

#10  
Sermon by Rev. T. Pitcairn.

1/47  
"Thine is the Kingdom, and the Power, and the Glory, for ever.  
Amen." (Matt. 6:13.)

In the early part of the Lord's prayer, it is said, "Thy Kingdom come," - when all things of the Lord's prayer have been fulfilled, this prayer is answered in the words of our text, "Thine is the Kingdom, and the Power and the Glory, for ever." This is the end to which all things of the Lord's prayer look, and when fulfilled in man, the Lord's Kingdom is instaurated. A few of things which must be fulfilled before this instauration can take place have been presented in this series of sermons on the Lord's prayer. The Lord's Kingdom on earth is the Lord's Church, both the Church specific and the Church universal; with us it is particularly the instauration of the Church specific that we are to pray for, - an instauration in common and with each individual. The word Kingdom comes from the word king. The Lord, as the Divine True, is the King; where the Divine True is received and rules, there is His Kingdom. When the Divine True is received and lived, so that it becomes the very vessels of the mind, then the Lord dwells in His Own with man, and the Lord is the all in all things of His Kingdom.

Until the Church is instaurated fully in the natural, - instaurated in common and with the individuals, - it cannot be said in application to the state, that "Thine is the Kingdom," in the full sense of the Word. We indeed say "Thine is the Kingdom" because the Word is eternal, and not bound by time or state, but in relation to the state of the Church, we are still, or should be still in the prayer "Thy Kingdom come." That is, we should be in a longing for His Kingdom. Because the Church, as yet, in a full sense, has not been instaurated, the words of the prayer cannot be illustrated out of experience. Nevertheless we can have some vision concerning them; that is, we can see that they are to be fulfilled.

When the Divine true things have become the Lord's living receptacles in the Church, and in the man of the Church, then the Lord's Power manifests itself; power refers to the Divine Love, for all power is from love. Power is of the will, and the will is the love as to its activities.

When the vessels of the mind, represented by the Lord's Kingdom, have become the Lord's, - when they are living vessels of truth, - then the Lord's Power appears, - the power of Infinite Love, which manifests Itself in Church and the man of the Church. From this love there is a glorification of the Lord in the Church, and in the man of the Church, or, said in another way, the Lord is glorified in the Church.

The word "Glory" refers to the Divine True manifesting Itself. The internal sense of the Word is called glory. When the internal sense is seen as the Lord, the Son of man, in the midst of the Church, then are fulfilled the words, "Thine is the Glory". May the time soon approach in the Church when the prayer is fulfilled. "Thine is the Kingdom, and the Power and the Glory."

The prayer closes with the words "For ever. Amen." The Greek word, translated forever, is αἰῶνας, from αἰών, meaning an age. In latin it is "Saecula," meaning a generation, age, lifetime, century, for generations, thus for ever, or for aye. In sanskrit, it is "ayus" meaning life. Thus the word in the Lord's prayer, translated forever,

contains the idea of what is living, continuously reborn, thus ever new into the eternal.

"Amen" stands for the Lord's Divine testification that this is True, and the reciprocal affirmative on the part of man.

As the words of our text are, for the most part, things which we look forward to and pray for, but things which we are not as yet in, we will pass over any further consideration of them, and will turn to the general consideration of prayer.

In the Word Explained, in a treatment concerning the Lord's prayer, it says "Hallowed be Thy name, that is let Him be worshipped in a Holy way by means of faith, it being this way alone that He is worshipped in a Holy way. But this is effected by God Messiah alone who then takes up the supplication and makes intercession." No. 6857

The meaning of these words is that man's prayer is not acceptable unless it is not from man, but from the Lord's presence in man. Prayer is not acceptable unless there is an intercession on the part of the Lord's Human in man. The Lord's intercession is expressed in the New Testament particularly in His words on the cross. "Then said Jesus, Father forgive them; for they know not what they do." Luke 23:34 and particularly in the Old Testament, in the words of Abraham who represented the Lord, "And Abraham drew near, and said, Wilt Thou also destroy the just with the wicked? Peradventure there be fifty just within the city: wilt Thou also destroy and not spare the place for the fifty just that are therein? That be far from Thee to do after this manner, to slay the just with the wicked: and that the just should be as the wicked, that be far from Thee: Shall not the Judge of all the land do right." Gen. 18:23-25.

We read in the Arcana Coelestia in explanation of these words as follows: "Wilt Thou also destroy the just with the wicked. That this signifies the Lord's grief from love towards the human race, and His intercession that possibly there might be what is just adjoined to them, although they were evil, is evident from the zeal that here shines forth, and still more in the verse just below. The Lord's intercession for the human race existed at the time when He was in the World, and in fact, when He was in a state of humiliation, for as before said, He then spoke with Jehovah as with another. But, of course, in His state of glorification, when the Human Essence had been united to the Divine Essence, and is Itself also Jehovah, He does not intercede, but has mercy and affords aid from His Divine, and saves. It is the mercy itself which is the intercession for such is its essence." A.C. 2251.

