

PERSONAL NOTES

IN EARTH

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:9-10, KJV.

"And the LORD God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7, KJV.

"For behold, darkness will cover the earth and deep darkness the peoples..." Isa. 60:2, NASB.

* In JESUS, God lives in a body.

* In US, Christ lives in a body.

Lecture 2: Thy Will Be Done, As in Heaven, So in Earth The Role of Judgment

If the Kingdom of God is to be established within humanity, one might ask: What place, then, has judgment? Surely, divine rule cannot be divorced from divine justice. Scripture reveals that at the consummation of the age (Matt. 13:39), humanity will reach unparalleled rebellion against God, an echo of the days before the Flood.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually... and the earth was filled with violence." Gen. 6:5, 11, KJV.

The Hebrew words paint a chilling picture of man's fallen condition:

- *"Ra"* (Wickedness) — meaning evil, malignant, hurtful, destructive, inferior in quality, unpleasant, giving pain or causing unhappiness (Gen. 41:3,19; Lev. 27:10,12,14; Num. 13:19; Jer. 24:2; Deut. 17:5; Neh. 13:17; 1 Sam. 30:22; Esther 7:6; Job 35:12; Gen. 37:20; Psalm 78:49).
- *"Shachath"* (Corrupt) — to decay, destroy, ruin by pulling down, by wounding, or by killing individuals, harming in some manner. To act perversely, to be wicked, to kill (Gen. 6:11; 19:13; Josh. 22:33; 2 Sam. 24:16; Jer. 12:10; Gen. 13:10; Ezek. 26:4; 2 Sam. 1:14; Prov. 11:9; Ex. 32:7; Deut. 9:12; 32:5).
- *"Chamac"* (Violence) — to oppress, violate, or act unjustly with cruelty. This was the word for sinful violence, extreme wickedness. It was one of the main causes for the flood in the time of Noah (Gen. 6:11,13).

These were not merely ancient evils; they are the very diseases that infect the heart of modern man. The turmoil we see in nations is but the collective unrest of millions of inwardly disordered souls. *"As the days of Noah were," said Jesus, "so shall also the coming of the Son of Man be"* (Matt. 24:37).

Psalm 2 captures this rebellion perfectly:

"Why do the nations rage... against the Lord and His Anointed?... He that sits in the heavens shall laugh..."

God laughs not from amusement but from the certainty of His sovereign purpose. No human rebellion can overthrow His decree.

Paul foresaw the same decay of conscience:

"People will be lovers of self... proud, arrogant, unholy... holding to a form of godliness but denying its power." 2 Tim. 3:1-5, AMP.

These are not signs of God's absence but of His soon unveiling. Judgment, then, is not the tool by which the Kingdom is built, it is the inevitable shadow cast by the rejection of God's light.

The Kindness That Leads to Repentance

Romans 2 reveals the mystery of divine justice:

"Do you not realize that God's kindness is meant to lead you to repentance?" Rom. 2:4, NEB.

Judgment exposes sin, but it cannot heal it. Fire purifies metal but cannot make it gold. So too, wrath may destroy wickedness, yet it cannot create righteousness.

It is not the anger of God but the goodness of God that changes the human heart.

The world will indeed taste judgment, but redemption, true transformation, flows from the mercy revealed in Christ. For while wrath exposes what man is, grace reveals who God is.

The City of God

And after the smoke of judgment clears, John beheld a vision not of desolation but of a City filled with light. The New Jerusalem descends from heaven, radiant with God's presence, symbol of His perfected people through whom His glory fills the earth.

"See! The abode of God is with men... the nations shall walk by its light." Rev. 21:3, 24, AMP.

From the throne of this City flows a River of Life, clear as crystal, watering the Tree of Life whose leaves are for the healing of the nations (Rev. 22:1-2). Here, at last, the Kingdom fully comes, the will of God done not only in the earth but through it.

The Rock (Christ) grows into a Mountain (Kingdom) until *"the kingdoms of this world become the Kingdom of our Lord and of His Christ"* (Rev. 11:15).

The wrath that could not restore is replaced by the life that renews. Christ in His sons becomes the beauty that replaces the beast, the eternal glory of God filling all creation.

Thy Will Be Done in Earth

When Jesus taught His disciples to pray, He said not, *"Thy will be done **ON** earth,"* but *"**IN** earth as it is in heaven."*

The distinction is profound. The **EARTH** He spoke of was not soil or stone but **MAN HIMSELF**, formed from the dust (Gen. 2:7).

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To catch a picture of the nature, scope and intensity of the judgment to be experienced by the nations of the earth, study the following Scriptures: Isa. 13, 24, 34; 2:10-22; Zech. 14; Rev. 16.

Remember: It is not the wrath of God that births His Kingdom within the hearts of men. Divine judgment may shake the earth, but it cannot soften the heart. Fire may reveal the dross, yet it cannot form the gold. Only love can do that. The thunder of His justice may awaken fear, but it is the gentle goodness of God that leads men to repentance and faith. For wrath exposes sin, but grace transforms the sinner (Rev. 16:8-11; 9:20-21).

The Book of Revelation, written in the language of symbols and visions, is not merely a prophecy of distant events, it is the unveiling of Christ within. Beneath its imagery of beasts and thrones lies a single, blazing truth: The Revelation of the indwelling Christ, made manifest in His people.

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"Then the seventh angel sounded; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever." Rev. 11:15, NASB.

"And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise." Gal. 3:29, NASB.

