

Lesson 3: “Hallowed be your Name” and “Your Kingdom Come”

In the gospel of Luke, the Lord’s prayer is given as an answer to the request of the disciples to teach them to pray as John taught his disciples to pray. The Lord’s prayer then is not so much a prayer to be memorized as we use it today, but a teach by Jesus on how to pray as a Christian.

As we learned in the first week of our class the Lord’s Prayer begins with an address, Abba, who is the one to whom we pray as disciples of Jesus. To pray as Jesus prayed does not demand that we learn a particular prayer method, but that we know, love, and relate to God as our Abba as Jesus did. Anything that we do or say in prayer as long as we know, love, and relate to God as Abba is Christian prayer. This also requires that we trust in his providential care as our heavenly Dad, and are obedient to his will. To pray in this way certainly demands more than simply saying the words of the Lord’s Prayer.

The bulk of the Lord’s prayer consists of a series of petitions that we are asking Abba to fulfill. In general what we bring to God in prayer is determined by our values, beliefs, and dreams. The petitions of the Lord’s prayer express what the prayer petitions should be of a disciple of Jesus who shares the values, beliefs, and dreams of Jesus.

Tonight we will examine the first three petitions of the Lord’s prayer which are often called the “thou” petitions because all three of them involve the possessive adjective “thy”. In the gospel of Luke there are only two “thou” petitions, but in Matthew there is a third “thou” petition: “they will be done on earth as it is in heaven.”

“HALLOWED BE THY NAME”

In both scriptural versions of the Lord's prayer, the first petition concerns hallowing or sanctifying the name of God. Unlike many of the other petitions, the wording for this petition in both Luke and Matthew are identical. We can conclude from this that this must be the original form of the petition as developed by Jesus.

The text itself and translations

In Greek the petition begins with a verb, "hallowed be"; continues with the subject, "the name"; and adds a pronoun, "your," which is a direct reference to the Father. In Greek as in most English translations the petition has only four words.

Greek: hagiasthe-to- to onoma sou
 hallowed be the name thy

Latin: Sanctificetur nomen tuum.

This first petition is translated into English in a few basic ways.

Early English translations

John Wycliffe (1380)	halowid be thi name,
William Tyndale (1525/26)	halowed be thy name.
First prayer book of Edward V1 (1549)	hallowed be thy name.
Rheims version (1582)	Sanctified be thy name.
King James (1611)	hallowed be thy name.
Revised Authorized Version (1881)	Hallowed be thy name.

Contemporary translations

New English Bible: thy name be hallowed

Phillips Modern English:	may your name be honored
Jerusalem Bible:	may your name be held holy
New American:	hallowed by your name
Living Bible:	we honor your holy name.
Revised Standard Version:	Hallowed be thy name.
New International:	hallowed be your name,
New American Standard:	Hallowed be Thy name.
King James:	Hallowed be thy name.

As we can see the English translations differ in how to translate the Greek verb and the possessive adjective.

The possessive adjective "thy" is an older form of the adjective "your" to be used with divinity. In more contemporary forms of English the ancient form "thy" has disappeared and been replaced with "your"

The translations differ also on how to translate the Greek verb. The most common translation is to use the old English verb "hallow". Hallow is an earlier form of the English word holy. We can see a usage of this verb in the word Halloween. Halloween is a shortened form of Hallows-evening or the vigil of All Saints (All Holies) Day.

The verb tense is in the passive. The understood agent of the action is Abba. Hence, in this petition we are asking for Abba to hallow or sanctify His name. This passive form of the verb is a common Semitic device that avoids having to use the name of God. Thus instead of saying "May you, O God, glorify or hallow your name." the verse becomes "May your name be hallowed," and by implication this hallowing is done by God.

The verb is in the aorist tense which suggests a single action of God hallowing His Holy name. In Greek, this tense was traditionally employed for references to the sacred and divine.

The importance of a name

To understand this first petition we must first examine the importance of a name in the ancient world. In our society "a rose is but a rose by any other name". For us a name is merely a label we place upon a thing. Name and reality are not closely tied together. In the ancient world a rose was not a rose by any other name. Through out the ancient world, name and reality were intimately connected. To change a name was to change reality.

For the ancients as for many cultures today, a name was so intimately associated with the person who bore it that it was actually identified with that person. To be without a name was to be a nobody. To abuse a person's name was to abuse a person.

A name also expressed a person's role in society and their relationships with others. Accordingly, a change of name signified a new place in life and history, a new posture with regard to others, new responsibilities, and a new way of relating. This is why the name of Abram is changed to Abraham, and the name is Simon is changed to Peter. They have become a new person and therefore they have received a new name.

