

NAR Error #1 using Matthew 6:10 (Thy Kingdom come)

If there is one single verse that serves as the foundation for the entire New Apostolic Reformation movement, it is Matthew 6:10: "*Thy kingdom come, Thy will be done on earth as it is in heaven.*"

NAR use the Lord's Prayer to justify an ideology called **Dominionism** (or "Kingdom Now" theology).

When they quote Matthew 6:10, they are not just asking God to return one day. They are teaching that believers have a mandate to take over the earth and make it look like heaven before Jesus can return.

Here is the exact formula they build out of this verse, and how it dramatically distorts what Jesus actually taught.

1. The NAR Formula: "Heaven to Earth" Manifestation

In NAR culture, this verse is treated as a legal mandate for the church. Their logic goes like this:

The Premise: In heaven, there is no sickness, no poverty, no secular government, and no chaos.

The Mandate: Because Jesus said "on earth as it is in heaven," it is the church's job to eliminate those things from the earth right now.

The Mechanism: How do we do it? By speaking the Word, commanding healing, and activating angels.

This is where the "**Seven Mountain Mandate**" comes from in NAR circles. They believe Christians must conquer and control the seven spheres of societal influence (Government, Media, Education, Family, Arts/Entertainment, Science/Business, and Religion) to force the earth to match heaven.

2. Matthew 6 (and Luke 11) is a Prayer of Petition, not a Command

When Jesus gave the disciples the Lord's Prayer, He was teaching them how to pray ("*In this manner, therefore, pray:*"). The grammar of the prayer is a humble petition. It is asking God to bring His kingdom and enforce His will. It is a declaration of human dependency.

NAR theology shifts this from a prayer to God into a declaration of human responsibility. They treat it as an authorization clause that hands the keys of the earth to humans, telling them to go fix the planet using spiritual power.

3. What Jesus Actually Meant by "Thy Kingdom Come"

To the early Church, praying "*Thy kingdom come*" was an expression of homesickness for the return of Christ and a cry for justice in a broken world.

Mainstream theology teaches that God's kingdom is spiritually present right now in the hearts of believers (Luke 17:21 "*nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you.*"), but it will only be physically and fully established on earth when Jesus physically returns to destroy evil and set up His throne.

Jesus explicitly told Pontius Pilate in John 18:36 "*My kingdom is not of this world. If it were, my servants would fight.*" The Bible never commands the church to eliminate all earthly sickness or political corruption through spiritual decrees. Instead, we are called to preach the Gospel, love our neighbors, and endure suffering while we wait for the King to return and fix it Himself.

Connecting the NAR dots

- They want to bring Heaven to Earth (Matthew 6:10).
- To do that, they need to force healing to manifest (Romans 10:8).
- To manifest it, they use the Jesus-energy inside them to speak it into existence.
- They deploy angels to go do the physical work (Psalm 103:20).
- And they use faith as a shield to try and block any suffering that gets in the way (Romans 5:20).

It is a completely enclosed, human-centered system. It uses the Bible to build a fantasy where humans are in total control of reality.

Why the Greek Supports "Two Separate Thoughts"

Grammatically and structurally, the Greek text strongly indicates that Jesus is presenting distinct, parallel petitions, rather than a single running sentence.

If you look at the clauses side-by-side in Greek, they match each other perfectly in a poetic feature called synonymous parallelism:

Petition 1 (The Kingdom)

ἐλθέτω (Come!)

ἡ βασιλεία σου (the kingdom of you)

Petition 2 (The Will)

γενηθήτω (Be done!)

τὸ θέλημά σου (the will of you)

- **The Verbs Stand Alone:** Both ἐλθέτω (come) and γενηθήτω (be done) are Third-Person Singular, Aorist Active Imperatives. They are aggressive, independent commands. Jesus does not link them with a conjunction like "and" (καί).

