

## On Earth as it Is in Heaven

**Ps 150:1-5** — “Praise God in His holy places; praise Him in the universe.” This is how He will be praised in every place (Mal 1:11), in “His holy places” (plural), which are His holy habitation. Together they are His sanctuary — singular, but made up of many places in every tribe — His house or tabernacle, His dwelling place made up of many dwelling places.

Ps 149:1-9; 148:1 — High places, where He is worshipped in a locality, on Earth as it is in Heaven. Isa 53:11 — His soul will not be satisfied until it is on Earth as it is in Heaven, and Isa 53:10 are those who will do His will and satisfy His soul. The Word of God came to Earth and dwelt in the man Yahshua, who said, “When you pray, pray for this: for our Father’s will to be done on Earth as it is in Heaven.” But before this can be done, the Father’s name must be made great (Mal 1:11) and His kingdom must come (Mt 24:14). This alone brings about His will on Earth (Rev 11:15).

His will can only be done by those who are one as He and the Father are one (Jn 17:21), and who love as He loved (Jn 13:34-35). This is how we are to pray at the morning and evening minchot (Heb 13:15; 1 Chr 23:30; Ex 29:42). He still meets with us and speaks with us (Ex 29:43).

Jn 14:21 — These people only will do His will; no one else can. His will is limited to His *offspring* to do (Isa 53:10). They are the fruit of His suffering in death (verse 11). Only those who love Him can or will or want to do His will. Only those whom He reveals Himself to can know His will (Rom 12:1-2). 1 Jn 3:22; 5:14-15 — Only those who know His will can pray for His will to be done on Earth (Mt 6:9-11). Only those are the fulfillment of Mal 1:11 and 3:18 and 4:6. Only those are the spiritual “sons of Levi” in Mal 3:1-3, who are refined and whose offerings are acceptable on His altar. They are His offspring (1 Jn 3:1-3), the true seed of Abraham (Gen 18:19; Gal 3:29).

Refractory disciples are false disciples. They were not willing to do His will (Jn 7:17-18). But those who were willing to do His will (verse 17) met those who were seeking the glory of the Father (verse 18) and the Body is formed. This is *pro-creation*, the *fusion* of the two — those who are *willing* to do His will and those who are *doing* His will. There can be no *confusion* here. Immersion is based on the faith of both — the “Amen” is allowance, and the confession is the *fusion* into the Body (1 Cor 6:17).

*Fusion* — the Body resulting from such *coalition*.

*Coalition* — the union into one Body through *fusion*.

The people of 1 Pet 2:9-10 abide in the vine (Jn 15:7-8; 1 Jn 2:27). They pray to know His specific will, and then they can pray for His specific will (1 Jn 5:14-15). For unless we pray according to His will, He cannot answer our prayers. And unless we know His will, we are not those to whom He can reveal Himself and cannot by any means do His good pleasure and are not His offspring who do (Isa 53:10). Unless we *know* His will we do not know that He hears us. This all comes from Jn 14:21 — unless He can reveal Himself to us, we do not know Him (Phil 3:9-10).

Do we have this confidence in Him? (1 Jn 5:14-15). But what do we ask for that is according to His will, which by asking, we know He hears us in what we ask for, that we know also we will receive it? (Jms 1:6-7; 1 Jn 3:22).

*According* in 1 Jn 5:14 is #2596, which is that which will accomplish the end, aim, purpose of God.

Just as in 1 Tim 6:3, *the teaching that is according to godliness* is that which will cause or achieve the aim, the end, the purpose of God. *Godliness* (#2150) means the whole plan and purpose of God, based on the foundation and principle of what God’s ultimate purpose is.

Unless we are praying according to or concerning His will being accomplished on Earth, we pray for no other purpose which can be heard by Him. And unless we have been included in His will and purpose (Jn 14:21), He cannot hear us, for we cannot pray *specifically* for His will to be done.

Our Father does not deal in the realm of *generalities*, but in *specifics*. What is it that you are praying for? What house? What farm? Which is His will for us to have? Does this house or farm have to do with His purpose being accomplished on Earth? We could pray for houses and farms, but which ones? Is there one in Ashville that God has revealed to us is His will for us to get? Then we have confidence,

boldness; we know He hears us and we will get it for His purpose and His will — according to and concerning His will being done in Ashville and on Earth.

Rom 12:1-2 — Only these will be heard by God, who pray for His *revealed* will to be done on Earth. Rom 12:1 describes those who are *totally immersed* into the Body and offer their bodies up to Him daily as a living sacrifice to Him in the one corporate offering, the morning and evening sacrifice. These will know and prove what is the good, acceptable, and perfect will of God.

