

Mathew 6:13 b For thine is the kingdom and the power, and the glory, forever. Amen.

For thine is a Kingdom has forced me to a deeper dive into study on the kingdom of God. The Lord's prayer has been organized in many ways. One way is through the acronym, A-C-T-S. A stands for "adoration", C "confession", T "thanksgiving" and S "supplication."

The Coming Kingdom: What is the Kingdom and How is the Kingdom Now Theology Changing the Focus of the Church? by Andrew M. Woods gives an understanding about the Prayer's focus that I found very helpful concerning "The Kingdom." On page 201, Andrew quotes Toussaint from pages 107-112 of his book *Behold the King*. "The sample prayer, it can be concluded, is given in the context of the kingdom. The first three requests are petitions for the coming kingdom. The last three are for the needs of the disciples in the interim preceding the establishment of the kingdom."

Three requests petitioning the coming of the Kingdom (Matthew 6:9-10). First, the universal reverence of God's name. "Hallowed be thy name." We are to give reverential respect to a particular name. "Emphatic, the name of God, of the Lord, of Christ, as the metonymic expression for God Himself, Christ Himself, in all their being, attributes, relations, manifestations." We are to pray for a coming time in history in which God's name is universally revered.

The Old Testament passages that the disciples are drawing from is first, **Isaiah 29:23** "But when he seeth his children, the work of mine hands, **in the midst of him**, they shall **sanctify my name**, and sanctify the Holy One of Jacob, and shall fear the God of Israel. **Ezekiel 36:23** "And **I will sanctify my great name**, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, **when I shall be sanctified in you before their eyes.**" We see that when we pray for God's name to be hallowed, we are praying for the kingdom to come, meaning "the Kingdom" is not present.

Second request: "Thy kingdom come." Christ doesn't explain the phrase to the apostles because they were Jews that had a good understanding that the Old Testament identified the kingdom. Christ's negation of explanation of the kingdom further proves that the apostles were to draw from the Old Testament Scriptures for their understanding of the Kingdom. Ed Glasscock, on page 147 of his book *Matthew* says it is because the kingdom in Christ's day remained a future reality. "It should be remembered that Jesus was teaching His disciples how to pray, and the petitioning for God to bring in His kingdom certainly indicates that the world in which we live is not yet under His rule. Jesus introduced the kingdom at His appearing (**Matthew 4:17** From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.) but was rejected by His own people who chose to have Caesar as their king (**John 19:15** But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.) He was not declaring that the kingdom would come into their hearts of His servants but that it would exercise dominion over the whole earth. Thus, even though He was the Messiah and brought the promise of the kingdom to the nation, the kingdom is still expressed in eschatological terms, "let it come," because it is not yet realized in human history since the Messiah was rejected and killed."

Third request: "Thy will be done in earth, as it is in heaven." God's rule goes unchallenged in Heaven, and when the kingdom of God comes to earth, His rulership will be unchallenged. God's unchallenged rule will be a reality on earth during Christ's reign. The start of His reign is detailed to us in **Zechariah 14:1-10** Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. **2** For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the

city shall go forth into captivity, and the residue of the people shall not be cut off from the city. **3** Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. **4** And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. **5** And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. **6** And it shall come to pass in that day, that the light shall not be clear, nor dark: **7** But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. **8** And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. **9** And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

Micah 4:1-5 But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. **2** And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. **3** And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. **4** But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. **5** For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever.

Three requests related to temporal needs. Andrew Wood's explains on page 203 of *The Coming Kingdom*, "The requests for God's name to be revered, the kingdom to come, and the sovereign will of God to be done on earth are in reality requests for the yet future kingdom. Similarly, Matthew 6:11-13 can be best understood as three requests that petition the Father to meet the temporal needs of Christ's disciples in the era leading up to the kingdom's establishment while the kingdom remains in a state of postponement. Walvoord notes on page 53 of his book *Matthew: Thy Kingdom Come*, "In verse eleven, the petitions are changed to the first person relating to human need."

First, "Give us this day our daily bread." The Father supplies our nourishment. What does the Bible say about worldwide nourishment of the Kingdom age? (**Amos 9:11** Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.) William MacDonald titles Amos 9:11-15 the "future restoration of Israel." Specifically, he says this about verses 13-15. "Crops such as grapes, wine, wheat, olives, and fruit will grow up with amazing speed, the cities will be rebuilt and re-inhabited, and God will plant the people, who will never be driven out of the land again." Or **Isaiah 65:21-22** And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. **22** They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.)

William MacDonald again explains, "When the kingdom comes, the Lord will rejoice in Jerusalem and in the people of Israel. The sounds of sorrow and anguish will no longer be heard. Infant mortality and premature death will be eradicated. A person who dies at the age of one hundred years will be reckoned a child. A

centenarian who sins outwardly will be cut off. Men will live to enjoy the fruit of their labors because the lifespan will extend throughout the Millennium for the faithful. There will be no unproductive labor, and young people will not be cut off by war or calamity. Parents and children will enjoy the blessing of the LORD.” One more verse in **Zechariah 8:12** For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

The reality is we aren't living in this type of agriculture abundance as God provided food (manna) in the wilderness (**Exodus 16:14-36**) till they entered Canaan, the “land flowing with milk and honey.” (**Joshua 5:11-12** And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. **12** And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.)

Second, “And forgive us our debts, as we forgive our debtors.” We are to seek spiritual provision when we sin and fall out of fellowship with our Heavenly Father. Judicial forgiveness is not in view (**Acts 10:43** To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.) but fellowship (**1 John 1:5-9** This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. **6** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: **7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. **8** If we say that we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.)

When Christ comes to establish His kingdom, His disciples will be in their resurrected bodies, thus they will have no capacity for sinning. (**Daniel 12:2** And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. **Revelation 20:4-5** And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. **5** But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.)

Third, “And lead us not into temptation, but deliver us from evil” Glasscock writes on page 148-149 of his book *Matthew*, “and the object we are to seek deliverance is evil. More literally it should be understood the “Evil One”...The petition of the prayer, then for God to allow us to undergo the testing but to be rescued from the snares of the Evil One, the Devil.”

The Kingdom however represents a time of incarceration for Satan. (**Revelation 20:2-3** And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, **3** And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.) With the kingdom absent, we need spiritual provision to face the god of this world (**2 Corinthians 4:4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.) The attacks of the roaring lion (**1 Peter 5:8** In whom the god of

this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.)

We as believers have the present reality of living in the era leading up to the kingdom's establishment need protection from our Adversary (**John 17:15** I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.) "Such protection is what believers must pray for during the interim age, before the kingdom comes." (page 205 of *The Coming Kingdom What is the Kingdom and How is the Kingdom Now Theology changing the Focus of the Church?* by Andrew M. Woods.

I also like Woods' conclusion concerning the Disciples' Prayer. "In sum, in Matthew 6:9-11, Christ teaches his followers to ask the Father to meet their temporal needs (physical provisions, spiritual restoration, and Divine protection from Satan) during the kingdom's absences. Once the kingdom comes, such requests will no longer be necessary. When rightly understood the Disciples' Prayer consists of three requests for the kingdom to come and three additional requests for provision that are needed while the kingdom remains in abeyance. Such a framework makes it obvious that the Lord did not establish the kingdom at His First Advent. Thus, the whole notion that Christ already established His kingdom in a spiritual form at His First advent becomes unlikely, if not impossible."