way that the anointed has been set. The Lord says, ask for me, I've set my anointed on Zion, on my holy hill, Jesus. Daniel 7, Jesus, this is the verse that, the set of verses that got Jesus killed, as it were, before the Sanhedrin, the ones where the high priest tears his clothes. He quotes and alludes to Daniel 7, 13 through 14, that the Son of Man will come in on the clouds, He'll present himself for the ancient of days, and he refers himself to as the son of man that will come on the clouds of glory and blasphemy.

What more proof do we need? What is your verdict? Death. And then even before Jesus was crucified, Matthew 22, think about Jesus saying, hey, in this Psalm, and he quotes it, he said, you know, if this is David's Lord, then how can it be his son? Of course, the conundrum being solved in Jesus, the man, the God-man himself, who is both God and Lord in the same person, the seed of David, but also declared to be the son of God in his resurrection, as Paul tells us in Romans 1. But just as we go, the Old Testament anticipating the New Testament proclaiming this reality, the long-awaited Jesus sits at God's right hand and he is currently making enemies his footstool. Now, even as we think about that, maybe this is an objection that we are objecting in ourselves, we think about this, we say, well, if this is the case, then why is the world so screwed up?

Jesus is king. He's king over the church, and he rules and reigns in the church. He's also king over the world, not in the same way that he's king over the church, for our two kingdoms' distinction, for you two seminary, soon-to-be seminary graduates, seminary graduate there. At the same time, if he's ruling and reigning, why is the world so bad?

I don't think this group is as prone to be, you know, glued to Fox News as some other groups might be, though that might be you and other churches most certainly. But news cycles are designed to make you anxious. I think, you know, as millennials, we can say, ah, the boomers need to turn off Fox News. And to millennials, I say, get off Instagram. It's actually worse. They perfected the fear cycle. But we see, nevertheless, the truth of it, the world is really screwed up. What are we to do?

We actually see this tension in Hebrews 2, 8 through 9, where the writer of Hebrews, probably Paul, I don't have a firm stance on that, but a lot of Pauline ideas in it. He says, quoting Hebrews 8, he says, he's put all things under his feet. And then he says, in putting everything in subjection to him, he left nothing outside his control. And then the writer of Hebrews, you can imagine him pausing, going, as of yet, we do not yet see everything in subjection to him.

Just saying, this is true, but also we haven't already in a not yet. We're still waiting, even as the kingdom has come. So what are we in this case, if that's where we are, what are we to make of the church? The church is in one sense the kingdom of God, but we also have within the church a mixed body. We have believers and unbelievers, but those who are all confessing Christ. And they live in the midst of a world that does not like them, and they deal with it the way that we deal with it, and we do our best to be a good witness. We have to think of ourselves as the church, not as the kingdom in itself, but as an outpost of the kingdom.

Christ has planted his flag in Yazoo City, and I'm going to argue Belzona as well, and said, this is mine. And from here, I'm going to gather and perfect the saints. And who we are is ambassador soldiers, as it were, stationed in a hostile place that are called to go out and to proclaim the good news of the kingdom. You don't have to be paid as a pastor to do it.

You know, you think about the, we're more familiar with the war on terror and sending waves and waves of soldiers on rotation to go beat that. But we also had to do that in the United States, roughly, my math is good, about 170 years ago, after the Mexican Cession. We know we beat the snot out of Mexico pretty thoroughly.

It was a warm-up for the Civil War, where Southern and Northern guys all working together, both Grant, Lee, you name it. They're all there in Mexico. And what did Lee in particular have to do? Lee was assigned after Mexico. They said, I think he was a colonel at the time, Colonel Lee, you're going to Mexico. You're a regimental commander. Your job is to get those Comanche Indians under control. Mexico is gone, and you're there to proclaim the will and the goodwill of the United States. Now, did the Comanche Indians listen to them?

Sometimes, and usually not. But nevertheless, they had forts all over South and West Texas saying the United States reigns and rules here despite appearances. And we have the power, even though sometimes groups of soldiers can get wiped out. By Comanche Indians, we have the power to assert our will and by golly, we're going to do it. In the same way, yes, Satan can use his power to wipe out a church.

Does that mean that God and Christ do not reign or that they have stopped reigning? No. But that's according to God's will and God is going to use us to proclaim his message to a watching and hostile world. Kevin DeYoung says, the kingdom comes when and where the king is known. When Jesus is loved and worshiped and believed upon, there the kingdom of God is in the midst of you.

