

## The Mind of Christ - Lesson 83

December 4, 2020

Section 54 The Sermon on the Mount A. T. Robertson's Harmony of the Gospels

Thank you for joining us again for another edition of The Mind of Christ. We are in the Sermon on the Mount. We are making our way through everything that Jesus said and everything that Jesus did in order to determine how He thinks. We are grateful you have joined us for this series. We invite you our website at <https://www.centraisarasota.org/> where you can find all links to all the previous messages there that we have been doing for a while. But we are in the Sermon on the Mount, making our way through that.

Today we are going to actually start the prayer that we normally call "The Lord's Prayer" or the prayer that He taught his disciples. We will be taking it apart and looking at it piece by piece to see what we can determine is in the mind of Christ regarding this prayer.

Again, thank you for joining us and I want to read the prayer. I'll be reading from the New American Standard Bible from **Matthew 6:9-15** and here is how it goes. It says,

<sup>9</sup> "Pray, then, in this way: 'Our Father, who is in heaven, Hallowed be Your name.  
<sup>10</sup> Your kingdom come. Your will be done, on earth as it is in heaven. <sup>11</sup> Give us this day our daily bread. <sup>12</sup> And forgive us our debts, as we also have forgiven our debtors. <sup>13</sup> And do not lead us into temptation, but deliver us from evil.' [For Thine is the Kingdom, and the power and the glory forever.] Amen.

*That last part is in brackets.* We're not sure if it was an original part of the prayer but it has become '*so much a part of it*' that we most often add it to the prayer. We'll talk about that when we get to that part.

So I'm reading from my journal. This was back in 2011... so let's take up the subject of the prayer of Jesus.

The prayer of Jesus gives us a concise insight into the mind of Christ. He says, "Pray then *this way*". It is as though He, the Master, takes us 'by the hand,' He leads us into the deeper waters of prayer into the needs that really matter. And again, it's interesting to see what Jesus chose to include in His prayer. *The needs expressed are dependent on the One we express the needs to.* The Source is important. We don't go to the social security office to get ice cream. If we need ice cream we have to go to an ice cream parlor.

So before Jesus walks us through a pool of needs, He first identifies the One who can supply these deeper needs that we have.

Jesus begins the prayer this way, "Our Father who art in Heaven, hallowed be Thy name". I want you to know that what the *New American Standard Bible does regarding this prayer, since it is so familiar, is he uses the 'king's English' in this prayer* pretty much the way that the King James Version does although there are some variations.

In establishing the ‘need relationship’ with God, Jesus chooses “**Father**” as the primary referent of God. I cannot imagine any better way to perceive God than as “Father”. This noble word and noble person in society is the patriarch “pater” (πατερ) which is the word from which we get the word “parent”. He is the progenitor, the ancestor, the mentor, or the model. The article covers the range of uses, “Our Father who art in heaven.”

In **John 8:37** and following Jesus creates a controversy with the Jews surrounding the idea of fatherhood. He acknowledges Abraham as their father and they as His offspring; yet they sought to kill Jesus. Jesus informed them that He spoke of what His Father had showed Him, but they, the Jews, actually listened to a different father. In protest they tried to reclaim Abraham as father. The crux of Jesus’ reply is that children can only claim God as Father **if** they *listen to and imitate that Father*, otherwise they have no claim to the person as **Father** and have, in fact, adopted another father; and in this case, the ‘father’ was Satan.

*Following the desires* of the **Father** makes the person our Father. And just a little side-note – I’ve recently completed a manuscript called, “DNA, Who Is Our Father” or “Who is Your Father”. It’s a very detailed account of how we are to determine if we truly are “a child of God” if God is, in fact, our heavenly Father. But that’s for another day.

Jesus makes clear, we share God as Father. So not only is He “my Father”, but He is “our Father”. He’s not just “my Father” but “**our** Father”. This *immediately* conveys community. There are siblings. We share a Father. We have a common authority and a common source of supply. We are connected by the fatherhood of God unless we have been separated from the Father through sin and rejection of our elder Brother, Jesus.

