

## The Lord's Prayer – 2



Thy kingdom come. Thy will be done,  
as in heaven, so upon the earth.

Matthew 6:10, Luke 11:2

## *Day 1: The first three things we pray for*

And it came to pass, as He was praying in a certain place, when He had ceased, one of His disciples said to Him, Lord, teach us to pray, as John also taught his disciples. And He said to them, When you pray, say, Our Father, who *art* in the heavens, hallowed be Thy name. Thy kingdom come; Thy will be done, as in heaven, so upon the earth.  
Luke 11:1-2

AC 2009:2 ...By “name” is not meant the name, but all things of love and faith; for these are God’s or the Lord’s, and are from Him. And as these are holy, the Lord’s kingdom comes and His will is done on earth as in the heavens when they are held to be so.

TCR 112:6. [Swedenborg was given to say,] “But let us return to the Lord’s Prayer, where it says, ‘Our Father, who art in the heavens; hallowed be Thy Name; Thy kingdom come.’ By these words you who are present understand the Father in His Divine alone, but I understand the Father in His Human. Moreover, this Human is the *name* of the Father; for the Lord said, ‘Father, glorify Thy name,’ that is, Thy Human; and when this is done, the kingdom of God comes. And the reason why this Prayer was commanded for the present time is evident, namely, that through His Human an approach may be had to God the Father. The Lord also said, ‘No man comes to the Father but by Me;’ and in the Prophet, ‘Unto us a Child is born, unto us a Son is given, and His name is God, Mighty, Father of Eternity;’ and elsewhere, ‘Thou, Jehovah, art our Father, our Redeemer, from everlasting is Thy name;’ besides many other places where the Lord our Savior is called Jehovah. This is the true explanation of the words of that Prayer.”

AR 839:6. We then said to them, “We are from the society of heaven which is called Michael, and we were sent to visit and inquire, whether you that are gathered together in this place have any religion or not; and we cannot know this otherwise than by asking questions concerning God; for the idea of God enters into the whole of religion, and by it conjunction is effected, and by conjunction salvation. We in heaven read that prayer daily, like men on earth; and we do not then think of God the Father, because He is invisible, but we think of Him in His Divine Human, because in this He is visible. And in this He is called by you Christ, but by us the Lord; and thus, to us the Lord is the Father in heaven.

“The Lord also taught that He and the Father are one; that the Father is in Him and He in the Father; and that he who sees Him sees the Father; also that no one comes to the Father but by Him; and likewise that it is the will of the Father, that they should believe in the Son; and that he that does not believe in the Son cannot see life; even that the anger of God abides upon him. From this it is manifest that the Father is approached through Him and in Him. And because it is so, He also taught that all authority is given unto Him in heaven and in earth.

“It is said in that prayer, ‘Hallowed be Thy name,’ and ‘Thy kingdom come.’ And we have demonstrated from the Word that His Divine Human is the Father’s name; and that the Father’s kingdom has then come when the Lord is approached immediately, and not at all when God the

Father is approached immediately. Therefore, the Lord also said to the disciples that they should preach the kingdom of God; and this is the kingdom of God.”

#### Comments and Questions

1. How does the Lord respond to the disciples’ request to be taught how to pray? Does this mean that we should use only the Lord’s Prayer when we pray to the Lord? Why is the Lord so specific in the words He gave us for prayer here and in the Sermon on the Mount (Matthew 6:9-13)?
2. We see a trine in the first words of the Lord’s Prayer, which in the Greek word order is even more obvious: “Be hallowed Thy name; Come Thy kingdom, Be done Thy will.” How do these three initial prayers or petitions of the Lord relate to the trine of good, truth and use?
3. Do we see any other trines or sets of three in the Lord’s Prayer?
4. From all three readings from the Heavenly Doctrine, why do the second two petitions to the Lord depend on the fulfillment of the first petition?
5. We are taught in *Heaven and Hell* that those who do not approach the Lord as the God of heaven, when they enter the spiritual world begin looking for a heaven where the Lord isn't God and where they can rule instead (HH 6). Given this teaching, what kind of kingdom do many pray for, who pray directly to the Father in the name of the Son, compared with those who pray directly to the Lord Jesus Christ as their Heavenly Father?
6. Going back to the first verse of Luke chapter 11, how did John teach his disciples to pray? Do we have any indication?

