

The Lord's Prayer – 6



For Thine is the kingdom,
and the power, and the glory, forever. Amen.

Matthew 6:13

1. *For Thine is the kingdom*

Jesus answered and said to him, Amen, amen, I say to thee, Unless someone be born from above, he cannot see the kingdom of God.... Amen, amen, I say to thee, Unless someone be born of water and the spirit, he cannot enter into the kingdom of God.

John 3:3, 5

AE 48. "Kingdom" in the Word... [signifies] heaven and the church. It means the church in respect to truth, or where truths are, because by the kingship of the Lord is signified Divine truth proceeding from Him, and therefore by "kings" are signified truths.... It is said, 'the church in respect to truth,' by which is meant the church in respect to truths *from good*, and this is for the reason that there are no truths without good, for truths have their life from good. Truths with a man who is not in good are indeed truths in themselves, but they are not truths in him.

AE 48:3. From this it is plain what is meant by "kingdom" in the Lord's Prayer.... "Thine is the kingdom, and the power, and the glory," means Divine truth from God alone. It is also said, "power and glory," because Divine truth has all power and glory....

"Kingdom," in the highest sense, signifies the Lord in respect to the Divine Human, because from Him all Divine truth proceeds; and "kingdom" signifies heaven, because heaven with the angels is from no other source than from the Divine truth that proceeds from the Lord's Divine Human....

AC 916:2. The spiritual church is first called a church when it acts from charity, which is the very doctrine of faith. Or, what is the same thing, the man of the church is then first a church. Just in the same way, what is a commandment for? Not that a man may know, but that he may live according to the commandment. For then he has in himself the kingdom of the Lord, since the kingdom of the Lord consists solely in mutual love and its happiness.

AC 2359. No one can be admitted into the Lord's kingdom, that is, into heaven, unless he is in the good of love and of charity. And no one can be in the good of love and of charity unless he acknowledges the Lord's Divine... for this good flows in from Him alone, and indeed into the good itself which is from Him.... From this we can understand how it is that the Lord is the all in all of His kingdom; and also that nothing of the good that is with man is man's, but is the Lord's.

TCR 416. The Lord's kingdom is the neighbor that is to be loved in the highest degree, because the Lord's kingdom means the church throughout the world, which is called the communion of saints; heaven also is meant by it. Consequently, he who loves the Lord's kingdom loves all in the whole world who acknowledge the Lord and have faith in Him and charity towards the neighbor, and he also loves all in heaven.

Those who love the Lord's kingdom love the Lord above all things, and are consequently in love to God more than others, because the church in the heavens and on earth is the body of the Lord, for those who are in it are in the Lord and the Lord in them. Therefore, love towards the

Lord's kingdom is love towards the neighbor in its fullness; for those who love the Lord's kingdom, not only love the Lord above all things, but also love the neighbor as themselves.... Therefore, the Lord says:

Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you. Matthew 6:33

Questions and Comments

1. What are some ideas that come to mind when you pray, "For Thine is the kingdom?"
2. Does it seem hard for us to be "born from above," or "born of water and the spirit," and so to see and enter the kingdom of God?
3. "Kings" in the Word signify truths, especially truths from good. What does this imply about leaders of our country and community? Can a man who is not in good still have an ability to lead by truths?
4. Notice, in AC 916:2, what it says the kingdom of the Lord solely consists in: mutual love and its happiness. How does this add to your picture of what we are praying for in saying the Prayer?
5. "No one can be admitted into the Lord's kingdom, that is, into heaven... unless he acknowledges the Lord's Divine" (AC 2359). This means that we must acknowledge that the Lord Jesus Christ is the one God of heaven and earth. Why is this acknowledgment essential to a good life?
6. What does the teaching in TCR 416 about the Lord's kingdom being throughout the world imply about our attitude toward Muslims?

2. An everlasting kingdom

Behold, there was coming with the clouds of heaven one like the Son of Man; and there was given Him dominion, and glory, and a kingdom; and all peoples, nations, and languages shall worship Him. His dominion is a dominion of ages, which shall not pass away, and His kingdom that which shall not be destroyed. Daniel 7:13-14

AC 2853:2. The Lord's kingdom on earth consists of all those who are in good, who, though scattered over the whole earth, are still one, and as members constitute one body. Such is the Lord's kingdom in the heavens, where the whole heaven represents one man, which is therefore also called the Grand Man.... And what is wonderful and hitherto unknown, all parts

of the human body correspond to societies in heaven. And therefore it is sometimes said that some societies belong to the province of the head, some to the province of the eye, others to that of the chest, and so on...