It just dawned on me as I wrote this back in 2011 that the connection between Abraham’s “almost sacrifice” of his son Isaac, killing or attempting to kill his own son, *His one and only son whom he loved (Genesis 22:2)* and the attempted murder of Jesus, Abraham’s offspring and *God’s one and only Son who He loved* ... do you see the connection between the two?

I wonder if the Jews “get” this. Abraham both attempted the sacrifice and stayed the execution of his son **because** he was listening to God’s word. “They” were merely acting on impulse. I’m not sure of all the connections here. But the point is that if we study the idea of Abraham sacrificing his son Isaac, then we see that Abraham was always listening to God; not only when he attempted to put his son to death but when he stopped; and when he did not follow through with it ... because he was listening to his Father as well.

The idea of “who art in Heaven” establishes authority. The seat of our authority is not Rome, or Jerusalem, or Washington, D. C., but heaven. But it seems a little strange to locate the omnipresent God who is ‘everywhere present’ at once. How can we “locate” Him? How can we put Him in a particular location?

The Bible says that the Earth is His footstool. **Psalm 139** makes clear that there is no hiding place with God. There’s nowhere **we** can go that He’s not already there. But the Father of us all has a house to which we *all* come and we *all* sit at the table.

As I write this, my children are coming for my youngest son, Tim's wedding and though my love is with them wherever they are, the heart of our love is at home, around the table. We have a longing for a place that we have never been. Or *have we been there before?* Where did God create our spirits before putting them into our bodies that were forming in our mother's womb? Did He create them in Heaven? Maybe we've been there before. Our prayers are directed to heaven. Daniel prayed with his windows opened towards Jerusalem three times per day. But it is clear that Daniel saw the real throne of the "Ancient of Days" according to **Daniel 7:9** and following. The throne was ablaze and a river of fire flowed from the throne, but in Ezekiel, when Ezekiel saw the same throne, he saw water ... a river flowed from the Temple; not fire!

Heaven certainly captures our imagination. Where is it? You know the song ... "I Can Only Imagine". Where is it? What is it like? What will our existence be there? Is it a Shangri-la? Is it a paradise? Does it have a perfect climate-control, beautiful scenery? We dream, we long for this place because we have searched for it "here". We have searched for it "here" but it eludes us. We can never seem to capture it, as I talk about in one series "Eden". We can never get back to "Eden" here upon earth.

But "**authority**" is the primary picture here. God has all authority and conveys this on His Son. All the resources of Heaven are at His disposal to bless His people. Our prayers are directed to the right place. We find our greatest need met by heaven's Father. We children know the heart's home.

He uses the phrase here "hallowed be". The word is "hagiazio" (αγιαζω) which means to purify or to consecrate, to venerate, or simply "to make holy". In **Hebrews 9:13-14** we read, "For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, <sup>14</sup> **how much more** will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?" If the blood of bulls and goats and the ashes of a heifer are sanctifying for the cleansing of the flesh, he compares this with the cleansing of the conscience by the blood of Jesus.

Luke includes Jesus' prayer in **Luke 11:2-4**. And He said to them, "When you pray, say: 'Father, hallowed be Your name. Your kingdom come. <sup>3</sup> Give us each day our daily bread. <sup>4</sup> And forgive us our sins, for we ourselves also forgive everyone who is indebted to us. And do not lead us into temptation.'

**1 Peter 3:15** says that we are to sanctify Christ as Lord in our hearts. Without looking too deeply, the idea of setting apart the 'name of the Father' is a reflection of the second command of the **10 Commandments**, "not to take the name of the Lord in vain". Even the first and the third commandments carry the same basic idea. Probably, in some way, **all** of God's commands have a sanctifying effect upon us.

Setting apart the "name" of God is to say that *His authority is exclusive*. So, when we say, "hallowed by **thy** name", we are saying something exclusive about God. There is a very *personal* view here. Jesus has already spoken about the idea of oaths and vows.