## *Day 2: The Lord's Kingdom*

And being questioned by the Pharisees when the kingdom of God should come, He answered them and said, The kingdom of God comes not with observation. Neither shall they say, Behold here! or, Behold there! For, behold, the kingdom of God is within you. Luke 17:20, 21

AE 48. "In the kingdom," signifies in the church where truths are.... It is said, the church in respect to truth, by which is meant the church in respect to truths *from good*, and 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.... From this it is plain what is meant by "kingdom" in the Lord's Prayer:

Thy kingdom come. Thy will be done, as in heaven, so also upon the earth. ...  
Thine is the kingdom, and the power, and the glory (Matt. 6:10, 13).

"Thy kingdom come" is a prayer that truth may be received; "Thy will be done," that it may be received by those who do God's will.... From all this it can be seen what "the kingdom of God" signifies in very many passages in the Word, namely, the church in respect to truths, and also heaven, and in the highest sense the Lord in respect to the Divine Human.

AC 1285:3. All men, however many they may be, even myriads of myriads, if they are in charity or mutual love, have one end, namely, the common good, the Lord's kingdom, and the Lord Himself. Varieties in matters of doctrine and of worship are like the varieties of the senses and of the viscera in man, as has been said, which contribute to the perfection of the whole. For then, through charity, the Lord inflows and works in diverse ways, in accordance with the genius of each one; and thus, both in general and in particular, disposes all into order, on earth as in heaven. And then the will of the Lord is done, as He Himself teaches, as in the heavens, so also upon the earth.

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.

AE 988:6. When procreations of the human race are effected by marriages in which the holy love of good and truth from the Lord reigns, then it is on earth as it is in the heavens, and the Lord's kingdom on earth corresponds to the Lord's kingdom in the heavens. For the heavens consist of societies arranged according to all the varieties of celestial and spiritual affections, from which arrangement the form of heaven springs, and this preeminently surpasses all other forms in the universe. There would be a like form on the earth if the procreations there were effected by marriages in which love truly conjugal reigned....

AC 2899. The Word... was written by representatives and significatives, so that it might have within it an internal sense understood in heaven, and that thus by the Word there might be communication, and the Lord's kingdom in the heavens be united to the Lord's kingdom on earth.... For by means of this style, and not possibly by any other, human things and human

words correspond to heavenly things and heavenly ideas, even to the least jot. From this it is that if the Word is read even by a little child, the Divine things in it are perceived by the angels.

SS 104-105. It is sufficient that there be a church where the Word is, even if it consists of comparatively few, for even in that case the Lord is present by its means in the whole world, for by its means heaven is conjoined with the human race.... For the Word in the church, although existing with comparatively few, is life to all the rest, from the Lord through heaven, just as there is life for the members and viscera of the whole body from the heart and lungs, and there is a similar communication.

#### Comments and Questions

1. Where is the Lord's kingdom on earth? The readings give us many answers to this question.
2. What is essential for the Lord's kingdom to be on earth?
3. What does the teaching in AE 988:6 about conjugal love tell us about how the Lord's kingdom can be established on earth? Why is this so important?
4. Can gentiles be a part of the Lord's kingdom even though they don't have the Word? How?
5. What are the similarities between the Lord's kingdom on earth and an earthly kingdom?
6. What are the differences?
7. When we pray for the Lord's kingdom to come, what are we truly praying for?

### *Day 3: Praying That His Kingdom May Come*

And the spirit and the bride say, Come; and let him who hears say, Come; and let him who thirsts come; and he who wills, let him take the water of life freely. Revelation 22:17

AR 955. And the spirit and the bride say, Come, signifies that heaven and the church desire the Lord's coming. By "the spirit" is signified heaven, by "the bride" the church, and by "saying, Come" is signified to desire the Lord's coming.... By the church, which is here called "the Bride," is not meant the church consisting of those who are in falsities of faith, but the church consisting of those who are in truths of faith, for these desire light, consequently the Lord's coming....

