

RTO™ School of Prayer

Praying for the Kingdom of God

Matthew 6:10

“Your kingdom come, Your will be done, on earth as it is in heaven.”

by Dave Mozdin

For those of us who love the Bible, God’s Holy word, we frequently refer to it. We all have our favorite verses, our “go to” verses. Some are mentioned often, whether in sermons, Bible study discussions, Sunday school, general theological discussions, or even secular television shows or movies. Some are our personal favorites in our devotional or study time, and we go to them often. Among these are Psalm 23, “The Lord is my shepherd”, Jeremiah 29:11, “For I know the plans I have for you....”, The Sermon on the Mount from the gospel according to Matthew, The Prodigal Son from Luke 15:11-32, the Christmas accounts of the birth of Christ from the gospels, at Eastertime the crucifixion and resurrection accounts of Christ from the gospels, Philippians 4:13, “I can do all things through Christ who strengthens me.” And, of course, the one upon which this lesson is based, that section of Scripture known as The Lord’s Prayer, the Our Father, Matthew 6:9-13.

Many of these portions of Scriptures give us comfort, like our favorite easy chair, however, the downside is that they may become TOO comfortable, TOO familiar, and we may lose the impact of the power of God’s “living and active” word (Hebrews 4:12).

This lesson is intended to jolt us out of that comfort zone, to take a fresh renewed look at a common part of God’s word and the tremendous impact and implication of words we have read, heard, or recited *thousands* of times. As a popular radio talk show host once said, “Words mean things.”

We’re going to drill down on just one verse here in Matthew 6, verse 10, “Your Kingdom come, Your will be done, on earth as it is in heaven.”, and how just praying those words alone (the beauty of *another* short prayer) will fill us with holy fire, desire, zeal, humility, gratitude, and love. From *fourteen* words.

From that verse, we’ll drill down to one specific word, which, when defined and understood in the entirety of the context of God’s redemptive story in the Bible, from Genesis to Revelation, is the word *kingdom*, most notably the kingdom of God.

According to Webster's New World dictionary, "kingdom" is defined as "a government or country headed by a king or queen; a monarchy." Vine's Dictionary of Old and New Testament words defines kingdom as "... primarily an abstract noun, denoting 'sovereignty, royal power, dominion'". It is interesting to note that the Webster's definition includes a country, that is a designated area of land, while the Vine's Bible Dictionary defines it as an abstract noun, that is, thought of as a concept, something apart from a specific area of land, apart from the material world. This will be helpful as we distinguish between the two main types of kingdoms, the kingdom of God, and the kingdoms of the world.

The first mention of a kingdom in the Bible is found in Genesis 10:8-10, and is associated with Nimrod, son of Cush, who was "the first on earth to be a mighty man" (v.8), "a mighty hunter before the Lord. Therefore, it is said, 'Like Nimrod, a mighty hunter before the Lord'" (v.9). "The beginning of his kingdom was Babel, (which was to become notoriously famous in chapter 11) Erech, Accad, and Calneh, in the land of Shinar." The establishment of a kingdom was noteworthy, and the reference to it as part of the genealogy of Noah's sons is included at this point in Scripture.

The Keil and Delitzsch Commentary notes: Nimrod "began to be a mighty one in the earth." ... to denote a man who makes himself renowned for bold and daring deeds. Nimrod was mighty in hunting,"

"In addition to this, Nimrod as a mighty hunter founded a powerful kingdom; and the founding of this kingdom is shown.... to have been the consequence or result of his strength in hunting, so that the hunting was most intimately connected with the establishment of the kingdom. Hence, if the expression 'a mighty hunter' relates primarily to hunting in the literal sense, we must add to the literal meaning the figurative signification of a 'hunter of men' . . . Nimrod the hunter became a tyrant, a powerful hunter of men. This course of life gave occasion to the proverb, 'like Nimrod, a mighty hunter against the Lord,' (note the phrase 'against the Lord') which immortalized not his skill in hunting beasts, but the success of his hunting of men in the establishment of an imperial kingdom by tyranny and power."