God and His name are not to be invoked as a way to manipulate or to take advantage. His name is sacred and must be honored by all. His authority is within His name or person. He, alone has authority inherent within Himself. Authority is not *external* to God. No one conveys authority on Him. No one gives Him authority. No one gives Him a name or designation. **He is the great I AM that I AM.**

The approaching of God in prayer begins with the recognition of Who He is, both in His intimacy and His authority. It goes back to “balance”. To stress God as *Father* may result in our becoming too familiar with God, but to stress the *holiness* of God may result in our holding God too distant. But both, in combination, strike the right balance of love and respect. **He is the holy Abba.** Jesus came to show us the ‘sides’ of God if you will. Jesus will mention the idea of the **name** of God frequently in His teaching.

Entering the presence of God, as Jesus shows us, is extremely important. Jesus *being God* but living as the Son of His Father, not only understood the balance, but He lived it out perfectly! **He got it right.**

The Idea of **name** is used often. In **Matthew 18:20** of those “two or three who gather together” **they gather in my name**, and there **He is among them**. In **Matthew 28:19** disciples are to be baptized “**in the name of the Father, Son and Holy Spirit**”. In **Luke 1:49** the “**name of God is holy**”.

One of Jesus’ brief prayers in **John 12:28** is for **the Father to glorify His Name**. In **John 17:6**, here Jesus prays to God saying He has **manifested, revealed the Father’s name** to His disciples. It’s interesting in **John 17:11**, Jesus prays that the Father keeps the disciples **in His name** ... the name which thou hast given me that they may be one as even as we are one.

Okay ... **God’s name is given to Jesus** and it keeps the disciples united to one another even as Jesus and the Father are united. If applied to a family, the father of the family gives his name to all of his children, and this name unites the children to a common father; but also unites them to one another. In my family, Myers is our ‘family name’. The name should be a uniting force within our family.

I started a private Facebook page for people within our family. It’s just simply called “The Johnny Myers Family” after my father; and he is the one who, by his name, connects all of us with one another. But what happens in that same family when the name Father gives Jesus keeps us bound together to one another? Well, **the bond of Jesus supersedes our family bond**. But names are meant to unite.

I don’t discount the authority angle within the prayer but the *unity* angle seems equally clear. So when we pray, “Our Father, who art in Heaven, hallowed by thy name” we’re not simply talking about the “authority” of God, but we’re also talking about the *unity* of that name, or how **that name unites us together** in unity.

The word “keep”, because He uses that word in **John 17:11** where it says we are to “keep” that name, “**Holy Father, keep them in Your name, the name which You have given Me, so that they may be one just as We are.**”

The word “keep” is τειρο... (τηρεω) means to watch, or to guard, to keep an eye on, to keep someone safe or secure, or preserving. It is used in **John 17:15** where it says “to keep the disciples from the evil one.” This is done through sanctification. Paul writes in **1 Thess. 5:23**, “Now may the God of peace Himself, sanctify you entirely; and may your spirit and soul and body be preserved complete without blame at the coming of our Lord Jesus Christ.” Preservation of what belongs to God is as important as the creation of whatever belongs to God. *The force of God’s name within a person keeps that person together... body, soul and spirit.* **Jude 1** says that *we are kept for Christ Jesus.* **Revelation 3:10** bears some thought because Jesus talks there about “keeping the word of my perseverance”.

**The name of God was so holy** that the Jesus would not even pronounce it, it seems, for fear of taking it in vain in the very same ways that the Jews would not pronounce the name of Jesus. Reverence for God is so expressed in the way He is addressed.

Often, men have more “noble” and higher titles than God Himself! Men are seeking prominence ... God has it, but we must recognize it! Jesus, though God in the flesh, still demonstrated this respect as the Son towards the Father. This is reflected in the Prayer. Jesus’ own personal relationship with His Father was clearly demonstrated in His ministry. Daily reverence and respect was demonstrated.