AC 2618. ...The very marriage itself of good and truth, from which comes the heavenly marriage... is the Lord's kingdom in the heavens and on earth. For this reason the Lord's kingdom is so frequently in the Word called a "marriage," and is compared to a marriage. The reason (a secret one) is that all conjugal love, and through this all celestial and spiritual love, comes from the marriage of Divine good and truth, and of Divine truth and good, in the Lord.

AC 2737. With those who live in conjugal love, the interiors of their minds are open through heaven even to the Lord. For this love flows in from the Lord through a man's inmost. From this they have the Lord's kingdom in themselves, and from this they have genuine love toward little children for the sake of the Lord's kingdom; and from this they are receptive of heavenly loves above others, and are in mutual love more than others; for this comes from that source as a stream from its fountain.

AC 3796:4. When the good of his neighbor, the common good, the good of the church and of the Lord's kingdom, is the end, then as to his soul the man is in the Lord's kingdom, thus in the Lord; for the Lord's kingdom is nothing else than a kingdom of ends and uses for the good of the human race.

AC 6821. He who loves his country, and from good will benefits it, in the other life loves the Lord's kingdom; for there the Lord's kingdom is his country. And he who loves the Lord's kingdom, loves the Lord, because the Lord is the all in all of His kingdom; for what is properly called "the Lord's kingdom" is the good and truth from the Lord in those who are in it.

AC 1880:4. Man was so created that while living on earth among men, he might at the same time also live in heaven among angels, and the converse, so that heaven and earth might be together, and might act as a one, and that men might know what is going on in heaven, and angels what in the world. And therefore, when men depart this life they would pass from the Lord's kingdom on earth into the Lord's kingdom in the heavens, not as into another kingdom, but as into the same as that in which they had been when living in the body. But in consequence of man's becoming so corporeal, he has closed heaven against himself.

AE 683:3. The Lord indeed not only rules those who receive Divine celestial and spiritual things from Him, but also those who do not receive, as all who are in hell. Still it cannot be said that the Lord's kingdom is in hell, since those there are altogether unwilling to be ruled by the Divine that proceeds, and according to the laws of its order. They even deny the Lord and turn themselves away from Him. Yet the Lord does rule them, not like subjects and citizens of His kingdom, but like those who are refractory and rebellious, holding them in bonds that they may not do evil to one another, and especially to those who belong to His kingdom.

Questions and Comments

1. Is it encouraging to know that the Lord's kingdom and His New Church will never pass away or be destroyed? How does this fit with the teaching that every church and religion in the course of time declines and is consummated?
2. When you pray, "For Thine is the kingdom," do you sometimes picture the Grand Man of heaven, and your place in the Grand Man, serving the Lord and the whole?
3. When you pray, "For Thine is the kingdom," do you sometimes think of a wedding, and of the marriage of good and truth or love and wisdom? Do you think of conjugal love, the love of little children, and mutual love, as coming from the Lord?
4. In what ways do the words, "Thy kingdom come," and "For Thine is the kingdom," have special application in the life of a soldier or a good public servant?
5. When you think of the words, "Thine is the kingdom," do you sometimes think of eternal life?

3. Thine is the power

Jesus says to him, Thou hast said; nevertheless I say to you, From henceforth you shall see the Son of Man sitting on the right hand of power, and coming on the clouds of heaven.

Matthew 26:64

AC 10019:3. The Divine power of the Lord... is the Divine power of saving the human race; and the power of saving the human race is power over the heavens and over the hells. For man is saved by this power of the Lord, and not by any other, because all the good which is of love, and all the truth which is of faith, flow in through the heavens from the Lord; and they cannot flow in unless the hells are removed, for all evil, and from this all falsity, are from the hells. Man is saved by the removal of the evils and the derivative falsities that are from the hells, and by the influx then of the good of love and of the truth of faith through heaven from the Lord. When the Lord was in the world He subjugated the hells and reduced the heavens into order, and acquired for Himself Divine power over them.

AC 5758. The angels in heaven plainly perceive that all good and truth are from the Lord, and moreover, that by the Lord they are withheld from evil and kept in good and so in truth, and this by a mighty force.

TCR 652:3. There is actually a sphere proceeding continually from the Lord and filling the entire spiritual and natural worlds which raises all towards heaven. It is like a strong current in the ocean which unobservedly draws a vessel. All who believe in the Lord and live according to His precepts enter that sphere or current and are elevated; while those who do not believe, are unwilling to enter, but withdraw themselves to the sides, and are there carried away by a current that sets toward hell.

