

Thy Kingdom Come, Thy Will Be Done in Earth as it is in Heaven

Matthew 6:10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

The Kingdom defined: "The concept of the kingdom in the OT is partly fulfilled in the NT.

"We have the Christian dispensation. The kingdom of heaven or God on earth consists of the community of those who receive Jesus as their Savior and who, through the Holy Spirit, form His Church with Him as its head.

"This spiritual kingdom has both an internal and external form. As internal, it already exists and rules in the hearts of all Christians and is, therefore, present. As external, it is either embodied both in the visible and invisible Church and thus is present and progressive, or it is to be perfected in the coming of the Son of Man to judge and reign in bliss and glory. This is the further realization of the kingdom of God in the future. However, these different aspects are not always distinguished. The expression often embraces the internal and external kingdom and refers to its commencement in this world and its completion in the world to come. Hence, in the NT we find it spoken about in the Jewish temporal sense by Jews and the Apostles before the day of Pentecost (Matt. 18:1; 20:21; Luke 17:20; 19:11; Acts 1:6); in the Christian sense as announced by John, where perhaps something of the Jewish view was intermingled (Matt. 3:2 [cf. Luke 23:51]); as announced by Jesus and others (Matt. 4:17, 23; 9:35; 10:7; Mark 1:14, 15; Luke 10:9, 11; Acts 28:31); in the internal spiritual sense (Rom. 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." See also Matt. 6:33; Mark 10:15; Luke 17:21; 18:17; John 3:3, 5; 1 Cor. 4:20); in the external sense, i.e., as embodied in the visible church and the universal spread of the gospel (Matt. 6:10; 12:28; 13:24, 31, 33, 44, 47; 16:28; Mark 4:30; 11:10; Luke 13:18, 20; Acts 19:8); as perfected in the future world (Matt. 13:43; 16:19; 26:29; Mark 14:25; Luke 22:29, 30; 2 Pet. 1:11; Rev. 12:10). In this latter view it denotes especially the bliss of heaven, which is to be enjoyed in the Redeemer's kingdom, i.e., eternal life (Matt. 8:11; 25:34; Mark 9:47; Luke 13:28, 29; Acts 14:22; 1 Cor. 6:9, 10; 15:50; Gal. 5:21; Eph. 5:5; 2 Thess. 1:5; 2 Tim. 4:18; Heb. 12:28; James 2:5). The kingdom spoken of generally (Matt. 5:19). In Matt. 8:12, "the sons of the kingdom" (a.t.) means the Jews who thought that the Messiah's reign was destined only for them and that by ancestry alone, which claimed belief in the God of Abraham, they had the right to be called the sons of the kingdom (John 8:33, 37, 39). However, "the children of the kingdom" in Matt. 13:38 are the true citizens of the kingdom of God. See also, Matt. 11:11, 12; 13:11, 19, 44, 45, 52; 18:4, 23; 19:12, 24; 20:1. Spoken also generally of the privileges and rewards of the divine kingdom, both here and hereafter (Matt. 5:3, 10, 20; 7:21; 18:3; Col. 1:13; 1 Thess. 2:12).

Will or eternal purposes of God. Be done on earth as it is in heaven. God is the Creator (**Nehemiah 9:6** Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee. **Psalms 103:19-21** The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.)

His Will

The Potentate

The submission of our will to God's will (**Matthew 26:42** He went away again the second time and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.)

The pleasure of following our Potentate. (**Psalms 40:8** I delight to do thy will, O my God: yea, thy law *is* within my heart.) Now notice why David delighted in the things pleasing to God: the "instruction, direction, law, Torah, the whole Law." It was within David's "seat of emotions." God had, through the Spirit, put a heart within David to long after God's instruction.

The provision of our Potentate. After speaking to the women at the well in John 4, we see the disciples asking Christ to eat; here in John 4:34, we have Christ's answer: "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."

The Potentate's promise (**John 6:40** And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.) William MacDonald explains the verse in this way: "To see the Son here means not to see Him with the physical eyes but rather with the eyes of faith. First, one must see or recognize that Jesus Christ is the Son of God and the world's Saviour. Then, too, he must believe in Him. This means that he must receive the Lord Jesus as his own personal Savior by a definite act of faith. All who do this receive everlasting life as a present possession and the assurance that they will be raised at the last day."

The Potentate's purity (**I Thessalonians 4:1-6** Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. **2** For ye know what commandments we gave you by the Lord Jesus. **3** For this is the will of God, even your sanctification, that ye should abstain from fornication: **4** That every one of you should know how to possess his vessel in sanctification and honour; **5** Not in the lust of concupiscence, even as the Gentiles which know not God: **6** That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.)

The Potentate's will is the praise and thanksgiving of His people (**1 Thessalonians 5:18** In everything, give thanks: for this is the will of God in Christ Jesus concerning you.)

The Potentate's proof

Through teaching's glorification (**John 7:16-18** Jesus answered them and said, My doctrine is not mine, but his that sent me. **17** If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself. **18** He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.)

Through patterning instead of just professing (**Matthew 7:15-23** Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits, ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.)

Through providential will (Acts 22:14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.)

Through the transforming power of Christianity (**Romans 12:1-2** I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is your* reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. **Ephesians 6:6** Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;)

The Power

Matthew 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

John 4:24 God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

The Promise (**John 7:37-39** In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his

belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.) William MacDonald gives the ceremonial significance to this, “Though not mentioned in the OT, the Jews had a ceremony of carrying water from the Pool of Siloam and pouring it into a silver basin by the altar of burnt offering for each of the first seven days of the Feast of Tabernacles. On the eighth day, this was not done, which made Christ’s offer of the water of eternal life even more startling. The Jewish people had gone through this religious observance, yet their hearts were not satisfied because they had not truly understood the deep meaning of the feast. Just before they departed for their homes.”

The giver of this baptism. (**Matthew 3:11-12** I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: **12** Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.)