

Second Sermon on the Lord's Prayer, by Rev. Theodore Pitcairn, December, 1946.

"Thy Kingdom come. Thy Will be done, as in heaven so upon the earth."
(Matthew 6: 10.)

Before considering our text for today, let us review the first words of the Prayer, "Our Father who art in the heavens, hallowed be Thy Name." As we said in our last sermon, Our Father, or Father of us, stands for the Lord as the Divine Love, thus the Lord as the Esse, Being and Life of all in heaven and in the Church. To call the Lord our Father signifies a desire to become His children by means of re-birth or regeneration. To become the Lord's children is to be in innocence.

Concerning innocence we read: "The nature of innocence may be seen in a mirror from little children, in that they love their parents and trust in them alone, having no care but to please them; and accordingly they have food and clothing not merely for their needs, but also for their delight; and as they love their parents they do with the delight of affection whatever is agreeable to them, thus not only what they command but also what they suppose them to wish to command, and moreover have no self regard whatever, not to mention many other characteristics of infancy. But it is known that the innocence of little children is not innocence, but only its semblance. Innocence itself dwells solely in wisdom... and wisdom consists in bearing oneself towards the Lord, out of the good of love and of faith, as do little children towards their parents in the way just stated." (A.C.6107.)

It is only out of such innocence one can know and believe the Name of the Lord and hallow it. The Name of the Lord, as is known, is the Word and Doctrine thence, that is, it is the Genuine understanding of the Word. None others than those who are in innocence can believe in the Word genuinely understood and hallow and sanctify the true, which is the Lord's Name. Such alone are in Doctrine which is spiritual from a celestial origin.

When such Doctrine, in the internal of the mind, comes into existence out of celestial innocence, there is a looking towards the bringing of this Doctrine down into natural life; wherefore the next words of the Prayer are, "Thy Kingdom come." The Lord as the Divine Love is "Our Father who art in heaven." The Lord as the Divine True of Doctrine is the King. The word Kingdom implies a king who reigns.

The Kingdom consists of all who obey the Lord as the Divine True, thus all who obey the laws of the Divine True which are the laws of His Kingdom or Church. Man therefore, after saying "Our Father who art in heaven, hallowed be Thy Name," prays for the coming of the Lord's Kingdom. In this state it is a prayer; for many things must be fulfilled before the Kingdom can come. It is only at the end of the prayer that it is said, "Thine is the Kingdom." Between the prayer, "Thy Kingdom come," and the fulfillment "Thine is the Kingdom," the rest of the Prayer must be fulfilled, namely, "Give us this day our daily bread. And forgive us our debts as we also forgive our debtors. And lead us not into temptation, but deliver us from evil."

"Our Father who art in the heavens, hallowed be Thy Name," is the reception of the Lord in the inmost of the mind. "Thy Kingdom.. in the heavens" is the rational as a receptacle of the Divine True of the Lord. "Thy Kingdom.. on earth" is the natural as a receptacle of the Divine True of the Lord.

When the rational mind, not only in generals, but in particulars and singulars, looks continually to the Lord, and His Word, so that all the thinking

from day to day and moment to moment is a praise and glorification of the Lord, and is a thanksgiving for His Mercy, then the Lord's Kingdom is established in the Kingdom of heaven, which is within him. The internal Church is constituted of those who are in this Kingdom of heaven.

We are taught in the Word that the rational is regenerated first, and more easily, and that the natural is regenerated afterwards, from the rational, but with greater difficulty. If however the natural is not regenerated, the rational ceases to exist; wherefore the Prayer says, "Thy Kingdom come... as in Heaven so upon the earth (or land)." The Lord's Kingdom on earth, or on the land, exists when all man's natural thinking, that is, his thinking in relation to the things of natural life, is from the regenerated rational, so that he regards all things of natural life solely as a representative of the Lord's Kingdom in the heavens, that is, the Lord's Kingdom in the rational. In this case all things of his natural thinking from day to day and moment to moment becomes also a praise and glorification of the Lord, and His Word, and a thanksgiving for His Mercy. When a man's understanding and thinking thence has become of such a nature, he can receive from the Lord a new will in which the Lord can dwell. In fact this new will is the Lord's, yea, is the Lord with him; wherefore the Prayer says, "Thy Kingdom come. Thy will be done," for when man has received a new will which is from the Lord, and is the Lord's, then the Lord's will is done. This new will is first in the rational, but like the new understanding it must also be in the natural. It is therefore said, "Thy Kingdom come. Thy will be done as in heaven so upon the land."