The Kingdom phrase is merely an extension of the holiness of God’s name and authority. He is the sovereign Lord of the universe; His kingdom rule has been the centerpiece of Jesus’ message since He started His public ministry. Repent for the Kingdom of Heaven is at hand. The ushering in of the Kingdom of God among men was no less than men recognizing and accepting Jesus as Lord. The perspective of man or Jews was changing from the sovereign Lord in heaven to the sovereign Lord as King among His people on earth, and later to resume the heavenly throne as the King of kings and the Lord of lords. In other words the Jews had to come to recognize Jesus as certainly sovereign Lord, as king on the earth. Jesus said that’s why He was born...to be a king. But they also needed to recognize that He, also, was going to ascend to heaven to assume the throne as king of Kings and Lord of Lords.

The phrase that is used here is “**Thy Kingdom Come**”. As I grew up, we were not allowed to pray this part of the prayer because we believed that the kingdom had *already* come. It was only the premillennialists who still “awaited the coming Kingdom”... a thousand-year reign of Christ on earth. But I have come to see this phrase differently than when I was growing up ... more personally. Jesus is like David; He is a conquering king putting his enemies under his feet. He is establishing His Kingdom in the hearts of men; one person at a time as each one bows the knee and proclaims Jesus as Lord. He **is** Lord now, and was declared such at the resurrection, but He is still becoming Lord to others as He captures their hearts and affections. As **Philippians 2:10-11** says, “There will be a day when every knee will bow and every tongue will confess *that Jesus is Lord to the glory of God the Father.* But in the meantime we are spreading the gospel in order to bring people under the headship or the lordship of Jesus.

The word “come” in ‘Thy kingdom come’, is a word that can mean to come, to go, or to pass. It’s a very common word meaning a ‘movement’ of some kind.

So in what sense does “the kingdom ‘come’?” If a person comes for a visit, then they move or they travel from one place to another. Does the “kingdom” travel ... like an advancing army that approaches a city, conquers it and plants their flag or standard there to make its claim? Does the Kingdom merely ‘appear’; does it ‘come to exist’, or ‘be established’?

Compare this to the ‘coming’ of the Messiah. In **Matthew 11:3** the New American Standard Bible says, “The expected one”. The King James says, “Are Thou the one who should come”? Should we call it the “expected kingdom” ... thy kingdom come ... we’re expecting it?

**The picture of the Kingdom in Daniel 2 has many parts.** And the reason I’m going back to Daniel 2 is because it helps me to understand *what was in the mind of Christ when He talked about the Kingdom coming* because this is one of the places where I believe the most is said about the *kingdom of God* in the Old Testament.

In **Daniel 2:21**, Daniel prays to the God who ‘removes kings and establishes kings’. The removal and the coming of kingdoms are *in His hands*.

The second point in **Daniel 2** the coming kingdom bears a relationship to the worldly kingdoms that “come” and “go”; that “rise” and “fall”. Daniel describes through Nebuchadnezzar’s dreams four such kingdoms – one that was present, and then the future ones from Daniel’s time. So Daniel is talking about Babylon, Persia, Greece and Rome. Each will “come”; and of course, “go”.

The third point from **Daniel 2** is found in verse 44... that God reveals a kingdom different from the others. It is introduced in the vision in the figure of a stone in **Daniel 2:34** which was cut from a mountain without hands. This is the *divine origin of the Kingdom*. Most kingdoms come through military conquest; but not this one. **Its** origins are humble and almost unnoticeable.

The fourth point is the nature of this kingdom is

- A. It is set up by the God of Heaven
- B. It will never be destroyed. It will endure forever.
- C. This kingdom will not be left to another people.
- D. This kingdom will crush and put an end to all these other kingdoms.

Now these four features may not be as easy as it seems to understand, but no doubt, the kingdom for which Jesus prays is distinctly different than any earthly kingdom. It is also clearly a kingdom that has a historical place in the unfolding of succeeding empires. Jesus’ view of kingdom is key ★ to understanding His mind.