It is on Earth that our Father wants His will to be done. It is on Earth that He wants His name to be hallowed. It is on Earth that He wants His kingdom to come. It is on Earth that he wants His will to be done (Mt 6:9-11; Rev 11:15; Heb 10:13; Acts 3:21; 1 Jn 5:19). On earth, only on Earth, and only if we are *obedient* to Him (Jn 14:15; 1 Cor 16:22; Jn 14:21; 1 Jn 2:4; Jn 8:31,51).

### **Intercession**

**Eze 22:30; 1 Tim 2:8 — The intercessor always comes before God on behalf of others — to make a wall, to restore a breach caused by an enemy, to stand in the gap or plug up the breach against that enemy — throughout the building process, the restoration. This pertains to all that is recorded in the New Testament scriptures which caused the fall or gap.**

*Gap* (*perets*, #6556) — a break, gap, or breach in a wall; to break open or break down.

The breach must be repaired — the physical and spiritual ruins of Zion. *Standing in the gap* means one who is committed to intercession. The gap between the first century and today requires Mk 9:12 — the restoration of all things (Isa 58:12; Amos 9:11).

Eze 22:30,29,28,27,26,25 — *I sought for a man*, but there was none (Isa 59:16; 63:5).

There is corporate prayer (1 Tim 2:8) and there is private prayer (Mt 6:6, which requires 1 Pet 3:7). Both must be that His will be done on Earth (Mt 6:9-11). This means that unless it is His will, we do not have true confidence and boldness before Him to pray for something that is not His will. Our confidence comes from another source — we want it for ourselves alone; it does not accomplish His will. So we must all come before Him to see what is His will and what is not His will — *before* we pray for something that may or may not be His will. But we must pray for Him to reveal His will to us so that we can pray for it.

*This is the confidence* (1 Jn 5:14-15), the confidence we have before Him (1 Jn 3:21-23). Our confidence comes from the Spirit whom He has given us. Although we have the Spirit, we may not have the confidence. Why? Because we are not doing what is pleasing to Him. We may not be keeping the commandment; our heart then will condemn us. 1 Jn 3:21 — *We know* when we are loving (verse 17) when we are actually doing what love demands (verse 16). When we are believing and when we are obeying as He has commanded us, then we have the confidence in Him so we can go before Him (Heb 10:19-23). 1 Jn 4:13 — *By this*, as 1 Jn 3:24. We know only by the Spirit who dwells in us when we are loving as He commanded us to love (1 Jn 3:23,22).

1 Jn 5:14-15 — Our confidence only comes from the Spirit whom he has caused to dwell in us when we are obeying Him. Jn 8:31,32,51 — If we have confidence we will never see or taste death, and this is only by our obedience, not by any kind of doctrine one believes in. It is only when our doctrine is accompanied by obedience that we can have true confidence in Him and before Him. Jn 14:13-14; 15:7 — Only then can we bear much fruit (verses 8,16,17). Then the result is Jn 16:23,24,26.

So in John's letter he clarifies Yahshua's promises, which cannot be kept except through obedience — not just because we were baptized. This refutes the gnostic gospel. 1 Jn 3:22; 5:14-15 — He answers the prayers only of the ones who are fulfilling His will (Isa 53:10,11; Jn 13:34-35; 17:21-23; 12:25-26. 1 Tim 2:8 — Only they have the boldness and confidence, free access, boldness of speech before Him (Eph 3:12; Heb 10:19,23).

But our prayers, private and corporate, can be hindered (1 Pet 3:7). If we are not obeying Heb 10:22-24, our boldness and confidence comes from another source than Him (1 Jn 3:21-22; 2:27-28; 4:17). Heb 3:6,14 — Remember that our confidence comes from the Spirit who lives in us (1 Cor 6:17), and if we are abiding in Him and doing the things pleasing to Him, we have true confidence *from Him, in Him, in His sight*. Only the Holy Spirit can give one the confidence to come before God (Heb 10:19-26). Most people were in this category who fell away (Rev 3:4). But Heb 4:14 were the overcomers.

Jms 1:6; 1 Jn 3:21-22 — *But* first we must have the confidence that what we pray for, what we want, is our Father's will. 1 Jn 5:14 — We must ask only in accordance to His will. We must have a council to hear from the Spirit in certain cases so we will have the confidence before Him that what we are asking for is His will (Isa 53:10) or He will not hear us. And only if we *know* He hears us will we receive what we ask for. And remember, this knowing or confidence comes from the Spirit when we go before Him. So this is our boldness and assurance that He will give us what we ask for — because it accomplishes His will, *His good pleasure*.

How many times have we prayed for things contrary or not according to His will? (Jms 1:7; 4:8; 5:15-18). The Spirit must speak to us to give us the boldness and confidence to pray. We do have boldness to ask what His will may be so that we can pray for it. But even in this our prayer will not be heard unless we are free of sin (Heb 10:19).