Life 31. Every man is such that he can shun evils, as of himself, from the Lord's power, if he implores it; and what he does after this is good from the Lord.

AC 10182:2. That all the power of truth is from the good of love cannot be apprehended by those who have only a material idea of power, and therefore how the case is must be told. In the heavens all power is from the Divine truth that proceeds from the Lord's Divine good. From this the angels have power, for the angels are receptions of the Divine truth from the Lord.... By the power which they have from this [Divine truth] they protect man by removing the hells from him; for one angel prevails against a thousand spirits from the hells.

AC 10182:6. That truths from good have such power cannot be apprehended by those who have the idea that truth and its faith are mere thought; when yet man's thought from his will produces all the strength of his body, and if it were inspired by the Lord through His Divine truth, man would have the strength of Samson. But it is the Lord's good pleasure that in respect to the things of his spirit, and that conduce to eternal salvation, man should have strength through faith from love.

AC 1807. When a man who is looking at internal things from external ones sees the skies, he does not think at all of the starry heaven, but of the angelic heaven; and when he sees the sun, he does not think of the sun, but of the Lord, as being the Sun of heaven. So too when he sees the moon, and the stars also; and when he sees the immensity of the heavens, he does not think of their immensity, but of the immeasurable and infinite power of the Lord.

Questions and Comments

1. Which of these passages—AC 10019, 5728, or TCR 652—most appeals to you as a description of the Lord's power?
2. How does the Doctrine resolve the paradox that although the Lord has all power and we have none, still we choose between heaven and hell?
3. How do these teachings about power relate to Mao Zedong's saying, "Political power grows out of the barrel of a gun?"
4. Why doesn't the Lord give us the strength of Samson?
5. Is there a special place, or a photograph, of something in the natural universe that especially reminds you of "the immeasurable and infinite power of the Lord"?

4. *The Coming of the Son of Man with Power*

And then shall appear the sign of the Son of Man in heaven; and then all the tribes of the earth shall wail, and shall see the Son of Man coming on the clouds of heaven with power and much glory.
Matthew 24:30

AC 4060:7. [This] signifies that the Word will then be revealed as to its internal sense, in which the Lord is; the “Son of man” is the Divine truth in it.... The “cloud” is the literal sense; “power” is said of the good, and “glory” of the truth in it.

AC 2694:3. Take those people who attribute everything to their own prudence, and little or nothing to Divine Providence. Even if thousands of reasons were produced to prove that Divine Providence is universal, and universal because it exists in every least thing, and that not even a hair falls from the head—that is, nothing however small exists that has not been foreseen and that has not been provided accordingly—their state of thought regarding their own prudence would remain unaltered, except for the brief moment when they feel convinced by such arguments. Indeed, if the same matter were proved to them by actual experiences, they would acknowledge the truth of it while witnessing or taking part in such experiences, but after a short while they would revert to their previous outlook.

Such experiences have a fleeting effect on people’s thought but not on their affection, and unless the affection is broken down, the thought remains in its same state as before; for the thought receives its conviction and its life from the affection. But when feelings of distress and grief enter into them because they have no power at all that is their own to do anything, and those feelings reach the point of despair, their firm persuasion is broken down and their state altered. In this case they can be brought to a conviction that they have no power that is their own to do anything, and that all power, prudence, intelligence and wisdom are from the Lord.

DP 19. (8) *That which is in good and also in truth is something; but that which is in evil and also in falsity is not anything....* Not being anything means to have no power and no spiritual life. Those who are in evil and at the same time in falsity—and all such are in hell—indeed have power among themselves; for one who is wicked can do evil, and does it in a thousand ways. Nevertheless, he can only do evil to the wicked from their evil, but cannot do the least evil to the good, except, as sometimes happens, by conjoining himself with their evil. This is the source of temptations, which are infestations by the evil who are with men, and consequent combats, by means of which the good can be freed from their evils.

As the evil have no power, so before the Lord the entire hell is not only as nothing, but in respect to power is absolutely nothing, as I have seen proved by abundant experience. And yet, what is surprising, the wicked all believe themselves to be powerful, while the good all believe themselves to be destitute of power. The reason is that the evil attribute all things to their own power, and thus to shrewdness and cunning, and attribute nothing to the Lord; while the good attribute nothing to their own prudence, but all things to the Lord, who is Almighty.

