

**Russell Kelfer**  
**Thy Kingdom**  
**Come**

**#1331-B**

**Series: Prayer: God's "Secret" Weapon**

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# Thy Kingdom Come

*Our Father,*

*We worship You. We praise You. We thank You for who you are, Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace.*

*As we come into your presence this morning to worship and to praise, we ask that You would speak to our hearts, that You would take the subject at hand and make it personal.*

*We pray in Jesus name,*

*Amen.*

It was somewhat ironic when you think about it. Everybody was acting as though nothing was happening. Maybe you're familiar with that type of thing. Businessmen were having their power-lunches wearing their power ties. Housewives were running back and forth to the supermarket looking for the best buy on pork chops, children were boarding bright yellow school buses their books packed in psychedelic backpacks ready for the big quiz on ancient history. Current events seem to not be the issue at hand.

All the networks were talking a little bit about the possibility of some problems in the lofty realms of government, but the big stories were the trial of a famous movie star and a pair of lost children in Indiana. Another story was about how the Dallas Cowboys were going to handle the big game. You say, "What's the big deal? Aren't those the kinds of things that always occupy our minds?"

I'm afraid so, but in this case, they were masking something much more important that was happening underground. It was happening in the background, in the shadows; and even the media had missed it. A band of dissidents were about to take over the White House, take the president captive, bomb the chambers of the House and the Senate and throw the nation into a complete state of turmoil. Missiles aimed at key American cities were ready to simultaneously put our defense on Red Alert. Once and for all, this nation would never be the same again.

But to the man on the street, the average item of discussion was whether or not the strike was going to end, whether or not the big game Saturday would be played in a rainstorm, and whether or not ABC was going to win the ratings war this year. Oh, a plane crash

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in the middle of the week diverted people for a short time but that, too, was forgotten.

How could the greatest nation in the world be virtually oblivious to that which was about to bring about total destruction? How could a kingdom be under such attack and its subjects unmoved? Good question. We can't imagine it. I mean, we think we're too sophisticated and too technologically advanced to be caught off-guard like that. What the Scripture says is, "Let him that thinks he stands take heed lest he fall" (I Corinthians 10:12). When you're least prepared for an invasion that's when the enemy is most likely to attack. That's what that Scripture means.

Now some of you are pretty excited because you think we're going to have a lesson this morning on the moral and military decline of America. Forget it. I hate to disappoint you but this lesson is not about America. I just used that illustration to get your attention about how easily a kingdom can fall without its subjects even knowing a war is going on.

This lesson is about a different kingdom. This lesson is about a kingdom of the heart. It's about a kingdom that is spiritual in nature, but that one day will actually have an actual king and will be in an actual kingdom. This lesson is about the kingdom of God. And it's about a people, a people you and I see every time we look in the mirror, who are so oblivious to the fact that there's a war going on and that the big war is about to break out, that we're wandering around buying and selling, enjoying and complaining in general, pretending all is right with the world.

Guess what? All's not right with the world. This spiritual kingdom as we know it is under attack, and the big thrust is just around the corner. The enemy is poised for a nuclear attack, if you will, on the capital of the kingdom of God. This demonic version of the CIA has done its homework. It's lulled us to sleep and diverted attention from where the missiles are coming; and we, as believers, are busy building buildings and counting money, producing seminars, planning dramas and musicals, holding business meetings, committee meetings and planning meetings. There's nothing wrong with that, Beloved, but what we ought to be holding is a prayer meeting.

None of us seem to be meeting about the war that's about to break out. Few of us are even talking about it. Why there are so many social issues to grapple with, too many church problems to solve,

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marriages in trouble, moral decline, and political corruption. This physical world we live in is in a mess and we've got to do something about it, right? There's not time to worry about things we cannot see.

Wait, Beloved, we'll see it soon enough. The underground Mafia of Satan's terrorists are about to rise to the surface. The unseen conflict that's raging in the heavenlies is about to break out on planet earth. The hidden camera of God's Spirit is about to broadcast in the open the rumblings of this revolution that we're about to see. It is a spiritual warfare such as we have never seen. I don't want to alarm you, Beloved, but the big one is coming—the war to end all wars, the climax of history. If ever there was a time when I want the people of God to be aware that the battle is going on and at the moment is urgent, this is it.