A name also represented a person's self-disclosure and self-communication. Names are words. Like all other words, their purpose is to communicate. But only a person's name, their most intimate word, evokes that person's uniqueness and reveals it to others. Hence the attention to names and the care with which Luke presents them in his gospel. When someone's name was directly given by God or a divine messenger, we should understand that the person's role in history is divine and that the name given is rich with divine revelation.

The Name of God

This great reverence attributed to a name accounts for the importance with which the name of God is held in the Sacred Scriptures. For the ancient Hebrews, the name of God was a roundabout reference to God. The name of God and the reality of God were the same. The intimate name of God is God's being. Even further the name of God was the self-revelation of God here on earth. To know God's name was to know God.

In catholic theology, we would say that for the ancient Hebrew/Jewish people the name of God is a sacrament of God, an effective sign of his presence and nature.

In the episode of the burning bush from Exodus 3, Moses asks: "If I come to the people of Israel and say to them, The God of your fathers has sent me to you," and they ask me, "What is his name?" What shall I say to them?" God would not give a name to Moses but said to him: "I am who I am" send you." (Ex 3:13-14). The infinite God is beyond the limitation of any verbal name. Unbounded is God's being and ineffable God's nature. The "name" of God given to Moses remained unspeakable in Hebrew worship. They wrote the sacred name of God, YHWH, but never spoke the Holy Name of God. Instead they referred to God as Lord or Adonai in Hebrew

This is why the second commandment forbids us to dishonor the name of God for to dishonor his name is to dishonor the Lord: "You shall not take the name of the Lord your God in vain." (Ex 20: 7). To have access to God's name, however poorly, was to be tempted to abuse it. God's name is holy in itself, but we abuse it in our rage or ignorance. To call upon God's name for revenge and evil purpose was to be careless of the privilege. God was holy, and the name of God was equally holy. It must be kept holy by anyone daring to use the name of God in any way. The second commandment expresses the first petition in a negative way. To dishonor the name of God is the exact opposite of hallowing it.

To hallow

The Greek verb used in the first petition is the word "hagiastheétoo" which is a form of the verb "hagiazo". The verb is based upon the Greek word for holy, hagios. The verb is usually translated into English as "to make holy". It signifies to set apart for God, to sanctify, to make a person or thing the opposite of koinos, "common". It is translated as "Hallowed," with reference to the name of God the Father in the Lord's Prayer.

It would seem that to hallow the name of God means that we are asking God and his name to be holy or sanctified. It cannot mean this because God cannot be anything but holy. God and his name are already holy. God is holiness itself. There is nothing that can be done to make God and his name more holy.

To hallow means more to recognize the holiness of God and glorify him for his holiness. It is both an act of recognition and glorification. It is to recognize the great sovereign deeds of God in the creation of the world its ongoing providence, and the redemptive deeds of Jesus Christ, our Lord. It is also to glorify Him for his holiness. We praise God's mighty deeds in our midst and thereby hold God (and his name) as holy and awesome.

To hallow the name of God doesn't change anything in God. It does not make him or his name any more holy. It changes something in us: we recognize his eternally holiness and praise him for it.

An example of hallowing the name of God is found in the Magnificat when Mary says "holy is his name." Mary here was hallowing the name of God. She recognized God's holiness and goodness towards her and worshiped Him for his goodness and holiness.

What does it mean to pray "Hallowed be thy name?"

What does it mean to pray "hallowed be thy name?" When we pray these words we are praying for all people to hallow the name of God: to both recognize and praise the goodness and holiness of God.

Since the verb is in the passive tense the understood agent is Abba. In the petition we are asking Abba to hallow His own name? How or why is this something done by the Father?

The reason is that the first petition (hallowed be they name) and the second petition (thy kingdom come) are closely connected. It is only in God's kingdom that the name of God will be fully hallowed in that all will recognize and praise the goodness and holiness of God. When we pray "hallowed be thy name" we are praying for the coming of the Kingdom where God's name will be hallowed. This is why we pray to the Father for His name to be hallowed for it is only the Father that can bring about the Kingdom where this will occur.

This is the primary meaning of the petition, but it also has other levels of meaning

To fully pray this petition requires that we strive to hallow the name of God in the world today. Perhaps the name of God will only be hallowed by all only in the kingdom, but we as Christians certainly can hallow his name in the world today as Mary did in the Magnificent. The petition is a call to worship for it is in worship that we hallow the name of God here on earth. Our prayer can not only be prayer of petition, but must also include adoration and worship.

"THY KINGDOM COME"

New English Bible: thy kingdom come.

Phillips Modern English: may your kingdom come.

Jerusalem Bible: Your kingdom come;

New American: your kingdom come

Living Bible: send your Kingdom soon.

Revised Standard Version: Thy kingdom come

New International: your kingdom come.

