

# The Life of David

## Week 8: Thy Kingdom Come

2 Samuel 1-6

Dr. Matt Cassidy ---- October 15, 2023

His name is David. And now it's King David.

We're looking at 2 Samuel now from chapter 1 through chapter 7. This is the zenith of David's rise to power. He is going to be coronated as the king, the only king of a united Israel. And this is not like the other kings. This king is a man after God's own heart. And because David is this king, he will establish the capital city of Jerusalem. He will bring peace and justice throughout Israel. And then he will make a safe place for God to come and enjoy the presence with His people. And that's what we're looking at today.

This epic, this era, that we're looking at—eighty years or so—is the pinnacle of the entire Old Testament. This is the first time this will happen: **God's king, God's city, bringing God's presence.** This is what the celebration looks like.

### **2 Samuel 6:12b, 14-15, 17-19**

**So David went down and brought up the ark of God ... to the City of David with rejoicing.**

**<sup>14</sup> David, wearing a linen ephod, danced before the Lord with all his might, <sup>15</sup> while he and the entire house of Israel brought up the ark of the Lord with shouts and the sound of trumpets.**

**<sup>17</sup> They brought the ark of the Lord and set it in its place inside the tent that David had pitched for it, and David sacrificed burnt offerings and fellowship offerings before the Lord. <sup>18</sup> After he had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the Lord Almighty. <sup>19</sup> Then he gave a loaf of bread, a cake of dates and a cake of raisins to each person in the whole crowd of Israelites, both men and women. And all the people went to their homes rejoicing.**

“So David went down and brought up the ark of God ...to the City of David with rejoicing. David, wearing a linen ephod, danced before Jehovah with all of his might, while he

and the entire house of Israel brought up the ark of Jehovah with shouts and the sound of trumpets. They brought the ark of the Lord and set it in its place inside the tent that David had pitched for it, and David sacrificed burnt offerings and fellowship offerings before the Lord. After he had finished sacrificing the burnt offerings and fellowship offerings he blessed the people in the name of the Lord Almighty. Then”—look at all that he’s giving away—“he gave a loaf of bread, a cake of dates and a cake of raisins to each person in the whole crowd of Israelites, both men and women. And all the people went to their homes rejoicing.”

Oh, yeah, you bet they did. Because it was God’s king and God’s city bringing God’s presence. They knew how special this was. This has only happened two times in all of human history. It will only happen three times in the history of mankind. And this is the first time.

And this is more than history. This is not just a bunch of historical facts that we’re going to look at today. This event that’s taking place here is the longing in the soul of every man and woman that has a heart towards God. It is the hope, the object of what we long for.

Have you ever noticed that when you pray, what you’re praying for is what you hope for? It’s what you long for. Sometimes I don’t know what I want until I say it out loud in a prayer. And I’ll say, *Yeah, that’s it. That’s what I was wishing. That’s what the object of my faith is.*

With that in mind, this is how Jesus teaches us how to pray. This is how Jesus teaches us how to hope. This is what Jesus says--*Long for this*--when Jesus taught us to pray, “Our Father, who are in heaven, holy is Your name. Thy kingdom come, thy will be done, on earth as it is in heaven.” The kingdom coming—God’s kingdom coming—that is the hope that Abraham was living with when he’s roaming around Canaan living in tents. The vision for the kingdom of God is just an acorn in the life of Isaac and Jacob and Joseph and Moses. But it was there. That’s what they were hoping in. And certainly, in Joshua and Caleb’s lives during the conquest period when they were conquering the land that God has promised them, because that’s where the kingdom would come to fruition. And Ruth and Naomi wanted to live in a world where people did on earth as they would in heaven.

You cannot understand world history without understanding and grasping Israel and her capital Jerusalem. You can’t fathom what God is doing in the timeline and the plan of salvation for the last four thousand plus years unless you know this: this passage, this story here, is about the kingdom. This is God’s king bringing about God’s city. It’s a Christmas story, so that God

would be with us—Immanuel, God with us. That’s what happening in this story that we see in 2 Samuel chapters 1 through 7.

## God’s King

### 1 Chronicles 12:38b-40

**The leaders came to Hebron fully determined to make David king over all Israel. All the rest of the Israelites were also of one mind to make David king.<sup>39</sup> The men spent three days there with David, eating and drinking ...<sup>40</sup> There were plentiful supplies of flour, fig cakes, raisin cakes, wine, olive oil, cattle and sheep, for there was great joy in Israel.**

God’s king—let’s look at that. This is David finally being anointed. This is the Chronicles’ interpretation of what took place: “The leaders came to Hebron fully determined to make David the king over all Israel. And all the rest of the Israelites were also of one mind to make David king.”