AR 956. And let him who hears say, Come; and let him who thirsts come, and he who wills, let him take the water of life freely, signifies that he who knows anything of the Lord's coming, and of the New Heaven and New Church, thus of the Lord's kingdom, should pray that it may come; and that he who desires truths, should pray that the Lord may come with light; and that he who loves truths will then receive them from the Lord without his own work.

By "let him who hears say, Come," is signified he who hears and thence knows anything of the Lord's coming, and of the New Heaven and the New Church, thus of the Lord's kingdom, let him pray that it may come.

By "him who thirsts, let him say, Come" is signified he who desires the Lord's kingdom, and, at the same time, truths, let him pray that the Lord may come with light.

By "him who wills let him take of the water of life freely," is signified that he who from love is willing to learn truths and appropriate them to himself, will receive them from the Lord without any work of his own. By "willing" is signified to love, because that which a man wills from his heart he loves, and that which he loves the same he wills from the heart. By "the water of life" is signified Divine truths through the Word from the Lord (n. 932); and by "freely" is signified without his own work.

The things in this verse have the same signification as these in the Lord's Prayer:

Thy kingdom come; Thy will be done, as in heaven, so also upon the earth (Matt. 6:10; n. 839).

The Lord's "kingdom" is the church which makes one with heaven. Therefore it is now said, "Let him who hears, say, Come, and let him who thirsts come."

AE 1217 ...The signification of "the Lord God, the Almighty, reigns" is that His kingdom is on the earth as in the heavens, which means that when the good have been separated from the evil, and the evil have been cast into hell, all the good came into a better state for receiving truth and good from the Lord, a state in which they had not been before. For as long as they were held in connection with the evil, if they had received goods and truths, they would have defiled and perverted them. For the same reason interior truths were not revealed on the earth until that separation had been effected by means of the Last Judgment.

AE 1217:2. This, too, is the meaning of the words in the Lord's Prayer:

Thy kingdom come on earth as in the heavens (Matt. 6:10).

The Lord's kingdom existed before the Last Judgment, for the Lord always rules both heaven and earth. But after the Last Judgment, the state of the Lord's kingdom became different from the state before it, for after it the reception of Divine truth and good became more universal, more interior, more easy, and more distinct. It is said, "the Lord God, the Almighty," for the Lord is called "Lord" from good, and "God" from truth, and "Almighty" from the separation of the good from the evil by the Last Judgment, and also from His power to save those who receive Him.

#### Comments and Questions

1. In the readings for the first day, we read in TCR 112, "the reason why this Prayer was commanded for the present time is evident, namely, that through His Human an approach may be had to God the Father." In what other ways is the Lord's Prayer specifically about the New Church? Remember that the Lord gave this prayer while He was in the world, and they were still wondering when His kingdom would come, as we can see from the words from Luke 17 in yesterday's reading.
2. Yesterday's questions ended, What are we truly praying for when we pray for the Lord's kingdom to come? From today's reading, what further ideas come to mind?
3. In the dream of Nebuchadnezzar (Daniel 2) the New Church was described as a stone cut out without hands that became a great rock and filled the whole earth. Given what we read in today's reading, what idea should we have in our mind when we pray that the Lord's kingdom will come, remembering that the earth represents the Lord's church, or His kingdom on earth, and the stone and rock His Divine truth?
4. Since the Lord has made His Second Coming and revealed His Divine Truth, in what sense has the Lord's kingdom already come? Yet this prayer is especially for the New Church, so in what ways are we praying for His kingdom to come?

### *Day 4: The Lord's will*

Not everyone that says unto Me, Lord, Lord, shall enter into the kingdom of the heavens, but he that does the will of My Father who is in the heavens.