Now, let me ask you a question. How many of you in your prayer time this last week have prayed about the kingdom at large? How many of you prayed about the spiritual struggle going on in the heavenlies for the souls of men? How many of you have been praying specifically as this age comes to its culmination and the forces of evil are gathering everywhere. How many of you prayed and focused the antenna of your spirit on that kingdom? How many of you have wept this week over the warning signs that point to the clock of history coming to a close? How could we be more intense about the trial of a movie star than we are about the impending conflict of eternity? How can we be more concerned about a political race than we are about the race to the finish line of history? How could rising taxes be more important to us than the rising tide of satanic oppression that's going to culminate in the snatching up of the church from earth to heaven?

The answer is simple. We don't like to think about the things that are unseen. But, my friend, if you are a Christian, that which is unseen is at the center of your life. And we, as Christians, if we get magnetically pulled into the arena of skepticism by an unbelieving world, will be no different than they are. We'll talk about these spiritual battles as though they were hypothetical.

Well, that was a somewhat somber beginning to a lesson on prayer, but the subject at hand requires it. We've been in Matthew, chapter 6, you'll remember, and Jesus has been telling us how not to pray; and then in our last study, He told us how to address His Father. He said we should address Him with respect, with awe, and with worship. Then He said that we're to understand the names of

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God; and as we come into His presence, we're to worship Him for what those names mean. As we continue this morning, Jesus said that when you pray, pray like this,

After this manner therefore pray ye: Our Father, who art in heaven, hallowed be Thy name.

Thy kingdom come, Thy will be done, in earth as it is in heaven.  
(Matthew 6:9,10)

I would remind you this morning that the Bible is a biography of God. But it's more than that—it's a war story. Most of us will go to great lengths to see a good war story movie. You hold in your hands the most incredible war story ever written. It's a story of the battle between Satan and God for control of the lives of men. The Bible tells us how it all began. The Bible tells us about all the generations of skirmishes that have gone on between then and now. And, praise God, it tells us in the last chapter. If you scooted around like I have and read the last chapter, you know how it's going to end. But somehow what we miss is just before the last chapter where the Bible talks about a generation, a last generation, that will not taste of death; and it says some things about that generation. It says that they'll be marrying and giving in marriage, eating, drinking, pretending all is right with the world, that nothing's going to happen. And all the while they're doing that, the Bible says the whole world beneath their feet is shaking, about to crumble.

Now I need to remind you this morning, Beloved, it's an exciting truth that we live in those days. We live in that world and we well may be that generation. And unless we crawl out of our cocoon of self-satisfied affluence and put on the armor of God, we could become the most ill-equipped generation to be the last generation.

"Thy Kingdom Come." I'm sure there's not one person in this room that doesn't pray that prayer. "Thy Kingdom Come, Thy will be done". Do you know what it means? Why do you pray that prayer? What are you saying? What are you asking God to do? This morning we're going to look at that as we ask God to continue to teach us how to pray.

We pray, but don't we usually want to pray about personal things? We want Aunt Bessie's cancer to go away, we want Johnny to get that job, we want the church to continue to grow, and we want our car to get fixed. We want, on a broader scale, the elections to turn out the way we think they should. We want that war in Bosnia to come to an end, we want the weather to treat us with respect,

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and we don't want any more earthquakes or hurricanes.

And we've got the bless me's, don't we? Lord, bless Susie, she has a bad back. Lord, bless Freddy, he lost his job. Lord, bless Elizabeth, she's depressed, amen. Those are good prayers but only if you add "Thy kingdom come thy will be done on earth as it is in heaven". You say, "Wait a minute, what does Susie's bad back have to do with the kingdom coming? Everything. You say, "How does Freddy getting or not getting a job affect the kingdom of God? In a multitude of ways nothing you pray about, however serious or mundane, can be isolated from the coming of the kingdom. Everything in life rotates around that one phrase and until you understand that, you and I will be praying about the symptoms of life instead of the cause.