It was a festival. Let’s read about it.

“The men spent three days there with David, eating and drinking ... There were plentiful supplies of flour, fig cakes, raisin cakes, wine, olive oil, cattle and sheep, for there was great joy in all of Israel.”

Because at last ... at last ... we have a courageous, God-fearing king. And keep in mind—you have to keep this in mind—it’s in the context of David being anointed as the king of Israel as a boy. And he suffers through fifteen years of a nomadic existence as a persecuted man of God. And now here it is.

And I want you to see that what I’m going to do today is point out some things that I think the author is trying to show us. But you’ll need to go back and read through 2 Samuel chapters 1 through 7 and look for these clues. Because the author wants us to know attributes of David—what it means to be “after God’s own heart”—in the way that he tells the story. He wants us to ascribe to the things that David holds to, these character traits that make him a godly

man. And David's going to use his authority and his resources as king to show us how we're supposed to live our lives as well.

So, the first attribute that the author wants us to know about David, that we're to have in our lives, is that David is innocent. David is without blame. In other words, that throughout the entire storyline of David coming to a place of power and becoming king, his rise to power, the author uses extensive detail in 1 Samuel and also in 2 Samuel to show you that David never grabbed for that crown. He was not selfishly ambitious to get what God wanted for him. And God even promised him. David is showing himself to be faithful—not just faithful in the promise that God gave him, but in God's way of doing it, and particularly in God's timing. He's not going to just grab what he wanted, what God promised him.

As a matter of fact, two great examples of this are to show you how tempting it was. There were two circumstances that we've talked about before when Saul, the previous king, is literally hunting to kill David. And in the context of that hunting expedition, Saul is put in extremely vulnerable circumstances so that David could kill the king and become the new reigning authority.

And in both of those stories people around David are reminding David, "This is God's will. God wants you to be king. You've already been anointed king. Just do this." But in those stories and in more to come, he won't. David wants to maintain his innocence. He wants God's will, he wants it God's way, he wants it with God's timing. David is leading us by example not to take control, not to be manipulative to get even what God wants for us. He wants us to learn how to be humble. Those fifteen years of running and being filtered were a kiln to humble his soul.

### **1 Peter 5:5b-7**

**“God opposes the proud but shows favor to the humble.”  
6 Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. 7 Cast all your anxiety on Him because He cares for you.**

David is showing us what this passage means in 1 Peter where it says, “ ‘God opposes the proud but shows favor to the humble.’ Humble yourselves, therefore, under God's mighty,

sovereign, providential hand, that He might lift you up in due time. Cast all your anxieties upon Him because He cares for you.”

David shows himself to be faithful in his consistent commitment to the promises of God and to the timing of God. And because he won't go ahead of God .... What I love about the story is this—you see this repetitiously--he has confidence that it was God's doing. You see, he has a God story because he got out of God's way, and because he sought after the Lord (you'll see this several times), he waited on the Lord, he obeyed the Lord. And then the next thing it will say is that he knew the Lord did this for him.

Do you want great God stories where you absolutely know that God is providing for you in some way, a way that you think that God would probably want? You have to obey. You have to trust in God's will, but also in God's way and God's timing.

And so, David is forever faithful. He is faithful to his Father, he is faithful to Saul, he is faithful to Samuel. David is faithful as a shepherd, he is faithful as a musician, he is faithful as a general. He is faithful to God. David shows himself a man of faith, a man after God's own heart, by doing everything the Lord wanted him to do, but nothing more. David longed for justice, but he sought the Lord and let the Lord do the justice in his life. David knows that you can't get the purposes of God by breaking the laws of God.

And I find, personally, this is the most difficult temptation for me. It's not trying to go after something that's sinful; it's when I (or maybe you too—maybe you can appreciate this) go after something that's good. You go after something that the Lord wants you to have, maybe something that the Lord promised you. Maybe somebody owes you money—I mean, it's your money. It's your right. *Justice—it's mine*. But you go after it in a way that doesn't honor God, and why is that? Because you get tempted by the time that's gone by or just fatigue. You're just getting worn down by it. And you say, *I've waited this long. I get it. I'm going to grab that crown that I was promised*.

No. David is bringing us examples of faith. Seek the Lord, find His will, wait for it.