Matthew 7:21

AE 295:3. Because man's will is his love, and God's will is the Divine love, it can be seen what is meant in the spiritual sense by "doing the will of God" and "the will of the Father," namely, that it is to love God above all things, and the neighbor as oneself. And as to love is to will, so it is also to do; for what a man loves, that he wills, and what he wills he also does. Therefore "doing the will of God" or "of the Father" means doing His commandments, or living according to them from the affection of love or charity. This is what is meant by "the will of God" and "of the Father" in the following passages:

In Matthew, that the one who does the will of the Father who is in the heavens shall enter into the kingdom of the heavens (Matt. 7:21).

In the same: "Thy kingdom come; Thy will be done, as in heaven so upon the earth" (Matt. 6:10).

In John: "If you abide in Me, and My words abide in you, you may ask whatever you will, and it shall be done to you" (John 15:7).

Whatever they will and ask shall be done for those who abide in the Lord and in whom His words abide, because then they will nothing except what the Lord gives them to will, and that is good, and good is from Him. [See also AR 749:2.]

AE 683:4. That the Lord's kingdom is that which proceeds from Him and is received can be seen from passages in the Word where "the kingdom of God" is mentioned, as in the Lord's Prayer:

Thy kingdom come; Thy will be done, as in heaven so also upon the earth (Matt. 6:10).

"Kingdom" evidently means here the reception of Divine good and Divine truth proceeding from the Lord, and in which the Lord is with the angels of heaven and the men of the church, for it is added, "Thy will be done, as in heaven so also upon the earth," and the will of God is done when these are received in heart and soul, that is, in love and faith.

AC 8179. As to there being no need of intercession, the case is this. They who are in temptations usually slacken their hands and betake themselves solely to prayers, which they then ardently pour forth, not knowing that prayers will not avail, but that they must fight against the falsities and evils which are being injected by the hells. This fight is performed by means of the truths of faith, which help because they confirm goods and truths against falsities and evils.

Moreover, in the combats of temptations, the man ought to fight as of himself, but yet acknowledge and believe that it is of the Lord (see above n. 8176). If man does not fight as of himself, the good and truth which flow in through heaven from the Lord are not appropriated to him. But when he fights as of himself, and still believes that it is of the Lord, then they are appropriated to him. From this he has a proprium that is new, which is called the heavenly proprium, and which is a new will....

For the Lord wills the end, which is the salvation of the man, and He knows this end, but not the man; and the Lord does not heed prayers that are contrary to the end, which is salvation. He who conquers in temptations is also confirmed in the truth stated above....

From all this it can be seen what is meant by there being no need of intercession, namely, that prayer is not to be relied upon. For in prayer from the Divine it is always thought and believed that the Lord alone knows whether it is profitable or not; and therefore, the suppliant submits the hearing to the Lord, and immediately afterward prays that the will of the Lord, and not his own, may be done, according to the Lord's words in His own most grievous temptation at Gethsemane (Matt. 26:39, 42, 44).

#### Comments and Questions

1. In the readings for the second day, we read from AE 68, "'Thy kingdom come' is a prayer that truth may be received; 'Thy will be done,' that it may be received by those who do God's will." What then should we be thinking of in relation to our life when we say these words: "Thy will be done"?
2. Why is it so important to *do* the Lord's will, and not simply will what the Lord wills?
3. How does this relate to the well-known teaching, "Act precedes, man's willing follows" (AC 4353:3)?
4. Why does the prayer, "Thy kingdom come," come before the prayer, "Thy will be done?" (See again what is taught in AE 68 above, and in AE 683:4 in today's readings.)
5. The last reading teaches us that in temptation many tend "to slacken their hands and betake themselves solely to prayers... not knowing that prayers will not avail." Does this mean that prayers will not help us in temptation? Or rather that prayers alone will be of no avail?
6. If we pray in temptation, which prayers will be heard and which prayers will not? What should we always remember when we pray, and how does the Lord's Prayer bring this to remembrance?