Please note that the establishment of this first earthly kingdom was by force, and throughout history, virtually all earthly kingdoms have been started, defended, conquered, or eliminated by force, even to this day. (such as Russia vs. Ukraine, Israel vs. Hamas/Hezbollah) This included the settlement of the Promised Land, Israel, under the leadership of Joshua, to take by force as God had commanded (Joshua 6:1-2, 20-21), as well as David conquering Jerusalem in 1200 BC, 2 Samuel 5:6-10, Samaria's capture in 788 BC, 2 Kings 17:6-7, Jerusalem's fall in 597 BC, 2 Kings 24:10-11, and Jerusalem's destruction by Rome

in 70 AD. Keep in mind that ever since Cain killed Abel, Genesis 4:4-8, the affairs of this world have been governed by force, this being sad but true. The kingdom of God, as we will soon see, does not operate in this way, but operates by its own unique force, the Holy Spirit.

While the kingdoms of this world are visible and tangible, there are kingdoms which exist on an invisible spiritual level. There are two, the kingdom of Satan (also referred to as the kingdom of darkness or the kingdom of the world), 1 John 5:19, Acts 26:18, Ephesians 2:2, Colossians 1:13, Luke 4:6, and the kingdom of God (also known as the kingdom of heaven, or kingdom of light), described this way in various passages throughout the gospel according to Matthew, chapters 3-19, 1 Peter 2:19.

These two kingdoms are in opposition to each other, ever since Lucifer's (Satan, the fallen angel) rebellion (Isaiah 13:12-15, Luke 10:18), and still is today. (Adam and Eve's first sin in the garden, Cain murdering Abel, Genesis 3-4, John 10:10 "...The thief comes only to steal and kill and destroy."). However, the kingdom of God will ultimately triumph, as God decrees in Genesis 3:14-15, and His decrees are always firm, as written in Isaiah 45:21, "Declare and present your case; let them take counsel together! Who told this long ago? Who declared it of old? Was it not I, the LORD? And there is no other God besides me, a righteous God and a Savior; there is none besides me."

What, specifically is the kingdom of God (or the kingdom of heaven as Matthew refers to it in his gospel account)? The Vine's Bible Dictionary says: "The Kingdom of God is the sphere of God's rule, (Psalm 22:28; 145:13; Daniel 4:25; Luke 1:52, Romans 13:1-2). Since, however, this earth is the scene of universal rebellion against God, Luke 4:5-6; 1 John 5:19, Revelation 11:15-18, the 'Kingdom' of God is the sphere in which, at any given time, His rule is acknowledged. God has not relinquished His sovereignty in the face of rebellion, demoniac, and human, but has declared His purpose to establish it, Daniel 2:44; 7:14; 1 Corinthians 15:24-25. Meantime, seeking willing obedience, He gave His law to a nation (Israel) and appointed kings to administer His kingdom over it, 1 Chron 28:5. Israel, however, though declaring still a nominal allegiance, shared in the common rebellion, Isa 1:2-4, and, after they had rejected the Son of God, John 1:11, (cp. Matt 21:33-43), were 'cast away', Rom 11:15, 20, 25. Henceforth, God calls upon men everywhere, without distinction of (ethnicity) race or nationality, to submit voluntarily to His rule. Thus, the Kingdom is said to be 'in mystery' now, Mark 4:11, that is, it does not come within the range of the natural powers of observation, Luke 17:20, but is spiritually discerned, John 3:3 (cp. 1 Cor 2:14). When, hereafter, God asserts His rule universally, then the Kingdom will be in glory, that is, it will be manifest to all; cp. Matt 25:31-34; Philippians 2:9-11; 2 Tim 4:1, 18.

“The fundamental principle of the Kingdom is declared in the words of the Lord spoken in the midst of a company of Pharisees, ‘the Kingdom of God is in the midst of you’, Luke 17:21 marg., that is, where the King is, there is the Kingdom. Thus at the present time and so far as this earth is concerned, where the King is and where His rule is acknowledged is, first in the heart of the individual believer, . . . and then in the churches of God . . .”

The Importance of the Kingdom of God for us. “In the beginning, God created the heavens and the earth (Genesis 1:1).” He created man and woman in His image Gen. 1:27, blessed them and told them, “Be fruitful and multiply and fill the earth and subdue it and have dominion . . . Over every living thing . . .” (Genesis 1:28). The MacArthur Study Bible notes: “Man would fill the earth and oversee its operation. ‘Subdue’ does not suggest a wild unruly condition for creation because God Himself pronounced it ‘good’ (1:31). Rather, it speaks of a productive ordering of the earth and its inhabitants to yield its riches and accomplishes God’s purposes.”