It's not like David is passive. When you read through the story you'll see that he's very engaged in whatever the Lord is telling him to do. But when there's a line of “I want to get God's will my way,” he won't do it.

A great adjective here is the word “submissive.” David is submissive to the timing of God. He's submissive to the patience of God. And you can see that that's a pattern throughout

the Bible. If you look at the bigger picture of how God works, you'll see that God is the main character in the storyline of salvation throughout the Bible. And a saint is defined by a person who seeks the Lord, finds out what God is doing, and then gets there and serves God's purpose.

I find sometimes that my own ambition is that I'm going to do great things for God, like call in an airstrike or something. *I'm going to do great things for you, Lord. I'm going to ask You to back me on this.* That's not the pattern of what it means to be a submissive believer. Success in the ministry that God has for you in your life is for you to seek what the Lord is doing, how He wants you to do it (the means), and then wait for the timing.

David's story is to give us confidence in being submissive to the whole sovereign will of God—not just His will, but the way He's going to do it.

As Proverbs says, "Better is a little with righteousness, than much gain with injustice."

David is innocent.

Another attribute that David has that I think the author wants us to see is that David is generous. To be God's king he is to be generous. And you'll see when you read those chapters, you're going to see David constantly giving and serving. He's going to take the attributes and the position that God gives him—he has great power and great wealth—and he's going to use that not to serve himself, but to serve all the other people.

### **2 Samuel 5:9**

**So David made the fortress his home, and he called it the City of David. He extended the city, starting at the supporting terraces and working inward.**

A little example of it is in chapter 5, verse 9, where it says, "So David made the fortress his home, and he called it the City of David. He extended the city, starting at the supporting terraces and working inward."

Now scholars will tell you that it was pretty common that when a king got his new town, whenever he would do stuff, it was always about expanding. Bigger is better. Maybe he would even dilute his assets to make it look like you're bigger than you really are. And David here says, *No, no.* He's taken the city of Jerusalem at this point and he looks around and says, *No, I want everyone living within the walls to feel safe. I want it to be beautiful. I'm going to use my*

*resources, my power and my wealth. I'm going to use this to help and serve the people who God has given me.*

You can see this especially because the style of writing is always contrastive. If you can, harken back to Saul when he partially, kind of, obeyed the Lord when he partially defeated the Amalekites. Remember there's a section in there where it says, "And then Saul went to make a monument for himself." That's what kings do. Not David. He's going to make things right for everyone else.

### **2 Samuel 5:10**

**And David became more and more powerful, because the Lord God of Heaven's Armies was with him.**

And what's interesting is that when you see what happens when a person is drawn towards God, to serve God and to serve others with his or her assets and resources, you'll see that God honors that. God blesses that. Look what happens in the very next verse. "And then David became more and more powerful, because the Lord God of Heaven's Armies—the Lord Almighty—was with him." He knew that.

### **2 Samuel 5:11-12**

**The King Hiram of Tyre sent messengers to David, along with cedar timber and carpenters and stonemasons, and they built David a palace. <sup>12</sup> And David realized that the Lord had confirmed him as king over Israel and had blessed his kingdom for the sake of his people Israel.**

And now watch what happens because David is giving. You can't out-give God. Look what happens in the next verse. "Then King Hiram of Tyre"—that's a non-Jewish king—"sent messengers to David, along with cedar timber and carpenters and stonemasons, and they built David a palace." David is spending his time thinking and caring about other people. God says, *Well, I'm going to send a non-Jewish king and he's going to send the stone, the cedars, the carpenters and the stonemasons. He's going to build your palace.* David doesn't pay for his own palace because God is honoring his generosity.

Look, if you do God's will God's way in God's timing, you get God stories. And you're confident of that. Look how it ends. "And David realized that Jehovah had confirmed him as king over Israel and blessed his kingdom for the sake of his people Israel."

So you and I, to use this as an example of what it means to be a great king, God's king, in our own lives, whatever our resources are, whatever our position is—it doesn't have to be anything, really—but we're to give and care and serve. So, if you own your own company, sure, yeah—use that position to be a giver, not a taker. If you're the captain of a football team, serve your players. Don't rule over them. Even if you're an older sibling, you use the fact that you're bigger and farther along and have advantages. Use that, not to bully, but to care for and nurture and strengthen your younger brother or younger sister. It's everywhere.