We read further in the Word Explained: "And now, after the sons of Jacob had been thus led from the land of Edom by a circuitous path, and had lost twenty four thousand by whoredoms with the daughters of the Moabites, the rest came to Jordan of Jericho, that is the place where there was passage into the land of Canaan." They had been led around that they might come into the right path where they might behold heaven, and in the supreme sense, God Messiah, and thus by so many temptations in the wilderness, and then by further temptations, might come to Him, such being the path of those who are being led to God Messiah. For the most part they are first led to piety, as they then suppose it to be, which depends on themselves; for they believe

that obedience must be given to that is said by God Messiah and His apostles concerning piety, good works, and the like, - but according to the letter, since as yet they do not understand it in any other way. But when they have come thus far, they are given light to see that no trust must ever be put in one's own powers, and that no fruit of faith, that is, no good, can come save from God Messiah; and therefore, that so far as they think the good in themselves to come from themselves, so far they are in error, since it comes only from an impure fount, and therefore from a fount that is fetid and abounds in (impure) water, there being nothing in man that is his own which is not evil." 7414, III Ad. 5886.

The Lord is born in man when man commences to perceive that all his desires, his wishes, his longings, no matter how good they may appear, if they are not from the Human of the Lord, are evil. When the Lord is born with man, the Human of the Lord with him is as yet not fully glorified, the Human with such a man is the Divine True as yet not united with the Divine Good. The man who is being regenerated is in such a Human from the Lord. It is called a Human because it is in the things of human life. The Lord is only on earth with man, that is the Lord has made His first coming to the man, when a man perceives that it is only the human things with him which are from the Human of the Lord, that are truly human. All other human things are merely animal, and only human in appearance. When man first comes into the Human things of the Lord, these human things, which in their essence are Divine Truths in the natural, are as if separated from the Divine Good. It is these human things of the Lord that undergo temptations, even to despair, which are in obscurity, and it is these Human things of the Lord with man which intercede with the Divine.

It is impossible for the man who is being regenerated to immediately come into the things of the Lord's Divine Human; he must for a long time be in the Human things of the Lord with him that have not been fully glorified. It is these human things which must intercede between the Lord's Divine and man, through these Human things of the Lord. There is a descent of the Divine to man, and by means of these Human things of the Lord, man and his things are made, as it were, acceptable to the Lord. This intercession is absolutely necessary before a man is regenerated, and can be in the things of the of the Divine Human of the Lord.

The Lord, when on earth, had two humans; the Human which He acquired for Himself and glorified until it became the Divine Human, and the merely human which was from Mary, and which He expelled. In man also there are two humans; the Human which is from the Lord which is regenerated, and thus conjoined with the Divine Human of the Lord, and the merely human, which with the regenerate is subdued and driven to the circumferences.

The human which is to be regenerated as to its essence is the Human of the Lord not as yet glorified. This human is primarily the love of the salvation of the human race, and thus the coming of the Lord's Kingdom and Church. This human love with man is at first in appearance much mixed with a merely human love of the salvation of the human race, and a merely human prayer for the coming of His kingdom. Regeneration primarily consists in a separation of the genuine love of the salvation of the human race, and the genuine love for the coming of His kingdom, from a spurious love of the



salvation of the human race and a spurious longing for the coming of His kingdom, followed by a conjunction of the genuine human love of the salvation of the human race and the coming of the Lord's kingdom, and the Divine love of the salvation of the human race and of His Kingdom.

This separation from the merely human loves and conjunction with the Divine love involves the most grievous temptations even to despair. It involves a seeing the evils of the church and the evils of human race, and the seeing of these evils in oneself, thus the seeing of these evils free from any despal of others in comparison with oneself, a seeing from mercy, and truth, from justice and judgment. The genuine human not yet conjoined with the Divine must be brought into a state of temptation where, like Isaac, it says "Behold the fire and the wood. Where is the lamb for a burnt offering. That this signifies that love and justice were present, but where are they from the human race who are to be sanctified." To which Abraham replied, "God will see for Himself the lamb for a burnt offering, My Son, signifies the reply, that the Divine Human will provide those who are to be sanctified." (A.C. 2801 and 2806.)

The human which is to be regenerated, which, in its essence is the Human of the Lord which is to be Glorified, must intercede for the human race as Abraham interceded for Sodom; not that the Divine needs any intercession, for the Divine is mercy Itself, but by the intercession from love and mercy on the part of the Human, the Divine Rational who had just been promised, was born, by which, as a medium, the Divine could be conjoined with the natural.

We are taught in the Word that in the New Church there will not be an external apart from its internal. When the internal and external make one by correspondence, then are fulfilled the words of our text "Thine is the Kingdom and the Power and the Glory for ever." When the internal and the external make one, then the Lord's new Church is truly instaurated. Therefore our whole end must be the conjunction of the internal and the external, but we must beware, lest the desire of the conjunction of the internal and external be from man and not from the Lord, for there may be a merely human desire for the conjunction of the internal and the external; we are therefore given the following warning in the Word. "To the end that order might be restored which in Adam had been entirely destroyed, and had become not only perverted but inverted, God must necessarily become man, that He might restore order and might fulfill all those laws which are of order, being laws Divine, celestial, spiritual and natural; and so might conjoin things which had been split apart and separated; and thus might restore in Himself the powers that had been lost in the entire human race, and might apply them to man. This application is effected by the imputation of His justice, and this could never have been done save by Him who was God and at the same time the Creator, and the Man conceived of the Holy Spirit and thus without hereditary blemish, though yet with infirmities of nature which He drew from the mother. With these He fought and these He conquered." (W.E. 6830. III Ad. 6831)

The time is coming when the Lord will conquer the evils and falsities which prevail in the Church. Then will be fulfilled the words of the text, "Thine is the Kingdom and the Power and the Glory, forever. Amen."

LESSONS: Gen. 18:16-end. Luke 22:21-38. A.C. 8523, 8705.