Even in these outposts, if you can imagine, if you were a kid, if they had, I don't know how, when they made these, but when I was a kid, they had these holograms. There's like these 3D projections. You could shine light

through a shape and it would go on the wall. Now, the church is a reflection of that heavenly kingdom and not a perfect one. But nevertheless, where the image of Christ is reflected into the darkness, there is an indelible image and presence of the kingdom of God and Christ the King among her. And so we are, and Christ's kingdom has come.

So what do we do if we pray like the king is on his throne and that's the case? Well, we pray for her advancements. Let's pray for more forts to be built, as it were. Let's pray for church planting. Let's pray for missionaries. Let's pray for our own witness and our own, among our own neighbors and friends and family. Let us be those who hope and work for the push of the kingdom of God.

Now I say that all as in I'm an amillennial. But nevertheless, you can go next to your post-millennial brothers and march on. There is that old song, Ride on King Jesus. I think it's a Southern spiritual, but it's just a good one. Chad knows what I'm talking about. Ride on King Jesus.

And so as soldiers and pastors, as we're praying for advancement, we do have to look at ourselves. We have to remember who we are, whose uniform we are wearing as we pray for advancement, as we work for it. It does mean that our speech, of course, and our behavior must align with that advance. We can't be those who are working against the advance while claiming to work for it.

That's easy to point out. But what's harder to swallow, perhaps, is that does mean that when it might cost us, we do have to stand for what's right. And that can be in the church, maybe at a general assembly, as your conscience dictates. I fell victim to that a few times, I think. Jamie laughs, but it's true.

But it also means politically, you know, even though we are a church who is, we belong to Jesus Christ and we don't fly American flags or sing the Star-Spangled Banner in this church, we do say, we take when moral issues are in politics, we do have to say that is wrong or that is right and we must do it. Because we're Christians, we're declaring the kingdom's principles and the kingdom's morality, despite what we think might happen, we're just here to tell to ministerially and declaratively, as it were, say what is right in the public sphere, even if it makes us look stupid.

Because Christ's kingdom has come, and we are praying for her advancement. So we pray like the king is on his throne, and he is. And he is here to help and to work. We say that Christ's kingdom has come, and that Christ's kingdom, secondly, is coming.

And I mean that not in the future sense, but in kind of the progressive sense. If I said, I am running, or he is running, I'm watching someone run, right? If I go down to the tracks and I see that train going from Greenwood through Yazoo down in New Orleans, I say the train is coming. And you could say it's coming by. Christ's kingdom is progressively coming. And that does mean, we talked a little bit about already, that Christ is advancing into enemy territory. But what is the result of that we see in verse three?

It says, your people will offer themselves freely on the day of your power and holy garments. From the womb of the morning, the dew of your youth will be yours. I skipped verse two, that's relevant. The Lord sends forth from Zion your mighty scepter. Rule in the midst of your enemies. And then verse three. In this case, God is sending forth. It is a, I know you guys like a little bit of language and a little bit of Hebrew. This is a Hebrew imperfect verb, but in a progressive sense, he's sending forth his scepter. It is in progress. It is coming. It is being sent forth and sent forth and sent forth. And wherever the scepter goes, there Christ reigns.

Wherever the scepter goes, the pardon of peace is laid upon the sinner, the penitent sinner. And how does that sinner come to be that very person, we'll see that work through the priest. But first, wherever that scepter is laid on the saint, they become one over the course of their lives, who do offer themselves as a, literally, a free will offering. They lay down their lives, as Paul directs, as a living sacrifice, holy and pleasing to the Lord, which is our spiritual worship.

Oh, and they keep doing it, and they do it, and they do it until the day of His power when He comes again. Well, first, the day of His power when God's power smacks a sinner on the head and wakes him up. And on the day of His power when He appears visibly in the clouds, and every eye shall see Him, and all the nations shall mourn and wail because of Him. But even so, amen on that day.

Ooh, what a good day that will be for us. to see our Savior in glory, and we'll offer ourselves to him for his service. The Christ kingdom is coming, and he's taking enemies and turning them into sons. Wherever his scepter goes, there goes the beloved who says, my beloved is like a lily of the valley among the young women. There goes the king searching for his bride amongst his enemies. Oh, how good Jesus is. And then we have a sign of the resurrection as well, that we too will experience, those of us who passed before Christ come, that was Christ's first from the womb of the morning, the dew of your youth will be yours.

It's kind of like this for you soybean farmers out there. I know if you're a soybean farmer, you cannot cut down soybeans if there is dew on it. It will gum up your cutter and your harvester. It will make your life extremely difficult. So every soybean farmer knows you gotta wait till, hmm, depending on the day, maybe really early, 9 a.m., that's really early, probably 10 until all the dew is gone.