"Thy Kingdom Come." What a wonderful, yet incredibly dangerous prayer to pray. It literally means, "Father, we live in two worlds at the same time." That's what you're saying when you pray that. One is this physical world where our bodies ache, things break, people take and emotions quake. The other is the world of the spirit, the world within in the world to come. It's within the believer's heart now; it'll be in the believer's world in the age to come. Everything about it is spiritual. Its goals as principles and its rewards are all spiritual. So when we ask for the kingdom to come, we're asking God for two things, and let me remind you of those two things:

1- We are asking God for something spiritually rewarding to come out of every situation we pray for. When we pray, "Thy kingdom come," we're asking God for something spiritually rewarding to come out of every one of our prayers. We think that to pray for Aunt Bessie to get well will best bring in the kingdom because it will change her heart toward God, or draw those around her to faith in God. On the other hand, if God's kingdom will best be served by a long continued illness in which the pain she endures will help her enter into the fellowship of Christ's suffering, or the pressure she will endure will help her to be a testimony to the grace of God, then what we are praying for Aunt Bessie is Thy kingdom come, thy will be done. Do you see the difference in what you're asking for? For God's will to be done the kingdom must come. It must come in its fullness in her life. And it must come in the form of salvation and encouragement to those in her family who look on it. It must come in the form of redemption for those who look on from the outside and have never seen someone suffer with such grace. For the kingdom to come and God's will to be done, that which is the most spiritually beneficial to the kingdom is the answer to your prayer. That may

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make a difference in how you pray.

2- When we say, “Thy kingdom come,” we are asking God to do whatever it takes to hasten that day when the King will come, and life as we know it will fade into the recesses of eternity and a whole new life will be ours in heaven. We’re saying to God, “I don’t care whether or not I have a lot of things, I don’t care whether I have a lot of money, I don’t care whether or not I’m laying up treasures on earth. I want to be laying up treasures in heaven where moth and rust cannot corrupt and thieves cannot break in and steal”.

So what that means is that if you’re praying for a given situation, one solution would bring you prosperity on earth but you would lose rewards in heaven, and the other would give you a gain in heaven but a loss on earth. Don’t you see that when you pray, “Thy kingdom come, Thy will be done”, you’re asking God to forego the temporal blessings for spiritual fruit. I told you this was no Walt Disney prayer. This is not Mickey Mouse stuff.

This is the real thing. This is heavy. This is where the Christian takes his eyes off of the world and places it on the next world. This is where the serious decisions are made. Where you give God the freedom to do whatever He wants with your life or you cause Him to make you a hostile witness in the courtroom drama of life. If you pray for spiritual growth but you don’t really pray, Thy kingdom come, Thy will be done, you’re not asking God a fair question.

### WHAT IS THE KINGDOM?

The kingdom of God. Is it the same as the kingdom of heaven? Is it here and now, or is it then and there? Is it an actual kingdom with an actual king, or is it something that takes place in your heart? Good questions. Let’s look for some answers as we look for what God means when He tells us to pray, Thy Kingdom Come.

First of all the kingdom of God is both here and now and within and there and without. The kingdom of God is the sphere of life in which God rules. For the Christian the kingdom begins when the King is invited into your life. From now until Jesus calls you home the kingdom is in your heart. But that’s just a preview, it’s a snapshot, it’s a sample of what the completed kingdom will be like when He will reign forever and ever. That’s the kingdom for which you live. That’s the kingdom for which you long; that’s the kingdom for which you labor. But in the meantime, you’ve been invited to enjoy the benefits of the kingdom on earth: love, joy, peace, self-

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control, patience, while inhabiting this kingdom on earth. The kingdom belongs to the realm of Satan inhabiting this kingdom on earth. The kingdom belongs to the realm of Satan so everything God does in your heart here is to prepare you for what God will do when you're in heaven.

The kingdom of God and the kingdom of heaven we will treat as one and the same this morning. Truly some commentators differentiate and for different reasons. But the truth of the matter is the phrase kingdom of heaven or kingdom of the heavens is only found in the Book of Matthew and nowhere else. Matthew uses both terms, in fact, in Matthew chapter 19. He uses them interchangeably.

One writer said that since the kingdom of the heavens is a Semitic phrase it would be meaningful to the Jews but definitely not to the Greek. And the Jews, out of reverence for God, would avoid uttering the divine name, so the words are actually used interchangeably. What we're saying basically is that God rules from heaven. Our Father who art in Heaven rules the kingdom, so for the sake of this study this morning will use them as one.

The purpose this morning of this study is not to do a study of the kingdom but to do a study of how what the kingdom is should affect our prayer lives, because that's really what we're dealing with. It is a study on prayer. So I'm going to ask you, if you will, five questions. Those questions are about when we ask God for His kingdom to come, what are we asking Him? What are we asking Him to do? Now that may affect how and when and why you pray this prayer in the future. What are you asking God to do when you ask Him for His kingdom to come?