In effect, in harmony with and in obedience to God, Adam and Eve, and by extension, their offspring, were to be rulers of the earth. As we all know, Adam and Eve were disobedient, sinned, and were banished from the garden, and had to exercise dominion under great difficulty and increasing chaos, coming from the punishments for their sin (Genesis 3:14-19) and their continuing to sin. Then, as previously noted, earthly kingdoms were created, starting with Nimrod (Genesis 10:9-10), who ruled *man’s way* (by force) and not God’s way. Even God’s chosen nation, Israel, formed by God through Jacob (Genesis 12:7, 13:15), would notice the kings of the kingdoms surrounding them, and Moses, who led the nation out of bondage from Egypt towards the Promised Land, anticipated that they would want a king. He gave explicit instruction of the qualifications of the man who would become the king (Deut. 17:14-20). Indeed, during the period when judges ruled Israel, under Samuel, the people did ask him “to appoint for us a king to judge us like all the nations.” (1 Samuel 8:5). Samuel prayed to the Lord over this, who consented to allow them to have a king, yet told Samuel “. . . only you shall solemnly warn them and show them the ways of the king who shall rule over them.” (1 Samuel 8:9). They would have a king and at a great cost to them.

However, God’s purpose was not to be stopped, beginning with the promise given in Genesis 3:15. He promised *His* appointed ruler, His own Son, Jesus Christ, from Israel’s tribe of Judah, Genesis 49:19, “The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.” Isaiah 9:6-7, “6For to us a child is born,

to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. 7Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.” (In other words, brothers, and sisters, “it’s a done deal.”)

Please note that the last words of Isa 9:7 are “will do this.”, future tense. In Christ’s first Advent, “....He went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.” (Matthew 4:23). Note the phrase “gospel of the kingdom”, of which Ellicott’s Commentary for English Readers says: “a call to repentance—the good news of a kingdom of heaven not far off—the witness, by act for the most part rather than words, that He (Christ) was Himself the Head of that kingdom.”

He proceeded to finish the work the Father assigned Him (John 19:30), through His death for the forgiveness of our sins, His resurrection from the dead on the third day for victory over sin and death for our salvation. Then just before His ascension into heaven, just as He began to declare to His disciples what has become known as the Great Commission He said, “All authority in heaven and earth has been given Me” (Matthew 28:18). This was from the Father, and officially makes Christ the King. While His rule is from heaven now, and His kingdom on earth is a spiritual kingdom (Luke 17:21), one day it will all be His earthly kingdom, too. At the end of the age, when Christ returns as the Scriptures tell us, we read in Revelation 11:15, “The kingdom **of** the world has become the kingdom **of** our Lord and **of his Christ**, and he shall reign forever and ever.”

From there in 1 Cor 15:24-28 we read: “24Then comes the end, when He (Christ) delivers the kingdom to God the Father after destroying every rule and every authority and power. 25For He must reign until he has put all his enemies under his feet. 26The last enemy to be destroyed is death. 27For “God has put all things in subjection under His feet 28When all things are subjected to Him, then the Son Himself will also be subjected to Him who put all things in subjection under Him, that God may be all in all.” All that to say this is why the kingdom is important to us, that it was, is now and ever shall be *God’s* kingdom, and we ought to desire to be a part of His kingdom now and need to know how it operates and how we are to be members and citizens of it. This is all for us to be able to glorify God and enjoy Him forever in the fullness of His kingdom, in the new heaven and the new earth which He will create by

His power and through us, His church, Matthew 16:18, “and on this rock I will build my church, and the gates of hell shall not prevail against it.” (This is more specifically described in Revelation 21-22).

The fact that Christ will one day deliver the kingdom to the Father, then be subject to Him is the reason why the kingdom is important to Christ, as Christ always longs to do the Father’s will (Hebrews 10:7, from Psalm 40:8). As we have seen through the prophets, God had predetermined that Christ would be King, and people who followed these prophecies closely were not surprised when Christ appeared, announcing the Kingdom of God, as they longed to be a part of it. This is why both John the Baptist, God’s chosen herald, and Christ Himself, both began their ministries by proclaiming “Repent, for the kingdom of heaven is at hand.” (Matthew 3:2, 4:17).

What are the requirements and how do you enter the Kingdom of God? First, Be born again. Jesus (in the conversation to Nicodemus in John 3:3): “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.” Being born again, or born from above, is known as regeneration, and as I defined it in the School of Prayer lesson “The Sanctification Prayer, “Regeneration enables a person to have a new worldview, to see all things from God’s perspective, not like the way we saw all things when we were unconverted sinners, from our own self-centered view.” It is a work of God. We are, in effect, spiritually dead, and Ligonier.org says: “Dead people cannot do anything, and those who are spiritually dead can never decide to put their faith in Christ when they are left to themselves. God must first renew our hearts and grant us the ability to believe. This is the work of regeneration, and it happens before faith and repentance. First the Spirit gives us a new heart (John 3:5) and then we exercise faith. Unless we are born again (the condition) we will not see the kingdom of heaven (the result, John 3:3). Regeneration precedes faith and repentance, and it is all of God.