- **The Structure Decouples Them:** Because there is no kai ("and") between the two phrases, they are grammatically independent clauses. In Greek grammar, this lack of a conjunction (called asyndeton) is used to give each statement its own weighty, standalone emphasis. They are two separate cries to God, not a single instruction manual.

Theological Differences: Two Thoughts vs. One

Viewing these as two distinct concepts changes the entire meaning of the prayer:

NAR "One Thought" View:

[Kingdom Come + Will Done] ----> Resulting in: Humans forcing Earth to match Heaven physically & politically.

Orthodox "Two Thoughts" View:

Thought 1: Kingdom Come -----> An eschatological cry for Christ to return and establish His future rule.

Thought 2: Will Done -----> An act of personal, daily submission to God's authority right now.

When Jesus separates them, "Thy kingdom come" is primarily an eschatological request. It is a plea for God to break into history, defeat evil, and establish His visible, literal rule at the end of the age. It is closely related to the early church cry, "*Maranatha*" (Come, Lord Jesus!).

"**Thy will be done,**" on the other hand, is an immediate prayer of submission. We see Jesus model this exact separate thought later in Matthew 26:42 in the Garden of Gethsemane, where He cries out γενηθήτω τὸ θέλημά σου ("Thy will be done"). In the garden, it had nothing to do with taking dominion over society, it was about submitting His own desires to the Father's difficult plan.

By forcing the phrases into a single thought, the NAR shifts the focus away from a prayer for Christ's personal return and a prayer for quiet submission into a mandate for human spiritual optimization and societal takeover

They are two distinct petitions, but they are connected by a shared destination at the end of the sentence: "on earth as it is in heaven."

The Problem with the NAR Translation

NAR speakers frequently smash these two phrases together as if they are a single, continuous action command: "*Kingdom-come-thy-will-be-done!*" By removing the pause, they make it sound like "Thy will be done" is just a definition of what "Kingdom come" looks like (i.e., ruling and taking over society).

Breaking Down the Two "Trains of Thought"

When you look at the original Greek text, Jesus actually lays this out as a poetic, parallel list of three distinct requests, not a single blueprint for a human takeover.

In Greek, the verse looks like a staircase of three independent thoughts:

- **Hallowed be Your name** (May Your name be kept holy)
- **Your kingdom come** (May Your royal rule arrive)
- **Your will be done** (May Your desires be accomplished)

Then, Jesus attaches the anchor at the very end: "**on earth as it is in heaven.**" This anchor applies to all of them, but the thoughts themselves are distinct milestones:

Train of Thought 1: "Thy Kingdom Come" (The Big Picture)

This is a prayer for the ultimate future. It is a plea for God to bring this current, broken world era to an end, for Jesus to physically return, and for His literal, visual Kingdom to replace the corrupt kingdoms of this world. It is looking forward to the end of time.

Train of Thought 2: "Thy Will Be Done" (The Right Now)

This is a prayer for the present moment. Since God's ultimate kingdom hasn't physically arrived yet, we are asking that right now, in our daily lives, people would obey God's commands on earth just as perfectly and willingly as the angels obey Him in heaven. It is a prayer of submission, asking God to change human hearts to love His laws.

Why the Distinction Blows Up the NAR View

By recognizing the two distinct trains of thought, the NAR speaker's argument collapses:

NAR says: "The Kingdom is a force we manifest by doing God's will and forcing heaven onto earth."

The Bible says: "We are asking God to bring His future Kingdom, and until He does, we pray that people on earth will submit to His will today."

In English the comma punctuation forces a pause. When you pause at that comma, you see two beautifully distinct prayers of dependence to God, rather than a single, aggressive human mandate.

It is amazing how a single comma can change the entire direction of a verse.

Does seeing it as two separate prayers of dependency make the Lord's Prayer feel more peaceful to read compared to how the speaker used it?

James 3:17 *"But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy."*

KJV: *"But the wisdom that is from above is first pure, then peaceable, gentle, **and easy to be intreated**, full of mercy and good fruits, without partiality, and without hypocrisy."*