1- We are asking God to bring us to repentance. You say, "I am?" You are. See, it isn't just repentance which leads to salvation, this is a day-to-day experience whereby you ask God. You know what repentance is? It's a u-turn and it means you-turn.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (Matthew 4:17)

Luke says,

And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him.

(Luke 17:4)

Repentance is a once-and-for-all turning away from sin to the Savior, but repentance is also a continual minute-by-minute turning away from the pull of the flesh to the control of the Spirit. One day



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in heaven you'll be free from sin but until then, the kingdom within your heart is supposed to be coming progressively free from sin. So when you ask God for the kingdom to come, His will to be done, you're asking Him to do whatever it takes to bring you to the end of yourself where sin is concerned.

You didn't know that that's what you're asking? You're saying, "Dear Lord, convict me. Dear Lord, sensitize me to sin. Dear Lord, discipline me if need be. If need be, help me to be found out so I will stop it. For Thy kingdom to come, all sin must be dealt with, not just the overt sins, but all the sins of the heart.

2- For the kingdom to come, pride must be seen for what it is. What you're praying when you say, "Thy kingdom come" is, "God, deal with my pride". No wonder it's getting warm in here.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. (Matthew 5:3)

And [Jesus] said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

(Matthew 18:3,4)

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

(Matthew 19:14)

Jesus was saying that it is so simple. Childlike faith in humility is the hallmark of the kingdom. In other words, those who are poor in spirit, those who don't think more highly of themselves than they ought to think, are the heirs of the kingdom. Others may enter in but their inheritance will not be the same. So when you pray, "Thy kingdom come, Thy will be done", you see what you're doing? You're saying, "Dear Lord, whatever it takes. Humble me if need be. Humiliate me to take away whatever crutches in life that I put my weight on so that I may come to trust in You the way a child trusts in his father and mother. And the reverse pride rule also affects the kingdom. The more humble you become, the greater you become. That's what the Scripture says.

So listen, to whatever degree you think you can do something for God or do something apart from God, to that degree you are demoted in the kingdom. That's what it says. The kingdom is the place where

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the king rules. When the king rules, the subjects obey. When the subjects rule, the king is dethroned. So what you are praying for, or when you pray, “Thy kingdom come,” is, “Lord, whatever it takes, get me off the throne and make me dependent on You”. That’s a different prayer, isn’t it? It’s, “Lord, help me get rid of myself.”

3- For the kingdom to come, this world must lose its appeal, and things must lose their attraction. When you pray, “Thy kingdom come, you’re asking God to take your eyes off the world and the things of the world that so attract you.

Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

(That means to really have a super tough time getting into the kingdom. Loose translation.)

And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (Matthew 19:23,24)

Don’t get me wrong. It doesn’t say a rich man can’t enter the kingdom of God. Many of them, many rich people, do what it says are the entrance requirements. It requires humility, not independence. You cannot worship God and mammon. So it isn’t the degree of your riches. But if the very things you see or sell your soul for actually become stumbling blocks to your finding your place in the kingdom, then you’ve got a problem. So what it means is when you pray, “Thy kingdom come, Thy will be done”, what you’re asking Him to take away is anything that hinders me from doing my part in the kingdom. If riches are my enemy, Lord, You can have them. That’s a tough prayer. For those of you who are still here, let’s move on to number four.

4- For the kingdom to come, the gospel must be preached. The fourth thing you’re saying when you say, “Thy kingdom come,” is, “Lord, I want to share the gospel; put me where I’ll have to.” The singular purpose of the kingdom, you see, is spiritual restoration and transformation, and the word of God is the agent of God the spirit of God uses to accomplish that. So when you pray, “Thy kingdom come,” you’re praying that God will equip you and enable you to share your faith. If you have to give up something to do that, then do it. Because the church was never meant to be a country club where Christians feel comfortable because they’re insulated from society.