*Day 5: The Lord's Church is His Kingdom of Heaven on Earth.*

Jehovah said, The heavens are My throne and the earth My footstool. Where is this house which you are going to build for Me, and where is this place of My rest?  
Isaiah 66:1

AC 2162:8. "The heavens" means the celestial and spiritual things, and so the inmost things, both of the Lord's kingdom in heaven and of the Lord's kingdom on earth, which is the Church. Also meant by "the heavens" are those same things as they exist with every individual who is a kingdom of the Lord or a Church. Thus "the heavens" also means the celestial and spiritual things regarded in themselves, which are matters of love and charity and of faith that springs from these, and so all things that belong to internal worship and similarly all things that belong to the internal sense of the Word. These things are meant by "the heavens" and are called "the Lord's throne," but by "the earth" are meant all lower things corresponding to those meant by "the heavens." By "the earth" lower rational and natural things are meant, which from correspondence are likewise referred to as celestial and spiritual things, such as those that exist in the lower heavens and also in the Church, and those things which belong to external worship and also those present in the literal sense of the Word. In short, all things that stem from internal things and manifest themselves in external are, being natural things, called "the earth" and "the Lord's footstool."

AC 9408. In these passages, and in many others, by "the heavens" are signified the angelic heavens; and as the Lord's heaven on earth is the church, by "heaven" is also signified the church, as in the following passages:

I saw a new heaven and a new earth; for the former heaven and the former earth were passed away (Rev. 21:1).

Behold I create new heavens and a new earth; therefore the former things shall not be remembered, nor come up upon the heart (Isa. 65:17)....

O Jehovah, the God of Israel, Thou alone art the God over all the kingdoms of the earth; Thou hast made heaven and earth (Isa. 37:16).

I am Jehovah, who makes all things, who spreads out the heavens alone, who stretches out the earth by Myself (Isa. 44:24).

Jehovah, who creates the heavens, who forms the earth and makes it, and prepares it; He created it not an emptiness (Isa. 45:18).

AC 9808. The Church also means heaven; for heaven and the Church make one, and also the Church is the Lord's heaven on earth. Every man (homo) of the Church furthermore has heaven within himself when truth and at the same time good which come from the Lord reside in him.

AC 10151. The Divine that proceeds from the Lord, when received by the angels, makes heaven.... So it is with the church. In respect to what is their own, the men of the church do not make the church, but in respect to what is Divine, which they receive from the Lord. For everyone in the church who does not acknowledge and believe that all the good of love and the

truth of faith are from God, is not of the church. For he wishes to love God from himself, and to believe in God from himself, which, however, no one can do. From this also it is evident that the Divine of the Lord makes the church, as it makes heaven. Moreover, the church is the Lord's heaven on earth. Consequently, the Lord is also the all in all in the church, as He is in heaven, and there dwells in His own with men, as He does with the angels in heaven. Moreover, after their life in the world, the men of the church who in this way receive what is Divine of the Lord in love and faith become angels of heaven, and no others.

#### Comments and Questions

1. In our first reading, from Isaiah 66 and the following explanation from the Arcana Coelestia, we learn that the internal of the church is called "heaven" and "the Lord's throne," while the external of the church is called "the earth" and "the Lord's footstool."
2. How can we keep the external in correspondence with the internal? Why is this so important?
3. We often say, when things are not going well, or when faced with practical or earthly limitations, that it would be different in heaven. But how does this apply to the Church, which is said over and over again to be the Lord's kingdom or heaven on earth?
4. Is it really possible to have a Church that is like heaven? If not, why do pray for this every time we say "as in heaven so upon the earth"?
5. Notice that in quoting the Lord's Prayer in the reading for Day 3 from AE 1217 it simply says, "Thy kingdom come on earth as in the heavens." So the words "as in heaven so upon the earth" apply to His kingdom coming as well as to His will being done.
6. Is it possible to have heaven on earth? In what ways is this possible?
7. How do we protect the Lord's kingdom on earth from becoming "of the world" rather than "in the world" (as in John 17:14-18)? How does the last teaching from the Arcana Coelestia relate to this?