AE 79:2. Spiritual power is to will the good of another, and to will to convey to another as far as possible what is with oneself.

Questions and Comments

1. Why is the Lord especially present in the internal sense of the Word with His power and glory?
2. Have you had experience, in yourself or with others, of the truth that “a man convinced against his will is of the same opinion still,” and that we must come to a point of despair, from having no power to do anything, before we can truly believe in the Lord and His providence?
3. Does it make sense to you that evil and falsity are nothing and have no power? Since this is true, why are we so often worried about evils we see in our country, our church, our families, and in ourselves?
4. “The good attribute nothing to their own prudence, but all things to the Lord, who is Almighty” (DP 19:2). How does this teaching fit with the self-confidence that seems to be necessary to do a good job?
5. What do we need to do to receive more spiritual power? Should this be one of the main things we pray for?

5. For Thine is the glory

And the Word was made flesh, and dwelt in a tabernacle among us, and we observed His glory, the glory as of the only begotten of the Father, full of grace and truth. John 1:14

AC 5922:4. That “glory” is predicated [or said] of the Divine truth, which is from the Lord’s Divine Human... is evident in John [quoted above]....

The “Word” is Divine truth, and as this proceeds from the Lord, it is the Lord Himself; and hence “glory” is said of Divine truth.

AC 5922:2. "Glory" is the spiritual heaven. The case is this: there are two kingdoms of which heaven consists, namely, the celestial kingdom and the spiritual kingdom. The celestial kingdom is the inmost or third heaven, and the spiritual kingdom is the middle or second heaven. The good in which the celestial [angels] are is called celestial good, and the good in which the spiritual are is called spiritual good. Celestial good is the good of love to the Lord, and spiritual good is the good of love toward the neighbor. In regard to the joining together of these two kingdoms, it is the good of charity toward the neighbor which conjoins them.... For in charity the celestial kingdom terminates, and from charity the spiritual kingdom begins. Thus, the last of the one is the first of the other, and in this way, they mutually take hold of each other.

AC 5922:3. It shall now be told what "glory" is. "Glory" in the *supreme* sense is the Lord as to Divine truth, thus it is the Divine truth which proceeds from the Lord. But "glory" in the *representative* sense is the good of love toward the neighbor, or charity, which is the external good of the celestial kingdom and the internal good of the spiritual kingdom of the Lord, for this good in a genuine sense is the Divine truth in heaven.... The spiritual heaven is called "glory," because whatever is there appears in light, in brightness, and in radiance.

AC 8443. *And behold, the glory of Jehovah was seen in the cloud.* That this signifies the presence of the Lord in truth accommodat-ed to the perception, is evident from the signification of "the glory of Jehovah," as being the presence and the advent of the Lord.... and from the signification of "the cloud," as being the literal sense of the Word... thus truth accommodated to the perception.... But "the glory" that is in the cloud is Divine truth which is not so accommodated to the perception, because it is above the fallacies and appearances of the senses. Thus it is also the internal sense of the Word.... That "glory" is the internal sense of the Word is because in this sense the Lord's church and kingdom are treated of, and in the supreme sense the Lord Himself, and in this sense also is the very Divine truth itself.

AC 8443:2. Truth Divine is not of one degree [or level], but of many. Truth Divine in the first degree, and also in the second, is that which proceeds immediately from the Lord; this is above angelic understanding. But truth Divine in the third degree is such as is in the inmost or third heaven; this is such that it cannot in the least be apprehended by man. Truth Divine in the fourth degree is such as is in the middle or second heaven; neither is this intelligible to man.

But truth Divine in the fifth degree is such as is in the ultimate or first heaven. This can be perceived in some small measure by man provided he is enlightened, but still it is such that a great part of it cannot be expressed by human words. And when it falls into the ideas, it produces the faculty of perceiving and also of believing that the case is so. But truth Divine in the sixth degree is such as is with man, accommodated to his perception; thus it is the sense of the letter of the Word. This sense, or this truth, is represented by the cloud, and the interior truths are represented by the glory in the cloud.