The purpose of the kingdom, the purpose of the church, is to

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bring in the kingdom. The purpose of the kingdom is that the gospel be preached to the ends of the earth. We miss it. We get so involved in all the other church activities that we think by being involved in all of those activities we are naturally fulfilling the great commission.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people  
(Matthew 4:23)

And as ye go, preach, saying, The kingdom of heaven is at hand.  
(Matthew 10:7)

When you go, preach. As you preach, say, “The kingdom of heaven is at hand.” That means you share the message of the Cross wherever you go. It is not enough simply to tell people that God is love or even that God loves them. That is not the whole gospel.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures:  
(I Corinthians 15:1-4)

That’s the gospel. The Cross is the gospel. The preaching of the cross is that which brings in the kingdom of God. It fulfills His will for your life and it hastens the day when the kingdom will come. So if we’re not leading people to Christ, if we’re not clearly announcing the difference between being saved and being lost, we’re not bringing in the kingdom. The whole purpose of the kingdom is that those who are lost and without Christ come to a saving knowledge of Him. So when you pray, “Thy kingdom come, Thy will be done”, you’re asking God to put you in situations so that you can share your faith, either by word or life or both. And you’re asking Him to enable you to

...sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

(I Peter 3:15)

The truth of the Gospel is all wrapped up in John 3:3,

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.  
(John 3:3)

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So when you pray, “Thy kingdom come” you’re praying for the gospel to be clearly shared with an unbelieving world, the world you live in and the world that is beyond. God may choose to send you somewhere; He may choose to cause you to give. He may cause you to do both, Beloved. But if you’re asking for the kingdom to come, for His will to be done, you’re saying, “Lord, I’m available”. Pray it and mean it.

And one last thing (those are the words we long for in a lesson like this). One last thing usually means three last things), but it kind of gets you to settle down.

5- For the kingdom to come, the bride must be ready. That means that we can’t take the Second Coming of Christ lightly. We’re to be looking for His coming, proclaiming His coming, preparing for His coming.

And five of them were wise, and five were foolish.

They that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered and slept.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. (Matthew 25:1-5,13)

“Until the King has set up His kingdom” means we must be living in absolute excitement, expectancy, and awe at His coming. We don’t know the day or the hour but we’re told that when we see the signs of His coming we are to look up because our redemption draweth nigh (Luke 21:28).

We must keep short accounts. If you have wronged someone, the Scripture says that you are to leave your gift at the altar, you go and make peace with anyone you’ve offended. You must remain faithful till He comes. Your commitments are not to be laid aside because there may not be another time. The kingdom is coming and we’re supposed to live like it.

So you see, my friends, praying for the kingdom to come is more than just saying words. It’s an open invitation for God to do anything He wants in your life, whatever the cost. You’re living for one thing, for the kingdom to come on earth as it is in heaven.

That means sin cannot have dominion over you. So you’re asking Him to do whatever it takes to bring about repentance. It means

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you must either humble yourself or be humiliated so you give God the freedom to do whatever it takes to get your ego out of the way so that there won't be any competition for His lordship. It means the world and everything in it that is so attractive to you must be removed or replaced at God's will. And you're telling God whatever it takes means that your primary burden in life is to be proclaiming the cross of Jesus Christ. You're giving God the right to put you in as many situations as possible where the lost are, so that He can speak through you and live through you this wonderful thing called The Gospel of the Kingdom. And it means that you and I are making a covenant that we're going to live this day as if it were the last day before He comes, because it may be.

Now all of that can be simplified into one basic thought. You have to make a decision; I have to make a decision, whether or not the one driving force in our lives from this day forward is going to be the coming of the kingdom. If so, every decision we make, every thought we have, ought to be geared that way.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

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But seek ye first the kingdom of God, and his righteousness;  
and all these things shall be added unto you.

(Matthew 6:24-33)

Seek first the kingdom doesn't mean just chronologically. It means in every decision. Priority wise it means every thought you think and every choice you make ought to be made in light of Matthew 6:33. Now I want you to think about that passage in closing. What that means is:

1- It means, first of all, that you can't have two equal priorities in your life—this life and the life to come. You can't serve two masters. And you are the only one that knows what your master sees, what your masters are and who your masters are. It may be your job. You may have a choice whether to make an extra dollar or to make another sale. You know what I mean. But if a football game or a golf game comes in between you pouring your life into someone else, you have a choice. "There will be another time," you say. But verse 24 says that if anything comes between you and seeking first the kingdom, you must hate it in order to love Him.

2- It means there's nothing to worry about. Take no thought for your life. It means whatever you're called to do, do it, but the results aren't yours. Therefore, the responsibility is not yours to worry about.