Look at it the other way. If you use power, wealth, resources that you have that are given by God and you use them to take and to get, there is a word for that. I've said it. You're a bully. And you can be a bully on a playground because you're half a foot taller than anyone else and you're going to show everybody else who's in charge here. Or you could use those assets and resources to maybe have fun and have peace and tranquility break out.

There are bullies who are schoolteachers and coaches and politicians. They take what God has given them so that they can get. That's the normal king. This is God's king. He's generous. And we become like God's king when we use what God has given us to help other people. We glorify God that way.

God's king is innocent. God's king is generous.

## **God's City**

God's city. God's king, God's city. David, once he's the undisputed king of a unified Israel, the storyline accelerates rather quickly. And the first thing that David does is that he takes Jerusalem. He takes Jerusalem to be God's city. From Genesis chapter 14 until Revelation chapter 22, Jerusalem is the most-mentioned city in the Bible. Over 800 times it's the City of David, it's the City of God. In the southwest section of Jerusalem there's a mount called Mt. Zion. Just that mount is referenced over 150 times.

Because Israel is a city of peace, it is a city of sacrifice. It's a city of peace. One of the first mentions of Jerusalem is in Genesis when Abraham goes and has a conversation with the



king of Jerusalem, but it's called Salem. His name is Melchizedek, and his name means "the king of righteousness"—Melchiz-*tzadik*. The name "Salem" means peace. The king of righteousness rules the city of peace.

It's the city of sacrifice. In Genesis we learn of another mount in Jerusalem, and it's called Mt. Moriah. It's where Abraham has been told by God to take Isaac, his son, his only son, the one whom he loves, up to Mt. Moriah where Isaac will carry the lumber on which he will be sacrificed. Before Abraham offers Isaac to be sacrificed, an angel is sent by God and interrupts that and the Lord provides a sacrifice that day. That's Mt. Moriah, where blood is shed. Because later that's where the temple will be built. And once a year on the Day of Atonement, Yom Kippur, the day of at-one-ment, the high priest will go into the Holy of Holies on Mt. Moriah, and sacrifices will be made, so that the blood that will cover that holy seat of the Holy of Holies, so that we might have not a principal payment, but just an interest payment, that we might have a temporary at-oneness with God.

Jerusalem. There is no place like it. It is God's city. It's where God meets man. It's where God will rule a new heaven and a new earth with a new Jerusalem. Jerusalem, it is said, is the fulcrum for the entire universe.

### **God's Presence**

God's king, God's city, God's presence. "Thy kingdom come, Thy will be done on earth as it is in heaven." That's the vision. That's the promise from God. And for that to take place in that kingdom, there will be peace in that kingdom.

So, the author spends some time focusing on David bringing justice and peace, finally, to the land of Israel. No sooner than he becomes the anointed king of the United Kingdom period, the Philistines are trying to take advantage of his naïveté, I guess. And so, they attack. But David finds out. And then I want you to see how the pattern of David's life is to seek after the Lord, find out what the Lord wants to do, and then he obeys this. This is what happens in the skirmish.

## **2 Samuel 5:19-20**

**So David inquired of the Lord, “Shall I go and attack the Philistines? Will you deliver them into my hands?” ...<sup>20</sup> So David went to Baal-perazim and defeated the Philistines there. “The Lord did it!” David exclaimed.**

“So David inquired of Jehovah, ‘Shall I go and attack the Philistines? Will you deliver them into my hands?’ God’s will, God’s way, God’s timing? I want to make sure I have a God story here. And so, God answers and tells him, and this is how it ends in verse 20: “And so David went to Baal-perazim and defeated the Philistines there.” Look, he knows with confidence that God did it. “ ‘Jehovah did it!’ David exclaimed.”

## **2 Samuel 5:22-23a**

**But after a while the Philistines returned and again spread out across the valley of Rephaim.<sup>23</sup> And again David asked the Lord what to do.**

The Philistines haven’t had enough. They want one more round. And so, they after it again in verse 22. “But after a while the Philistines returned and again spread out across the valley of Rephaim. And again David asked the Lord what to do.” He wants to make sure it’s another God story where God gets all the credit, God gets all the glory, even for a military defeat.

## **2 Samuel 5:25**

**So David did what the Lord commanded, and he struck down the Philistines all the way from Gibeon to Gezer.**

And so, in verse 25, “So David did what Jehovah commanded, and he struck down the Philistines all the way from Gibeon to Gezer.”