## *Day 6: The continual renewal of the Lord's kingdom on earth*

He who sat upon the throne said, Behold, I make all things new; and He said, Write, for these words are true and faithful. Revelation 21:5

BE 97. But widely different is the case with the dogmas or doctrinals of the New Church. These are all essentials, in each of which there is heaven and the church; and they regard this as their end, that man may be in the Lord, and the Lord in man, according to His own words in John (14:20; 15:4-6). It is this conjunction alone which constitutes the Christian Church. From these few observations it may clearly appear what is meant by these words of the Lord in Revelation 21:5.

AC 2405:7. As in the proper sense the “morning” signifies the Lord, His advent, and thus the approach of His kingdom, it is evident what it signifies besides, namely, the rise of a new church, for this is the Lord's kingdom on earth, and this both in general and in particular, and even in the least particular: in general, when any church on the globe is being raised up anew; in particular, when a man is being regenerated, and being made new, for then the Lord's kingdom is arising in him, and he is becoming a church; and in the least particular, whenever the good of love and faith is working in him; for in this consists the advent of the Lord.

AC 3539. The end of regeneration is that man may be made new as to his internal man, thus as to his soul or spirit. But man cannot be made new or regenerated as to his internal man unless he is regenerated as to his external man also. For although after death man becomes a spirit, he nevertheless has with him in the other life the things which are of his external man, namely, natural affections, and also doctrinal things, and even memory-knowledges—in a word, all things of the exterior or natural memory. For these are the planes in which his interiors are terminated, and therefore according to the disposition that has been made of these things is the character of interior things when they flow into them, because they are modified in them. This shows that man must be regenerated or made new not only as to his internal or rational man, but also as to his external or natural man; and unless this were the case there would not be any correspondence.

AR 918. And I saw no temple in her, for the Lord God Almighty is her temple, and the Lamb [Rev. 21:22], signifies that in this church there will not be any external separated from the internal, because the Lord Himself in His Divine Human, from whom is the all of the church, is alone approached, worshiped, and adored. By “I saw no temple in her” is not meant that in the New Church, which is the New Jerusalem, there will not be temples, but in it there will not be an external separated from the internal. The reason is because by “a temple” is signified the church as to worship, and, in the highest sense, the Lord Himself as to the Divine Human, who is to be worshiped.

AC 8943. That which is from self-intelligence is in itself void of life—indeed, is spiritually dead—for man's proprium is nothing but evil, and therefore if Divine worship is performed from it, this

worship is nothing else than the worship of an idol, carved or molten, in which there is no spirit, that is, no life. But that which is from the Word is alone serviceable for Divine worship, because it is in itself alive. For within everything of the Word there is a spiritual sense, which treats of the Lord's kingdom; and within this sense is the Divine, because the Word in its inmost sense treats of the Lord alone. From this is the sanctity and the life of the Word, and not from any other source.

#### Comments and Questions

1. It is worth noting that in the Greek, "Behold, I make all things new" is in the present tense, and also means, "Behold, I am making all things new." The Second Advent did indeed take place with the revelation of "many arcana of heaven, especially the internal or spiritual sense of the Word," together with "the genuine truths of doctrine" (AE 641:3). But it continues to take place within each of us as these teachings are received in our understanding and applied to our lives (TCR 774).
2. Why is it now possible as never before for the Lord to renew His kingdom on earth?
3. What part do we have in this renewal of His kingdom? And what part don't we have? (See especially AC 10151 in yesterday's reading.)
4. Why is it necessary for the Lord's kingdom to be established in our external lives in the natural world, considering that the church is actually what is of heaven with man (NJHD 313)?
5. When the Lord says that He makes all things new, does He mean everything, or are their things in our life that will continue to be simply worldly? What is the Lord specifically talking about when He says He makes all things new?
6. What does it mean that there was no temple seen in the New Jerusalem? What does it not mean? How can we promote what it does mean in what we do in our church?
7. How might we apply the principle given to us about worship (AC 8943) to our worship services? What might we change, and what should we keep?
8. Since our everyday occupation and obligations are acts of charity, which is internal worship, how can we bring heaven on earth into our daily life?