And so Christ's enemies, they're waiting for that dew of his youth and dew of our youth through him. They're waiting for it to go away, to evaporate with the heat of the day. And it just never evaporates. Forever and ever, Christ has his youth about him and his resurrection in power and in glory. And even in seed form, we have it too.

The people who have offered themselves to Christ freely, who are his people, the principle of resurrection is in their hearts, and it cannot be taken away. What Christ has opened, no man can shut. And what Christ shuts, no man can open. The work of God goes on and on through his people.

And we see that especially through the power and the work of the great high priest. Another set of New Testament verses, especially in Hebrews, focusing on verse four, this eternal covenant to make Christ a priest forever sworn and unchangeably so, set forever and ever so that Spurgeon would say it is done forever and ever. His commission is sealed by the unchanging oath of the unchanging Jehovah. Christ always lives to intercede for us. He is the surety or the guarantor of that covenant for his people. And he is like the perfect fit in a puzzle for the task.

Now you think about Old Testament priests. An Old Testament priest was also fit for his task. He was cleansed with water. He offered sacrifices before a tent in which there was the glory of the Lord. But that priest, in theory, could be an unregenerate man, a man whose heart was stone, even though he served faithfully, outwardly, day after day, offering sacrifices. And by God's grace, many of them were not that way.

And so that was sufficient for that covenant. But the priest is also, he fits into the puzzle piece in a perfect fit because he is fit for the problem. Now, if you have an eternal high priest living forever and ever, whose wounds, yet visible above in beauty glorified, is praying and praying for his people, that tells you, in his glory, how actually big the problem is. See, the scepter goes forth because he does need to rule in the midst of his enemies, because these enemies They are set against the priest.

We see that in the Gospels. We are set against the priest and our flesh. We looked at an idealized vision of how it will be, or how it can be, or will be. But at the beginning, and maybe right now, maybe we have parts of our life where we are not willing to give them. to the priests. We actually don't want this sin cleanse because we kind of like it. We don't want it washed away. It's like the lucky blanket that a kid might have and he refuses to wash it because it has all of his cuddly precious germs on them and it will take away his comfort if it has, if they are washed. But in reality, it needs to be taken away. and washed, and we need to be washed clean.

And therefore, while we were yet sinners, Christ died for us. While we were dead set against him, Christ lays his scepter on us and declares us right with him by the working of faith, by the power of the Holy Spirit. According to a purpose of eternal election and love, when this psalm was decreed in eternity past, When the psalms decreed, sit at my right hand until I make your enemies your footstool, I would argue an eternity past. And this being sworn forever as a priest, I would argue an eternity past. Christ covenanted with his father in what's called the covenant of redemption to accomplish a cleansing salvation for his people while, before they even could hate his guts, actually. But he takes sinners who hate his guts and make them who love his heart. and they need him, and they realize it, and they offer themselves to him freely.

Now, if that's the case, we offer ourselves another objection. If, in fact, this is how it's supposed to be, and can be, and even will be, why are Christians so messed up? You know, ask any pastor who has a decent counseling load, they'll ask them about the outlook on human nature, and they will laugh at you, bad. But that is why Christ came. If it was easy, there wouldn't be a need for churches, or a church would be very simple, like five-minute kind of go get a message. And some churches are kind of like that.

And in fact, the problem is far deeper, far more severe. And we ask ourselves, okay, if Christians are so screwed up, then what is to be done? How can it be done? Well, we're doing the things that we know we need to be doing. We're having worship, morning and evening. We're having prayer meetings. We're doing scripture. We're having Bible studies in the morning, on Friday mornings.

We're doing these things, but these are just delivery systems. Think of a missile. You know, you have the missile. Think of a long missile. Here's the engine and all the rocket fuel that's in the middle, usually dry, solid state fuel. You know, force out the back, creates propulsion up front. But what's actually, if that missile has not a warhead in the front of it, what good is it?

Now Christ, we, by faithfully following his rules, we live out that missile, as you were, that delivery system or the means of grace. And Christ brings his spirit and his word with it and makes a great impact. And to that effect, we carry out the ministry of reconciliation. And with that ministry of reconciliation, a message of salvation in Christ. And through that, the means of that, how we are made to not be so screwed up, as if that was the only goal, is sanctification in the image of His Son, and what is the mode of all of that, but a cross-shaped means of grace. You can get up in front of the Gospel Reformation Network and say, means of grace church this, means of grace church that, but if you don't have the cross, and the message of it, and the filthiness of the cross, and also the beauty of the cross, and Christ on it at its center, showing what sin and our sins deserve, yet the beauty of the Son of Man lifted up. The snake, as Kevin Young said at General Assembly, the snake-bitten sinner looks to it and lives, if that is not at the center of the means of grace. All is for naught. There is no explosion. There is no life.