What does Daniel teach us? First of all, he teaches us the origin and the nature of the kingdom is divine. Men may try to hijack it, and try to control it, but it is not of human origin. *It is spiritual. It is otherworldly.* But why would God conceive it? What is there about God’s nature that demands such a kingdom? God is by nature sovereign; the One in control. He is all-powerful, omnipotent. How can there be a king without a kingdom?

But God has always been sovereign before the world was created; before humans and human governments. He is inherently the ruler of all things ... heaven and earth.

It seems Daniel is speaking of the Kingdom taking a certain shape and fitting into a certain earthly chronology.

The **second** thing that Daniel teaches us is the relationship to earthly kingdoms, and we need to see what the relationship is. The deception of the evil one is to convince man that their security and their salvation will come from earth and not from Heaven. The pomp and the ceremony or power of earthly kingdoms and governments are really intoxicating; but also as controlling as alcohol is to a drunk. ***Man gets drunk on power in earthly kingdoms.*** Man's attention and affections are caught up in the political winds that blow. But Daniel shows that ***those kingdoms exist at the desire of God*** who sets them up and He also tears them down. The impermanence of empires and civilizations is a testimony to man's weakness and God's sovereignty.

The vision shows the little stone striking the image and crushing those human kingdoms to such an extent that the wind blows them away. Note the little erosion of the pyramids by the wind in Egypt. But speaking to Nebuchadnezzar, Daniel makes clear that his kingdom was given to him ***by the God of heaven.*** All his strength, glory and power, all within His hands is "from the Lord who caused you to rule." ***Nebuchadnezzar's response*** was admirable. We see this in **Daniel 2:47** and following. He acknowledges God as the God of gods and as the Lord of lords, as King and a revealer of mysteries. Notice He is "a" revealer of mysteries.

In our American political season which we just happen to be in, (and we just happen to be in as I'm reading this. I wrote this back in 2011), we too must be careful not to "drink the kool-aid".

The picture in Revelation 17 of the woman who is called Babylon, who is drunk on the 'wine' or 'the blood of the saints' as if ***she*** had destroyed the kingdom; but the battle actually belongs to the Lamb of God.

**Another thing** Daniel teaches us is the ***humble beginnings of the Kingdom.*** He makes a particular point of a little stone cut out of a mountain. Most kingdoms or governments begin with military conquest; but not His Kingdom.

We see this same emphasis worked out in reality in the life of Jesus. A baby born in a feed trough in an obscure town called Bethlehem. Regarding John, Jesus asked in **Matthew 11:9**, "***Well, what did you go out to see?***" ***The preconceived ideas of the kingdom overthrowing Roman domination of Israel was largely held and shaped the response of all Jews to Jesus.*** In John 6 they tried to force Jesus to become king, but His insistence that His Kingdom is different, unseen, and spiritual with a holy purpose turned their admiration to contempt and rejection. ***There were not looking for a humble kingdom, but for a bold and bloody one***, and in some ways, they actually got it, but not in the way they thought.

Daniel also teaches the ***indestructible nature of the Kingdom.*** It fills the whole earth as a great mountain. Mountains are symbols of permanency. It will endure forever. **Matthew 13:31-32** tells of the small beginning of the kingdom as a mustard seed which becomes the largest of the garden plants.

In this chapter, the kingdom is described as being there ‘unto the end’ in **Matthew 13:36** and following. But in **Hebrews 12:25** the writer describes the unshakable kingdom. There will be a time when God will ‘shake’ heaven and earth; the created order, to reveal those things that cannot be shaken. The Kingdom we receive cannot be shaken and this calls forth our *gratitude and acceptable service*.

The book of Hebrews is filled with the idea of permanency as opposed to that which is fading away. Daniel’s words that this Kingdom will not be left to “another” people, shows permanence. Usually one people replace another as subjects of the kingdom. The slave becomes a citizen and the citizen becomes a slave. Persians replace Chaldeans, and Greeks replace Persians, and Romans replace Greeks; but the citizens of this Kingdom are *subject only to the Lord*. They exist as citizens of heaven. (**Philippians 3:20**). It’s a citizenship not affected by earthly wars or political movements.