Now I know this looks like just another couple of battle stories in the Bible, but these are significant. This is the high-water mark for Israel and their difficulties with the Philistines. This goes all the way back to the beginning chapters of 1 Samuel and how the story gets started with

the Philistines stealing the ark of the covenant. And these two battles would be comparable with our Battle of the Bulge and Battle of Berlin. Because these are definitive defeats of the Philistines. As a matter of fact, there's one more skirmish with David and the Philistines and then there is no more real mention of the Philistines.

And David bringing peace to Israel is significant because he's God's king. He's going to turn the kingdom over to his son, King Solomon, whose name literally means "peace." And he won't have to fight a single battle.

And this eighty-year period is when there was peace in the Middle East. That's it. Right here. Because it's God's king and God's city bringing God's presence. And part of God's presence is peace. David does that.

The last attribute of God's presence that I want to draw to our attention is worship. Because God's king here knows the heart of God. And now that he's unified the country, he's made things peaceful, he does what is deep within his soul's desire. *I want God's presence. Where is that ark, the ark of the covenant?*

David calls up in chapter 6 of 2 Samuel for the ark to be brought in that fortified city of Jerusalem. The ark is the physical symbol of understanding the nature of God. And again, in contrast to other kings where those kings draw attention to themselves and make statues in their own image, David wants all the attention to be brought to Jehovah God who has brought about his success, who is to be glorified and gets all the glory for everything that's taking place in Israel's life.

The ark has been all but forgotten for fifty years. But not by David. This is all part of maybe the city that God put in his heart and that he puts in our hearts—God's king, God's city, God's presence. David just wanted to be near God. He brings that ark in. I promise you, you could see it from his palace. I bet you could see it from his bedroom window. He wants to be close. And having a heart for God means you just enjoy worship, you enjoy celebrating. You enjoy talking about how great God is.

Let me read again how this plays itself out. This time it's from the Chronicles, and how this writer tells the story. And this is interesting because it's only happened one time where the king takes on the role of the priest. David is going to be a king and a priest in this story. **"They brought the Ark of God and placed it inside the special tent David had prepared for it. And they presented burnt offerings and peace offering to God. When he had finished the**

**sacrifices, David blessed all the people in the name of Jehovah. And then he gathered the Levites and he taught them this song of Thanksgiving.”**

Listen to how David brags about our God, the sovereign God of the universe. I love this.

**Give thanks to Jehovah and proclaim His greatness.  
Let the whole world know what He has done.  
Sing to Him, yes, sing His praises.  
Tell everyone about His wonderful deeds.  
Exult in His holy name;  
rejoice, you who worship Jehovah.  
Search for the Lord and for His strength;  
continually seek Him.  
Remember the wonders He has performed,  
His miracles, and the rulings He has given.  
He is Jehovah, He is our God.  
His justice is seen throughout the land.  
Remember His covenant forever—  
The commitment that He made to thousands of generations,  
The covenant He made with Abraham  
And the oath He swore to Isaac.  
He confirmed it to Jacob as a decree,  
And to all the people of Israel as a never-ending covenant:  
“I will give you the land of Canaan as your special possession.”  
O nations of the world, recognize Jehovah,  
Recognize that Yahweh is glorious and strong.  
Give to the Lord the glory He deserves!  
Bring your offering and come into His presence.  
Worship the Lord in all His holy splendor.  
Let all the earth tremble before Him.  
Let the heavens be glad, and the earth rejoice!  
Tell all the nations, “The Lord reigns!”  
Give thanks to Yahweh, for He is good!  
His faithful love endures forever.**

Let’s end it the way they did—everybody. And all the people said, “Amen” and “Praise the Lord.”

Holy is His name. Thy kingdom come and Thy will be done.

When we looking at our preaching schedule for the fall, we were wondering what we were going to do with this passage, this celebration of the presence of God. And some of the guys and gals came up with this: why don't we have a special night of worship for this. So, we're going to have a special night of worship tonight. We'd love everyone to come back from 6:30 to 7:30. We'll have a communion service reminding us of the covenant that God has made for us, the new covenant. It will be a family friendly event. We'd love your children to join us from maybe first grade and up. We'll have child care for the young ones to age five years. Let's come back to just celebrate. Let's just praise God for who He is and what He's done.

### **The Second Time ...**

God's king, God's city, God's presence. It happened a second time.

There was another shepherd born in Bethlehem. He was a good, good shepherd, and he was innocent—Jesus. He suffered in every way like us, except without sin. He served as the Passover lamb that was without spot or wrinkle. Like David, he was anointed when he was younger, baptized by John the Baptist, and the Spirit came upon him you heard heaven speak with the Father's voice: "This is my Son in whom I am well pleased." Listen to Him.