And so, if Christ's kingdom is coming and we want a cross shaped Kingdom reflection here, which is the only remedy for us, we pray for the church's purity and peace by that cross. Cleansing from the cross and peace of conscience and peace with one another by it.

And peace by no other means other than by the cross of Jesus Christ on which he was crucified. Christ's kingdom is coming and it comes and is coming and coming by that turning sinners into that beautiful vision of verse 3 by the beautiful work of the priest on that cross. So pray like the king's on his throne and in one sense he was enthroned on that cross, exalted for all to see and for all to admire by faith and not with the eye, not yet. So we pray like he's on his throne because Christ's kingdom has come, Christ's kingdom is coming, and finally Christ's kingdom will come. We see a compressed version of what we see throughout the book of Revelation for the rest of the psalm. The Lord is at your right hand, that's where he was said at verse one.

He will shatter kings on the day of his wrath. He will execute judgment among the nations. He's filling them with corpses. He will shatter chiefs over the wide earth. When you see that word shatter, I want you to think of having the most delicate glass that you accidentally drop on a marble tile floor and it shatters littered into 10,000 pieces that you can never clean up and you're still stepping on them six months later. That kind of shattering. Irrecoverable, unfixable, basically permanent breaking.

When God strikes his enemies, he only has to hit once. Now mind you, God is very patient. Lord Jesus is not coming back. I mean, it'd be great if he came back in five minutes. I wouldn't have to finish the sermon, I guess. But for now, as far as we can expect and we plan, Jesus isn't coming back yet. And God is very patient.

He's working out salvation for the elect. He's not going to come back until all the elect are saved. But on that day, when his patience runs out, he will shatter kings irrecoverably, and they shall never get up. Again, it'll be a satisfying finale of a righteous judgment. All evils will be paid and victory is assured.

And when that comes, like in verse three, we are looking for a kingdom of glory. And more than that, it's not going to be a great effort for Christ. It's going to be easy. There are various ways to interpret verse seven. I'm going to give you my best shot.

He will drink from the brook by the way, therefore he will lift up his head. I think the image that the Holy Spirit is giving us from, in my, this is the one place I have to say, in my opinion, no one's quite sure, is that this is, this is Jesus making it look easy.

He's chasing his enemies. And as he's chasing them and thinking like an Old Testament fashion, where the judges would chase their enemies all the way back to their own gates, he drinks from the book by the way, and he keeps going. He lifts up his head, he's exalted, and he's marching on. Nothing is stopping him. He's refreshed.

It's easy. If you think, uh, if you've ever seen the movie, the matrix and Neo figures, it finally figures out how to be the one and agent Smith is punching at him and he's blocking and going, you know, he's supposed to be really fast, but he's just like, Oh, this is so easy. Now, Jesus, while his enemies are trying to destroy him is just fighting them with one hand. You know, you're, you're toast dog. It's up. Time's up. Time's up. Yeah, at the same time, we know these things. We know these things, but another objection. Maybe this is more of a concern.

It's hard to believe when the church seems to be going in the wrong direction. Now, I personally don't believe that the church has to look healthy in order for Jesus to have victory. I do very much view it as a, you know, John in the Revelation, he's always looking at the heavenly church advancing, the tribe, tongues, and nations without number. And even when one person is saved, and even in a barely faithful church that person is saved, it's one more added, just as it were, to that future congregation. So Christ's kingdom is always advancing, that heavenly assembly is always being built, even when the church retracts. We cannot say during the Middle Ages, for instance, oh, Christ's church disappeared for you know, 1,100 years. I don't believe that for a second. Christ's elect were always being gathered even when the church is unhealthy.

So even when the church seems to be trending in the wrong direction, and we've heard some questionable things at General Assembly over the years, what makes us wonder what kind of brother, what manner of brother this might be, just to be honest, even so, Christ is still advancing even when the world seems to be falling apart and the church going along with it.



And Christ tells us these things will happen. He says, he who endures to the end will be saved. And we have the words of our hymn. A church is one foundation, which Mac, I would have told you to sing this one, but you picked perfect hymns tonight. Verse three. Says though with a scornful wonder men see her sore oppressed, by schisms rent asunder, by heresies distressed, yet saints their watch are keeping. Their cry goes up, how long? And soon the night of weeping shall be the morn of song. And verse four, a church shall never perish, her dear Lord to defend, to guide, sustain, and cherish as he's with her to the end. Though there be those that hate her and false sons in her pale, against a foe or traitor she ever shall prevail.