Questions and Comments

1. When you think of the Lord's glory, what do you picture or think of? What might be a synonym for His "glory"?
2. Why do we observe the Lord's glory shining forth from His Divine Human, rather than from the Divine itself? Why was it crucial that the Lord be born into the world and then glorify His Human?
3. Since the good of charity or love toward the neighbor is what conjoins the two kingdoms of heaven, why is this not the highest love?
4. Why is the Lord's presence and His coming especially in the internal or spiritual sense of the Word? In what ways does the Lord "come" to us in the spiritual sense of His Word?
5. Where is the Heavenly Doctrine in the levels of truth Divine, in the fifth or sixth degree, or some of each?
6. Is it comforting and uplifting to know that there are so many levels of truth Divine within the stories and teachings of the sense of the letter of the Word?

6. Glory in the Highest to God

And behold, the angel of the Lord stood by them, and the glory of the Lord shone round about them, and they feared with great fear. And the angel said to them, Fear not... For to you is born this day a Savior, who is Christ the Lord, in the city of David....

And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory in the highest to God, and on earth peace, good will among men....

And the shepherds returned, glorifying and praising God for all that they had heard and seen, as it was spoken to them.

Luke 2:9-14, 20

AE 1210. "To praise [and glorify] God" signifies confession and worship, because the Lord has no wish to be praised and glorified from any love of Himself, but only from His love for man. For man cannot help but praise and glorify the Lord, that is, give praise and glory to Him, when he acknowledges in heart that there is nothing of good in himself, and that he can do nothing of himself, and on the other hand, that all good is from the Lord, and that the Lord can do all things. When man is in this acknowledgment he puts aside what is his own [proprium], which belongs to the love of self, and opens all things of his mind, and thus gives room for the Divine to flow in with good and with power.

This is why it is necessary for man to be in humiliation [humility] before the Lord, and why humiliation can be from no other source than self-acknowledgment and acknowledgment of the Lord, according to which reception takes place. That “to give praise to God” and “to praise God” mean to confess Him and from confession of heart to worship Him is evident from many passages in the Word, as... Luke 2:13-14, 20... and elsewhere.

7. Forever; literally, into the ages

AC 10248:5. That “an age,” when said of heaven where there is no end, and of the Lord, signifies what is eternal, is evident from the following passages....

Thy kingdom is a kingdom of all the ages, and Thy dominion is to every generation and generation (Ps. 145:13)....

His dominion is the dominion of an age which shall not pass away. Afterward the saints of the highests shall receive the kingdom, and shall confirm the kingdom even to an age, and even to ages of ages (Dan. 7:14, 18, 27).

Thine is the kingdom, and the power, and the glory, into the ages (Matt. 6:13).

God shall give unto Him the throne of David, that He may reign over the house of Jacob for ages (Luke 1:32, 33).

TCR 791. After this work was finished, the Lord called together His twelve disciples, who followed Him in the world; and the next day He sent them forth into the whole spiritual world to preach the Gospel that THE LORD GOD JESUS CHRIST REIGNS, whose kingdom shall be for ages of ages, according to the prediction of Daniel, chapter 7:3, 14; and in Revelation 1:15; and also that

They are blessed who come to the marriage supper of the Lamb.

Revelation 19:9

This took place in the month of June, on the 19th day, in the year 1770. This is meant by these words of the Lord,

He shall send His angels... and they shall gather together His elect... from one end of the heavens to the other.

Matthew 24:31

Questions and Comments

1. "Christ" means the Messiah, the One anointed to be King. One reason why the angels were surrounded by the glory of God when they brought this gospel to the shepherds is that "glory" especially belongs to the Lord as King.
2. Why does the Prayer ends with praise and glorification of the Lord? Why does the Prayer in Luke 11:2-4 not include these last words of the Prayer in Matthew?
3. How can we grow in the acknowledgment in heart that there is nothing of good in ourselves, and that we can do nothing of ourselves, and on the other hand that all good is from the Lord, and that the Lord can do all things?
4. Can there be a problem of getting stuck in merely feeling that we can do nothing, without the acknowledgment that the Lord can do all things?
5. Why do you think the Prayer ends with "into the ages" or "forever"? Why is this important?
6. The sequence of "kingdom," "power" and "glory" may be like Jacob's dream of the angels ascending and descending on the stairway, with the Lord at the top (Gen. 28). In regeneration, first we learn to obey the laws of the *kingdom*. As we do so, the Lord draws us up to Himself, and gives us increasing *power* to do what is good from the love of good, not just obedience. In doing good from love, we receive enlightenment or *glory* from the Lord, to see more clearly how and why to do what is good, as we apply the truth to life (coming back down the stairway). Perhaps it is like Micah 6:8: "What does Jehovah require of thee but to do judgment, and to love mercy, and to humble thyself to walk with thy God?"