New American Standard: Thy kingdom come.

King James: Thy kingdom come.

In this second thou petition, we ask for the Kingdom of God to come. Obviously, to fully understand this petition we must examine what is meant by the biblical term "the kingdom of God". Here we face a problem because in the gospels Jesus does not explain what he means by "they kingdom of God." He did not need to explain it because the term would have been understood by his Jewish listeners, but 2,000 years latter we need an explanation.

The Kingdom of God

Scripture scholars using biblical and nonbiblical writings have been able to reconstruct what is meant by "the kingdom of God." The roots of this term lie early in the history of the Hebrew/Jewish people. Although the specific term "the kingdom of God" is not found in the Old Testament (except in Wisdom 10:10), one of the most basic themes in the Old Testament is the image of God as King. The Hebrew people understood God as their king, and they were his people.

The kingship or rule of God was seen both in history and creation. He is the king of creation for he is the creator, and as the creator rules over the universe. His kingship in history is seen in his acts of divine intervention into history to save His people. The finest example of this is the Exodus from Egypt and the crossing of the Red Sea. The song of victory in Exodus 15 celebrates the crossing of the Red Sea and the victory over Pharaoh as the reign of God: "The Lord shall reign forever and ever. (15: 18). Many of the Psalms celebrate the Kingship of God: See Psalms 47, 93, 97, 98, 99.

In the centuries before the time of Jesus, there were two developments in this ancient image of God as King which resulted in the concept of the Kingdom of God.

The first development resulted from the translation of the scriptures from Hebrew into Aramaic (Syriac) which had become the everyday language of the people. In the village synagogue liturgies, after the scriptures had been read in Hebrew they were paraphrased in Aramaic. These Aramaic translations were later written down and called targums, that is, translations. One of the tendencies of these translations is that they try to avoid anthropomorphic characterizations of God, and thereby making God the subject of an active verb. To accomplish these goals they developed little reverent turns of phrase and "buffer words". Thus, instead of saying "God reigns" they would write "the kingdom of God is here". Passage in the original Hebrew which refer to the rule of God or the kingship of God were translated into Aramaic with the noun Mlkwt' which means kingdom. This in turn was translated into Greek as basilia, and kingdom in English. For example Isa. 24:23b became "The Kingdom of the Lord of hosts will be revealed on the mount of Zion". The original Hebrew reads "For the Lord of hosts will reign on Mount Zion and in Jerusalem".

The "kingdom of God" then does not refer to a territory, but to the activity of God as king. It is the intervention of God as King in creation and history, and most especially it is God as King acting to save his people.

The second development is that the Jewish people lost hope that God could save his people through an act of divine intervention in history. Instead they came to believe that God could only save his people by a definitive future act which would bring history and this world to an end, and from the ashes of this world God would create a new world where His people will dwell in peace and eternal joy.

Three Verses in the NT about the Kingdom

There are three passages in the New Testament that can help us to understand what is meant by "the kingdom of God":

2 Peter 3: 10-13: But the day of the Lord will come like a thief, and then the heavens will pass away with a mighty roar and the elements will be dissolved by fire, and the earth and everything done on it will be found out. Since everything is to be dissolved in this way, what sort of persons ought you to be, conducting yourselves in holiness and devotion, waiting for and hastening the coming of the day of God, because of which the heavens will be dissolved in flames and the elements melted by fire. But according to his promise we await new heavens and a new earth in which righteousness dwells."

Revelation 21: 1-5: Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away." The One who sat on the throne said, "Behold, I make all things new".

Romans 14: 17: For the Kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Spirit.

Jesus & the Kingdom of God

During the time of Jesus the image or symbol of the kingdom of God was common and well known. Like most symbols or images there were many different and competing ways of understanding the Kingdom. Each religious group within Judaism, of which there were many, had their own way of understanding the

kingdom of God. It is against this background of religious thought that Jesus expressed his own understanding of the Kingdom. He did not give a definition for the kingdom, but told parables about the Kingdom which helped the listener to develop a fresh way of understanding God and His Kingdom.

The aspect of his kingdom preaching that we must examine to better understand this petition is his focus upon time. Much of his teaching about the kingdom focused upon the issue of when the Kingdom was coming. Jesus gave a two-fold answer to the question of when the Kingdom was coming.

His basic theme is that the Kingdom is at hand. God will be coming soon to bring this age to an end, and bring about "a new heaven and a new earth where the righteousness of God will dwell".

Mark 1: 14-15 summarizes this theme in the preaching of Jesus. "After John had been arrested, Jesus came to Galilee proclaiming the gospel of God: This is the time of fulfillment. The reign of God is at hand. Repent and believe in the good news" The gospel is the good news of the nearness of God's reign. Jesus firmly believed that the final intervention of God in history to bring about a new age was about to occur. We live in the "time" (kairos in Greek) when this is about to happen

He also believed in a mysterious or sacramental way that the Kingdom was already present in his miracles. The miracles are signs of God's kingdom.