If you want to think about what the church is like at the end, you know, the true church of Jesus Christ, those who truly honor his name and truly worship him, they've never been the biggest church or the biggest names on the block. You know, you think, you think, oh, just as an example, Reformation, you had the Reformed churches, Lutheran churches with them. I'm going to include the Lutheran in there for My former Congregational Lutheran brother in our midst. And then you have the Roman Catholic Church worshipping, I would argue, a form of Belial. No other way to really put it in my book. And we said, oh, they're small, but they, but Christ is with them. Yeah, that's right.

But the true church, even then, can become corrupted. And then the true church is always separating off, always trying to purify itself from its errors within. But look, the true church never has to be the most powerful group. The true church among us, and I'm not talking about the nomination, has to be the most influential group of confessing Christians. The church, it just has to be the last man standing.

This whole psalm, it makes me think of playing a game of King of the Hill. Not the show, but the game. The last time I played this was with a youth group about 10 years ago. We were playing it on a dock in the middle of a Swiss lake. Pretty cool church retreat we had there overseas. But it was about an eight foot by eight foot dock with about eight teenagers all wrestling each other on top of it, trying to throw each other into ice cold Swiss mountain water. It was quite a battle.

And there was one guy playing with us who's bigger than everybody, and he kept throwing people into the water left and right. We couldn't get him off of it. He was outnumbered. We could have all taken him if we had all worked together better, but he just kept throwing us out.

And so it is that the church just has, it just will be, not just has to be, just will be the last one standing. Look, Islam, if the Lord tarry, Islam is gonna go away. Where are the gods of Egypt? They were there for thousands of years. They're gone. Hinduism's gonna go away.

The Lord tarries. Roman Catholicism's gonna go away if the Lord tarries. And if the 1646 confession was incorrect, in fact, about the, identity of the Antichrist, that being what it is. But look, there's going to be new false religions. Mormonism will go away if the Lord tarries. But the only group that has stood from the garden and will be standing, offering themselves freely in holy garments is the true Church of Jesus Christ.

We don't have to be the biggest, the smartest, the most strong, the most savvy. We just need to be faithful and stand. That is all God requires of us because he is sending forth his scepter through us and by his own strength and not our own. His kingdom will come. So our prayers in this case is simply that you and I, in praying for each other, that we will endure, that we will not seek power and strength, that we will not seek to advance ourselves by our own ambitions and to take our idols along with us, but that we will be faithful. and just say, here I am, Lord, send me. Use my gifts as you will. You don't need me.

I think of a story one of our professors in seminary told us about Charles de Gaulle when they were arguing about the Normandy invasion. And some British officers were saying, well, we can't send this unit. These are our essential men. And he said, mister, the graveyards of France are full of essential men. God does not need us. We get to be used by him. We just need to be faithful and be faithfully doing just the next small thing until he comes again.

Sometimes the next small thing can land you in front of a diet of worms before the emperor. Just from four short years ago, Martin Luther, he nailed those 95 theses, just wanted to have a conversation about what was going on in Rome and with doctrine. Next thing he knows, he's in Heidelberg defending it a year later. Next thing he knows, he's getting excommunicated. Next thing he knows, his life's being threatened by Charles V, just because he asks the question, why aren't we being faithful to God in this way?

If we just simply stand, God will do the rest. So let's pray for our endurance. Let's pray for Christ's kingdom to come. Let's pray for its advancement and its purity. because he is working and won't stop working until he's done. He's not like us where we have five unfinished projects around the house. He finishes them all. Amen. Let's pray.

Heavenly Father, we are thankful that you have done a great work through your son and our lives, that he is the king, that he is advancing even when it doesn't look like it, that he is purifying us even when the discipline is hard and unbearable, that he is advancing even when we falter.

Oh, Lord Jesus, let your kingdom come and be pleased to destroy Satan's kingdom and to bring us into it and keep us in it. And please be pleased, Lord Jesus, to hasten it. So we might see you with our very eyes. We might offer ourselves to you on that great day. Oh, Lord, we long for it. We look forward to it. Help us keep our eyes on the end of all things.

Set our hearts and our minds with you in heaven as we have been lifted up with Christ and heavenly places For we know that where our treasure is there our hearts will also be so Lord May Christ the king our treasure and let us pray that his precious kingdom would Advance and come so we ask all these things knowing your purpose is your purpose and your timing is your timing But we ask them anyway because we know that you are faithful to keep your word So we pray all these things in Jesus name. Amen.