Second, repentance and simple childlike faith in Jesus Christ. Matthew 18:1-3, 1“At that time the disciples came to Jesus, saying, ‘Who is the greatest in the kingdom of heaven?’ 2And calling to him a child, he put him in the midst of them 3and said, ‘Truly, I say to you, unless you turn (repent) and become like children, you will never enter the kingdom of heaven. 4Whoever humbles himself like this child is the greatest in the kingdom of heaven’”. To repent means to have a change of mind, to think differently for a better purpose, in this case to see God’s kingdom as now being a spiritual kingdom, and not the same, in fact far different than the current worldly kingdoms. And to act differently in response to that awareness, especially in repentance from sin, and genuine Christlike love for others. Concerning becoming like children, The MacArthur Study Bible notes, “Like the Beatitudes, it pictures faith as the

simple helpless, trusting dependence of those who have no resources of their own. Like children, they have no achievements and no accomplishments to offer or to commend themselves with.”

Third, confess Jesus Christ as Lord and Savior of your heart and your life. Romans 10:9-10: ⁹“because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰For with the heart one believes and is justified, and with the mouth one confesses and is saved.” When you call Jesus Lord, you acknowledge Him as the supreme ruler of the kingdom of God as the Father has decreed (Matthew 28:18), and as He Himself acknowledges (John 13:13), as He is King of Kings and Lord of Lords (Revelation 17:14).

Fourth, since you acknowledge Jesus as Lord, obey His word. The entire Bible is filled with commands to obey His word, but we’ll focus only on a few of them here. **A.)** The Great Commandment, Matthew 22:37-40, “**37**And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. **38**This is the great and first commandment. **39**And a second is like it: You shall love your neighbor as yourself. **40**On these two commandments depend all the Law and the Prophets.” **B.)** Abide (continue) in Christ’s love, John 15:9-10, ⁹As the Father has loved Me, so have I loved you. Abide in My love. ¹⁰If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love.” **C.)** Extend the kingdom of God to others, Matthew 10:7, “And proclaim as you go saying, ‘The kingdom of heaven is at hand.’” Mark 16:15, “And He said to them, ‘Go into all the world and proclaim the gospel to the whole creation.’” **D.)** Obey the Great Commission, Matthew 28:18-20, **18**And Jesus came and said to them, “All authority in heaven and on earth has been given to me. **19**Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **20**teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

Fifth, as a saved believer, be a part of Christ’s kingdom on earth now as a member of His church, the church He obtained with His own blood (Acts 20:28). God made man and woman to be in relationship with Him, to be fruitful and multiply and have dominion over the earth. Just as God exists as a Trinity, Father, Son, Holy Spirit, three Persons in One as a community within Himself, we are to exist as individuals in a community. We do not live in this or any other earthly kingdom or nation only as an individual, but as a community, and our community as followers of Christ is the church. Remember what Christ Himself said in Matthew 16:18, “and on this rock I will build my church, and the gates of hell shall not prevail against it.” When we notice the phrase “the gates of hell shall not prevail against it”,

we understand that the church will be the ultimate victorious force in this world, not by physical force, but by the Spirit of Christ (the Holy Spirit) in us and through us. His church on earth is where heaven comes down to earth as we worship, honor, and serve Him, and impact the world for His kingdom.

Pastor Steve Gallagher, quoting the Pulpit Commentaries on Christ's instituting the church in Matthew 16 says, "A new society has now begun in this little circle. They see their future associations in the faith forming together an edifice or spiritual temple in which God will dwell. And they are assured that amidst the wreck of other societies, this shall stand. While empires molder into a mere memory, the church renews herself from age to age, and is as living now as ever before."

The church is "the pillar and ground of the truth", (1 Timothy 3:15 NKJV), the place where we learn to grow in grace and in the knowledge of our Lord and Savior Jesus Christ (2 Peter 3:18). It is the place where we grow as a community by exercising the "one another's", such as receive one another (Romans 15:7 NKJV), pray for one another (James 5:16), love one another (John 13:34-35, multiple commands throughout the New Testament John 15:12, 15:17, Romans 12:10, 1 Thess 4:9), comfort one another, agree with one another (2 Cor 13:11), serve one another (Galatians 5:13), and, in the context of the church, ²⁴"And let us consider how to stir up one another to love and good works, ²⁵not neglecting to meet together, as is the habit of some, *but encouraging one another*, and all the more as you see the Day drawing near." (Hebrews 10:24-25, emphasis added).