Again, Daniel teaches of the *destructive nature of God’s Kingdom* which is very interesting. It is clear throughout history that God had deliberately brought one nation down through other nations. The vision shows the little stone striking the statue and destroying it. But in what way will the Kingdom that comes in the days of the Romans destroy the preceding kingdoms, and does this mean that His Kingdom will also destroy all subsequent kingdoms?

The church of the first century was *not militant* against the Romans as the Jewish Zealots had been. In fact, Paul told them to pay taxes and Peter told them to honor Nero! So in what way does the Kingdom of God destroy these other kingdoms?

The Book of Revelation teaches that the Lamb has purchased men from every tribe, tongue, people and nation and made them *to be a Kingdom and priest to our God* in **Rev. 5:9-10**. *Every created thing gave homage to the Lamb* in **Revelation 5:13**. In the sixth seal, in **Revelation 7:15-17**, the kings and commanders are hiding in caves and they’re begging for the rocks to fall on them to hide them from the presence of the One who sits on the throne.

“But when the seventh trumpet sounds, the voices of Heaven arose it says that the kingdom of the world has become the Kingdom of our Lord and of His Christ and He will reign forever and ever.” This is in **Revelation 11:15**. At this, the nations were enraged according to **Revelation 11:18**. And in **Revelation 12**, Satan, the great dragon responds. “Another loud voice in heaven says, ‘Now the salvation and the power and the Kingdom of our God and the authority of His Christ have come’ in **Revelation 12:10**.

*Satan is the enemy of this kingdom which has come*, but he is overcome in **three** ways. First is *by the blood of the Lamb*. Second is *by the word of their testimony* and third is because *they did not love their lives enough to even shrink from death*.

In **Chapter 13 of Revelation**, the nations chose to worship the dragon because *he gave them authority* and they *deceived those who dwell on the earth*.

In **Revelation 16:19** Babylon was given *the wine of God’s wrath to drink*.

In **Chapter 17 of Revelation** it shows judgment on the *great harlot* with the name of Babylon on her forehead, and other kings who will come waging war against the Lamb whom the Lamb will overcome because He is Lord of lords and King of kings.

Then, in **Chapter 18** *Babylon is fallen!*

In **2 Corinthians 6:17-18**, *God's people and Kingdom must come out from them.*

In **Revelation 18:21** the strong angel says, "Babylon (or Rome) will be thrown down with violence and will not be found any longer." Two reasons are given: *Nations were deceived by Babylon and her sorcery* and *the blood of the prophets and the saints were found in her*. So there is a sense in which the nations are going to be destroyed and it talks about it in the book of Revelation.

In **Revelation 19** there is rejoicing in heaven over the fall and the re-affirmation of the sovereignty of the Lord God almighty. The binding of Satan in **Revelation 20:3** is about him deceiving the nations. For 1,000 years he is going to be bound. Then *it says he's going to be released for a short time*. This is found in **Revelation 20:8**. In **Revelation 21** the Holy City is described and God's Kingdom or His Church ... and the *nations will walk by her light* and will bring their glory into it. So you *see the subjugation of the kingdoms to the Kingdom of God or the City of God*.

It dawned on me that I must **not make the same mistakes** that the Jews made in '*my expectation*' of the Kingdom coming. Unless Jesus comes back and sets up a literal kingdom on earth; *the nature of God's Kingdom will not be dramatic* but may come quietly as God's influence is expanded into the cracks and the crevices of the earth's needs *with the saving grace of Christ, and His compassion and strength*. In other words, at the very end, we *may* see some violent overthrow of the kingdoms of the earth, but we **need to understand this overthrow more in terms of the spreading of the Gospel of God's grace**.

**The mustard seed was planted 2,000 years ago ... and it has grown**, but so has the population of the earth and the needs of mankind.