3- So the sum total of it all is that God must have first place in your life or else God really has no place in your life.

The sum total of it all is that Christ must have first place in your life. He has to be seated on the throne of your heart. And for Him to be on the throne of your heart, you have to pray with one thing in mind, "Lord, whatever it takes".

"Thy will be done." Now wait a minute, something's wrong; can't you kind of sense it? I mean on the one hand, the hands on the clock of history point at 11:59. Virtually all the signs which must be fulfilled, have been fulfilled. Before He comes, one by one, it comes to pass. But like those apathetic citizens in the opening illustration, the church is busy perpetuating itself instead of preparing itself. For that one moment in history around which all of history finds its home, the enemy is poised for the final conflict. Its demonic host has infiltrated the halls of power, and we're acting as though it is life as usual.

Beloved, it's wake up time. The kingdom is coming. It's time to repent of all known sin and focus on the Holiness of God for the rest

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of the days of our lives. There's not enough time to fool around. It's time for us to quit chasing after the mirage of things and give our lives for people. People will last. And it's time to return to teaching and preaching and witnessing to the cross of Jesus Christ without apology. It's D-Day and everyone on planet earth is either saved or lost, in Christ or separated from God from all eternity. And that Cross is the only solution. It's time to get ready; the bridegroom is coming for the bride. The king is coming for his kingdom. Open your eyes, Beloved, and look toward the eastern sky. And as you do, let your heart ring forth with an anthem of praise, "Thy kingdom come". Then add, "Even so, Lord Jesus, come quickly".

No, we do not know the minute and we do not know the hour but at any moment, we could see into the sky with awesome godly power. Like curtains drawn, the sky will part and in the midst the trumpets will sound. You will see the bride of Christ swept into the sky. Grand reunion. Glorious day. A moment unsurpassed. For as God claims His own, His kingdom comes at last.

The question of questions, Beloved, is not how long will it be? The question of questions, Beloved, is just, how ready are we? "Thy kingdom come, Thy will be done" —those are the words we're praying. But, oh, dear one, must we not ask, do we know what we're saying?

### THY KINGDOM COME

We're asking God to humble us,  
To teach us how to pray,  
To make King Jesus, Lord of all,  
Day after day after day.

We're asking God to give to us  
A kingdom kind of vision,  
We're asking Him, whate'er the cost,  
To fulfill the great commission.

We're asking God to take our prayers  
And make His will our aim,  
So that our every prayer fulfilled  
Will glorify his name

Thy kingdom come, Thy will be done,  
Oh, dear God, we plead.  
May we pray and mean it,  
Thy kingdom come, indeed.

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Let's pray.

*Heavenly Father, Thy kingdom come, Thy will be done, on earth even as it is in heaven.*

*This we pray in Jesus' name, Amen.*

### Focus on Application

1- What two things are we asking God to do when we pray, "Thy Kingdom Come"? (page 6)

2- How would you define the kingdom of God? Is it a place? Is it here now or coming later or both?

3- What did Jesus mean when He said, "Repent, for the kingdom of heaven is at hand"? Can you define repentance in one sentence? Can you draw a picture of it on a piece of paper? Does the word "repentance" apply after conversion? Can you prove your answer with Scripture?

4- Why does pride keep the kingdom from coming? How did Satan fall? What makes a person truly great in God's eyes (Matthew 18:3)? How can you apply that to your own life?

5- Why is it so hard for someone enamored by riches to enter the kingdom? Is it possible? What has to happen first?

6- Why is it so important to God that the Cross be preached? Has Satan subtly removed the Cross from much of our preaching and teaching? How did he accomplish that? What can we do about it? When we pray "Thy kingdom come", what are we saying to God about our witness?

7- Describe your readiness for the coming of the Bridegroom, the Lord Jesus. If He were to come today, would you be ready? Is it right to pray, "Thy kingdom come," if you're not ready for Him to come?

8- Paraphrase Matthew 6:24-33 (write it in your own words). Add your name to each verse to make it personal. When you come to verse 33, make it "I will, therefore, seek first the kingdom of God and His righteousness. Lord, the 'all these things' are up to You".

9- Rest in Christ this week. Take no thought for "things". Your heavenly Father knows what you need. Just seek His heart and seek His kingdom. Watch Him take care of the "all these things".

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