As the Lord's glorification consisted in the union of the Divine and the Human, so in like manner man's regeneration consists in the conjunction of the rational and the natural; for the Divine things with man are in his rational, while the human things are in his natural. The fall of every Church and of every man of the Church, is due to either looking to the rational alone, and the spiritual and celestial things which it receives, or looking to the natural alone, thus to the natural good of life, and thus failing to perceive and see that regeneration exists only where the natural and the rational make one by correspondence. When they make one by correspondence, then the rational receives the Divine of the Lord and the natural receives the Human of the Lord, and the Lord unites these in man; thus the Lord is Glorified in the man of the Church; and especially is He Glorified in the Church which consists of those who are thus regenerating.

Those who look to the rational alone do indeed speak of natural life as being necessary and even of its being important as an expression of the rational, but they still regard it merely as an appendage to the rational, and thus do not regard the regeneration of the natural life as a primary thing of salvation. They also tend to deny the as it were independent, and as of its self reciprocal on the part of the natural, and tend to look upon it as a spontaneous influx from the rational. While the natural is indeed regenerated by submitting to the rational, it still retains its as of itself life, for otherwise it could not reciprocate.

The genuine rational life of man is from the Divine Rational of the Lord. The genuine natural life of man is from the Divine Natural of the Lord; while these two are one in the Lord they are received by man separately and are to be again united by the Lord in the man. This the man who looks to the rational alone does not perceive, no matter how much he may speak of the importance of natural life which corresponds to the rational.

On the other hand those who look to the natural alone, and to its good, for salvation, may speak much of the rational and its importance, but they still

regard it as an abstraction and a non-essential of salvation. If a man leads a good life, they say, what else is necessary for salvation? not realizing that apart from the rational a man cannot distinguish between a genuine and a non-genuine natural life, between a true heaven and an imaginary heaven, which, being evil within, passes away.

A man commences in the way leading to regeneration by faithfully obeying the literal sense of the Word, and in the New Church particularly by obeying the literal sense of the Third Testament. But a man can only obey faithfully the literal sense of the Word if he does so from innocence from the Lord in the natural mind, for the Lord alone is innocence, and all innocence is from the Lord. When the man from innocence obeys the literal sense of the Word faithfully, the Lord is present from without in His Divine Natural. If a man from innocence obeys the Lord, the time comes when man is elevated into the light of heaven, and the internal sense of the Word is communicated to him; he comes into Doctrine which forms the rational mind. While a man from reading the things of the Doctrine of the Church may, as it were, know the Doctrine of the Church, he is not properly in the Doctrine unless he has first from innocence faithfully obeyed the literal sense of the Word; for the Doctrine can not truly exist with him except on such a basis.

From the internal sense of the Word the Lord forms with the man a Doctrine by which the rational is formed and regenerated. This Doctrine, if it is spiritual from a celestial origin, regenerates the rational mind, and is the presence of the Lord's Divine Rational, but as in the case of the natural, so likewise in the rational, the Lord is only present in innocence. If innocence is not the inmost of His Doctrine, it is not a genuine Doctrine with him.

When the rational has been regenerated man looks to the regeneration of the natural; for while the first faithful obedience to the literal sense of the Word was the beginning of the reformation of the natural, it was not yet the regeneration or new birth of the natural. Man from the rational therefore again descends into the natural, that is, he again considers the things of the literal sense of the Word and their application to the natural life, but he now sees the literal sense differently. In the first state he saw the literal sense from without, directly, or by direct cognizance; he now sees the literal sense from within. He therefore not only sees the literal sense in application to life only as to its generals, but sees it in application to the particulars and singulars of his life; and by living according to the literal sense as seen from within, and thus as to its particulars and singulars as well as to its generals, and thus in relation to the particulars and singulars as well as to the generals of his natural life, his natural mind and life is regenerated and comes into correspondence with his rational. Then for the first time with him, the Divine True in the sense of the letter of the Word is in Its Fullness, in Its Holiness, and in Its Power; and the sense of the letter of the Word with him becomes the Basis, the Containant, and the Support, of the Spiritual and Celestial sense which is with him and has formed his rational mind. It is this to which we must look and for which we must pray, saying, "Thy Kingdom come. Thy Will be done, as in Heaven, so upon the land." As we have said before, this must be a prayer with us, that is, something which we look for from the Lord; then there must be fulfilled with us the following words of the Prayer. When these have been fulfilled the conclusion is there, "Thine is the Kingdom, and the Power, and the Glory, forever. Amen."