And Jesus sought the Lord. He sought the Father's will and His timing. Years later He would finally get recognized as the king that He is. And when He's being led down the Mount of Olives on that donkey and people are proclaiming Him to be king and they're praising Him and they're saying, "Hosanna! Hosanna!" listen to what Mark says the people are shouting. And I want you to see that they knew what was lodged inside their hearts, going all the way back to Abraham, Isaac, Jacob, Joseph. They knew what was happening right in front of them.

#### **Mark 11:10**

**"Blessed is the coming kingdom of our father David!"**

They said this: "Blessed is the coming kingdom of our father David." They knew Jesus was a fulfillment of David, of the promises that were made to David.

Jesus would weep for Jerusalem from the Mount of Olives like David had done a thousand years before. And this king is generous. This king will give his very life for his sheep. "For God so loved the word He gave His Son, His only Son, the one whom He loved." And like

Isaac before Him, he literally carried the lumber of His sacrifice up Mount Moriah. And when it was time to sacrifice, there would be no angel to intervene, because this would not be a place of mercy. It would be a place of justice. And the Father's holiness and His wrath was taken out upon this good shepherd, this king, so that the fulfillment of the day of atonement would be realized. And no more interest payments—the interest was paid in full.

And it's because of that act of obedience and the timing of the Father that we say that Jesus is the King of Kings and the Lord of Lords, and every knee will bow and every tongue will confess that Jesus Christ is Lord to the glory of the Father.

### Coming Again ...

God's King, God's city, bringing God's presence. Listen, know this. This is our only hope. This is the object of all of our souls' longings. The sorrow, the evil, the injustice can't be fixed. This is what we live and will die for. This is the hope of the world—the return of this King. God's King, to God's city, to ultimately bring about His presence the third time.

I want to read for you what it's going to be like. I'd like for you to maybe close your eyes and try to imagine.

Lord, I'd ask Your Spirit to help us embrace the fullness of this promise.

**“And then I saw a new heaven and a new earth, for the old heaven and the old earth had disappeared. And the sea was also gone. And I saw the holy city, the new Jerusalem, coming down from God out of heaven like a bride beautifully dressed for her husband.**

**“I heard a loud shout from the throne, saying, ‘Look, God's home is now among His people! He will live with them, and they will be His people! God himself will be with them. He will wipe away every tear from their eyes, and there will be no more death or sorrow or crying or pain. All these things are gone forever.’”**

Here's God's King.

**“And Jesus, the one sitting on the throne, said, ‘Look, I am making everything new!’**

**“And then He also said, ‘It is finished! I am the Alpha and the Omega—the Beginning and the End. To all who are thirsty I will give freely from the springs of the**

**water of life. All who are victorious will inherit all these blessings, and I will be their God, and they will be my children.”**

And this happens in God’s city.

**“So he took me in the Spirit to a great, high mountain, and he showed me the holy city, Jerusalem, descending from heaven from God. It shone with the glory of God and sparkled like a precious stone—like jasper as clear as crystal.”**

All that to bring God’s presence to us.

**“I saw no temple in the city, for the Lord God Almighty and the Lamb are its temple. And the city had no need for the sun or moon, for the glory of God illuminated the city, and the Lamb is its light. The nations will walk in its light, and the kings of the world will enter the city in all their glory. Its gates will never be closed at the end of day because there is no night there. And all the nations will bring their glory and honor into the city.”**

Look up. Let’s end together like Revelation does. Let’s all say together, “Amen! Come, Lord Jesus!”

Come, Lord Jesus ... that’s the focus of our hope.

I’d like end our time together today with some worship. Why don’t we just stand together? And if you’re next to someone who you feel like it would be okay if you held their hand, do that. And let’s say the Lord’s Prayer together. The focus of our hope is the prayer that Jesus gave us. Let’s all say this out loud together. (It’s on the screen so that we get the words right.)

**Our Father who art in heaven,  
hallowed be Your name,  
Your kingdom come,  
Your will be done,  
on earth as it is in heaven.  
Give us today our daily bread.  
And forgive us our debts,  
as we have forgiven our debtors.  
And lead us not into temptation,  
But deliver us from evil.  
For Thine is the kingdom,  
and the power, and the glory forever. Amen.**

*We long for that day, Lord Jesus. Let us be faithful followers until that day when we see  
You face to face. In Jesus' name. Amen.*