Creation did not rebel; man did. Mountains did not sin, rivers did not fall, and trees did not turn from God. The disruption of divine order began in the human will. Therefore, restoration must begin there too.

Man is the **EARTH** in which God's will must first be done. The prayer of Christ is an inward revolution: *"Father, let Your will rule within me as it does in heaven."*

This is why the Kingdom of God cannot come through politics, laws, or force. No regime, however righteous its intent, can legislate a new birth. The Kingdom does not advance by domination but by transformation.

What a breathtaking vision it is, the sons of God standing in radiant union with their Head, Christ Jesus. They share not only His glory but His purpose, administering His righteous rule and pouring forth the redemptive blessings of the Kingdom into creation itself. The heavens resound with triumph as the mystery reaches its crescendo.

Here, the ancient promise given to Abraham finds its fulfillment: *"In your seed all the nations of the earth shall be blessed..." Gen. 22:18, NASB.*

This **SEED** is not many, but One, Christ Himself: *"Now the promises were spoken to Abraham and to his seed... not to seeds as of many, but as of one, 'And to your seed,' that is, Christ." Gal. 3:16, NASB.*

And the wonder deepens, for if we belong to Christ, then we are counted as that very Seed, heirs of the same covenant and participants in the same blessing.

Thus, the story comes full circle: What began as a promise to one man now unfolds as a Kingdom through many sons. The Seed has multiplied. Christ the Firstborn is now revealed in a family who bear His likeness and carry His light, the true heirs through whom every nation shall yet be blessed.

The Necessity of New Birth

Jesus told Nicodemus plainly:

"Unless one is born again, he cannot see the Kingdom of God." John 3:3, NIV.

Religion may polish the surface of man, but rebirth transforms his essence. Natural birth gives us citizenship in a nation; spiritual birth gives us citizenship in heaven.

"To all who received Him... He gave the right to become children of God—born not of the will of man, but of God." John 1:12–13, AMP.

This new birth implants the incorruptible Seed, Christ Himself, within us (1 Peter 1:23). We are made “*partakers of the divine nature*” (2 Peter 1:4). And as Christ is formed in us, His Kingdom grows within us.

No government can produce such transformation; no command can enforce it. You cannot force men into holiness, but you can reveal the Holy One through a transformed life.

The Process of Transformation

The Kingdom of God unfolds in stages within man: Justification, sanctification, and glorification.

- **Justification:** When we accept Christ as King, the rule of God begins in the spirit. This is salvation’s dawn, the Passover.
- **Sanctification:** As we yield to His will, His reign extends into the soul, restoring thought, emotion, and desire.
- **Glorification:** Finally, Christ lives through us. The body becomes the visible temple of the invisible King.

The Tabernacle of Moses Reveals this Journey:

- **Outer Court:** The multitude saved, yet content to remain forgiven without transformation.
- **Holy Place:** The Spirit-filled believer, bearing light yet still divided by self.
- **Holy of Holies:** The mature sons of God, who have become one with His will, radiating His nature.

“Until we all reach unity in the faith... and become mature, attaining to the whole measure of the fullness of Christ.” Eph. 4:13, AMP.

These are the overcomers, the sons in whom the Son is revealed. The Kingdom of God has found its dwelling in man. Heaven’s will is done in earth.

Summary

The will of God is the expression of His rule, His Kingdom made visible through willing hearts. Before His reign can ever transform the earth, it must first take root within man. The outward order of creation can only reflect the inward order of the soul.

Thus, the true government of God is not a democracy of opinions but a Theocracy of Love, God ruling as King within the hearts of those who bear His nature. When His throne is established within man, His Kingdom is established upon the earth.

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Man was the crowning glory of creation, the masterpiece through whom God intended to reveal His likeness upon the earth. Formed from the dust yet filled with divine breath, he stood as the living bridge between heaven and earth. In him, spirit and soil were joined; eternity touched time. He bore the image and likeness of God and was entrusted with dominion over all that God had made.

Study Questions

1. What is the relationship between judgment and the Kingdom of God?

2. What do the Hebrew words “*Ra*,” “*Shachath*,” and “*Chamac*” reveal about human sin?

3. Why can’t God’s Kingdom come through human systems of rule?

4. What does it mean to pray “*Thy will be done in earth?*”

5. What does Romans 2:4 teach about repentance?

6. What does the New Jerusalem symbolize in Revelation?

7. How does new birth differ from religion?

8. What do the three stages of salvation represent?

9. What is meant by the “*Holy of Holies*” life?

10. How will God’s will finally be done “*on earth?*”

Study Answers

1. Judgment exposes sin but does not establish the Kingdom; only the life and goodness of God can transform the heart (Rom. 2:4).
2. They depict wickedness as decay, destruction, and violent corruption, a full collapse of divine order.
3. Because true submission cannot be legislated; it must be born of new life in the Spirit (John 3:3–6).
4. It is a prayer for God's will to reign within us, His earthen vessels (Gen. 2:7; 2 Cor. 4:7).
5. That it is the kindness and goodness of God, not wrath, that leads the heart to change.
6. The glorified people of God, filled with His presence, through whom His light heals the nations.
7. Religion reforms behavior; new birth transforms nature by implanting the divine Seed (1 Peter 1:23).
8. Justification (spirit awakened), sanctification (soul renewed), glorification (Christ revealed through us).
9. A state of mature sonship where Christ fully reigns through the believer (Eph. 4:13).
10. When it is first perfected in man, the earth's steward, and then manifested through him in all creation (Rom. 8:19).