The Bible is clear that while we live in God's spiritual kingdom on this earth, we are also in community in the earthly kingdom of the nation in which we live (such as The United States of America) and are to be obedient to the nation's laws and submissive to the leaders, Rom 13:1-7, Titus 3:1, 1 Peter 2:13-17. The only exception to this is when any worldly authority asks you to do something that goes against God's word (Acts 5:27-29). Remember that while living in the earthly community, first and foremost you live in God's spiritual kingdom and that needs to be the overarching kingdom of your life as a Christian. To that end, know that "....the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. (Romans 14:17), "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matthew 5:3), "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. (Matthew 5:10). Those are just a few verses from God's word to help you to have a Kingdom of God worldview.

Drawing all this together, in concluding, why pray "Your kingdom come, Your will be done, on earth as it is in heaven."? There have been many wonderful biblical reasons listed already, but for this last one

we'll draw from Luke 22. This is Luke's account of the Passover meal, the Last Supper on the night before Christ's crucifixion. During the Passover ritual of the meal, Christ institutes what we know as the Lord's Supper, or Lord's table, the rite of communion. Missing the solemnity and the importance to Christ, His mission and His kingdom of this ordinance, "a dispute arose among them (the disciples) as to which one of them was to be regarded as the greatest." (v.24). Christ goes on to point out that greatness in His kingdom is vastly different from greatness in the worldly kingdom. He defines greatness in His kingdom as "...the greatest among you become as the youngest, and the leader as one who serves." (v.26). "But I am among you as one who serves", (v.27), says Christ, being the role model for them.

Then He says, "²⁸ 'You are those who have stayed with me in my trials, ²⁹ and I assign to you, as my Father assigned to me, a kingdom, ³⁰ that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel.'" Barnes Notes on the Bible Commentary states: "They had seen how God had appointed a kingdom to 'him.'" It was not with pomp, and splendor, and external glory, but it was in poverty, want, persecution, and trial. So would "he" appoint to them a kingdom. They should "surely" possess it; but it would be not with external splendor, but by poverty and toil. The original word "appoint" (or bestow or assign in other translations) has the force of a "covenant" or compact, and means that it should be "surely" or certainly done, or that he pledged himself to do it. All Christians must enter into the kingdom of heaven after the manner of their Lord - through much tribulation; but, though it must be, as it was with him, by many tears and sorrows, yet they shall surely reach the place of their rest and the reward of heaven, for it is secured to them by the covenant pledge and faithfulness of their Lord and King." From MacLaren's Expositions, "The rewards promised point onwards to the perfecting of the kingdom in the future life." By extension, this applies to us too.

We are to long for the perfecting of the kingdom in the future life and the rewards He has faithfully promised. We are to imitate the great faith of the Old Testament saints as described in Hebrews 11 (vv.13, 14, 16 NKJV), **13** "... confessed that they were strangers and pilgrims on the earth." **14** "For those who say such things declare plainly that they seek a homeland." **16** "But now they desire a better, that is, a heavenly *country*. Therefore God is not ashamed to be called their God, for He has prepared a city for them." (And He has prepared this city, a place for us John 14:2-3).

We are to long for that moment when "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." (Revelation 11:15), we are to long for that moment

when we hear “what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, Hallelujah! For the Lord our God the Almighty reigns.” (Revelation 19:6). As we sing in the great hymn “A Mighty Fortress is our God”, “His kingdom is forever.”

We are to long for that moment when **2**.... “I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. **3**And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. **4**He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.” **22**And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. **23**And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. **24**By its light will the nations walk, and the kings of the earth will bring their glory into it, **25**and its gates will never be shut by day—and there will be no night there. **26**They will bring into it the glory and the honor of the nations.” (Revelation 21:2-4, 22-26).

Knowing all these things, we cry out in prayer, “Your kingdom come, Your will be done, on earth as it is in heaven.” Amen. Alleluia!

Questions or comments? Please contact dmozdin.dfp@gmail.com

***The above content was developed by Dave Mozdin and presented at
Radical Time Out™ on December 7, 2023.***

©2023 Dave Mozdin, Itasca, IL