When I wrote this in 2011, I was involved with the child welfare system and I heard the secretary of the Department of Children and Families make this statement; that in regard to the children and the families of our state of Florida, "*We have a God-sized problem, and it's going to require a stronger response from a stronger Kingdom.*" It was interesting that He made that statement.

Even when the saints seem to be weak and persecuted; this *too can* be a means of *expanding the Kingdom* and *bringing down worldly kingdoms*. When the smoke clears, God's Kingdom will stand!

In **Acts 1:3**, after His resurrection, Jesus spent 40 days speaking of 'the things concerning the Kingdom of God'. This was connected with the *sending of the Holy Spirit* and the *sending out of the witnesses throughout the earth*.

In Peter's sermon in **Acts 2:14-36** he proclaims *Jesus on David's throne and Jesus as Lord and Christ*. He also urges the *separation from this perverse generation* in **Acts 2:40**.

The prayer of **Acts 4:23-30** shows the thinking of these early Christians. The context was between the Kingdom of God and the kings and rulers of the earth.

In **Ephesians 6** brings in the idea of the “**unseen world**”.

The word kingdom is found in 119 verses in the gospels alone. A study of each one hopefully one day will come where I’ll be able to do that. I haven’t done it yet. But for now, it’s clear that when Jesus taught His disciples to *pray for the Kingdom to come*, the idea was prominent in His mind. Note, however, that *it is only found in three verses* in the Book of John. So the other 116 times it was used are found in Matthew, Mark and Luke.

Regarding the coming of the Kingdom, in **Luke 23:50-5**, Joseph of Arimathea was waiting for the coming of the Kingdom. “**And a man named Joseph, who was a member of the Council, a good and righteous man** <sup>51</sup> (he had not consented to their plan and action), a man from Arimathea, a city of the Jews, who was waiting for the kingdom of God—”.

The *thief* asked Jesus to *remember him* when He came into His kingdom in **Luke 23:42**. Then in **Luke 22:29-30** Jesus *conferred on the disciples a kingdom* where they would **eat and drink and judge from thrones**. Before that, in **Luke 22:18** Jesus said that He would not eat or drink with them until the “Kingdom comes”. In **Luke 22:16** the bread and the wine find fulfillment in the Kingdom of God. In **Luke 21:33** the nearness and the coming of the Kingdom is set in signs leading up to the destruction of Jerusalem, unless here He is talking about the Day of Pentecost.

In **Luke 19:11** His parables made them think the Kingdom was doing to appear “*at once*” but in **Luke 17:21** Jesus says “*the Kingdom is in your midst*”. In **Luke 17:20** the Pharisees ask about the coming of the Kingdom but Jesus says, “*It’s not something to be ‘observed’*”.

All of these are examples of *the somewhat elusive nature of the Kingdom compared with the ones of the world* which have beginnings and they have endings. It seems that though there is a beginning of the Kingdom in one sense, it is *really an emerging Kingdom*. I see it as Jesus is still conquering, in a sense, and *establishing His Kingdom in the hearts of men*. He has established it in His new covenant, in His blood. He has had the decisive victory at the cross and at the resurrection. That was the defining *battle* of the Kingdom, but His work is not over. *Every heart is a battleground*. The Kingdom *can be entered now* by the humble and the conquered.

Perhaps it was like the establishment of the United States in 1776; but with only the original 13 colonies. It wasn’t until later that the present shape of the United States was formed into the 50 states, and who’s to say that this will remain to be the extent of the United States of America? There is much to learn about *the Kingdom mindset of Jesus*.

That’s all we’ll look at today on “hallowed be thy name” and “thy kingdom come”. We’ll make our way through this and next time we will take on the idea of “Thy will be done on earth as it is in Heaven.” Thank you for joining us and I pray that you will take time as you study this in depth, to hear the video <https://www.centernalsarasota.org/>, open your Bibles and pause the video, and look up the Scriptures because I know I’ve gone through this very quickly. We’re trying to get a sense of what Jesus is talking about as He gives us this prayer.

Again thank you for joining us and I look forward to seeing you again soon.