Luke 17: 20-21: "Asked by the Pharisees when the kingdom of God would come, he said in reply, "The coming of the kingdom of God cannot be observed, and no one will announce, 'Look, here it is' or 'There it is'. For behold, the kingdom of God is among you."

"Among you" refers to the person and works of Jesus. The kingdom is present in the person and works of Jesus. In the person and works of Jesus, the Father of the Kingdom is working to establish his way of peace and wholeness.

The parable of the mustard seed (Mark 4:3-34) shows that the Kingdom is not among us today in its fullness. It is among us in a seed form: small and hidden. It is only at the end of time that the kingdom will reach its fullness as the mustard seed becomes the mustard tree and "the birds of the air build their nests in it." (vs 34).

Even further the early Church believed that the Kingdom had come in the death and resurrection of Jesus. St. Paul taught that in the pascal mystery this world has ended and the kingdom has come. The resurrection is the in-breaking of the Kingdom into history.

As Christians we live between the "already" (the kingdom is already here in the resurrection) and the "not yet" (the kingdom is "not yet" here in its fullness.) Earlier we had the analogy that the "time" we live in is like a person who has won a lottery ticket, but not yet cashed in the ticket and received a check. Or we are like a sales person who has their foot in the door (of the kingdom), but not our entire self.

Another analogy is that the "time" we live in is like a women in labor. With the preaching of Jesus, the birth of a new age has begun, but the actual moment of birth has not yet arrived. We are in the "time" of labor. We experience the pain of labor, and like a women in labor we wait for the labor to end and birth to come with its joy.

What does it mean to pray "thy kingdom come"?

In the second petition of the Lord's prayer, we pray "thy kingdom come". In this petition, we are begging God to bring the period of waiting to an end and for Him to bring about His kingdom in its fullness. It is important to realize that we are not asking for the Kingdom to come in a sacramental way, but in its fullness. No more of the Kingdom as a mustard seed. We are asking God to use his creative power to transform this

world into "a new heaven and a new earth where the righteousness of God will dwell." The Lord's prayer is an impatient prayer. We are telling God that we have waited long enough, and now is the time for the kingdom to come.

Why do we pray for the coming of the Kingdom? Our motivation is two-fold. We pray from a love for God because in the Kingdom God will finally be in control as a King, and all will praise his Holy Name. But we also pray from a love for ourselves for in the Kingdom "there shall be no more death or mourning, crying out or pain, for the old order has passed away" (Rev. 21: 4). The kingdom will be a return to the joy of Eden. We will find peace and justice. To quote the prophet Isaiah, "The lion will lie down with the lamb". This petition for the coming of the Kingdom is not an unemotional request, but a cry from the depth of our heart as we yearn for this new age.

This cry for the Kingdom is also reflected in the Aramaic expression "Marana tha" which literally means "O Lord come" or "Our Lord has come" (Maran atha). See 1 Cor. 16:22. The Greek expression of this is found in Revelation 22:20: "The one who gives this testimony says, "Yes, I am coming soon." Amen! Come, Lord Jesus. When we pray "thy kingdom come" we are praying "Marana tha", "Come, Lord Jesus with the fullness of your kingdom."

In Luke's gospel, when we pray "thy kingdom come" we are also praying for the coming of the Holy Spirit into our heart today. In Luke/Acts the Holy Spirit is a foretaste of the glory of the Kingdom. The Spirit establishes the kingdom of grace in our heart today. Empowered by the Spirit we become children of God (Romans 8: 14) and allow God to reign in our lives today. Perhaps this is the meaning of Lk 11: 13: "How much more will the Father in heaven give the Holy Spirit those who ask him?

"THY WILL BE DONE"

New English Bible: thy will be done, on earth as in heaven.

Phillips Modern English: and your will be done on earth as it is in Heaven.

Jerusalem Bible: your will be done, on earth as in heaven.

New American: your will be done, on earth as in heaven.

Living Bible: May your will be done here on earth, just as it is in heaven.

Revised Standard Version: Thy will be done, on earth as it is in heaven.

New International: your will be done on earth as it is in heaven.

New American Standard: Thy will be done, on earth as it is in heaven.

King James: Thy will be done in earth, as it is in heaven.

In Matthew's version of the Lord's Prayer there is a third thou-petition, "thy will be done", which is absent in the Lucan version of the Lord's prayer. Is this petition an addition by Matthew or a subtraction by Luke? The conclusion of most scholars is that it is an addition by Matthew (and his community) and not so much a subtraction by Luke.

The essentially meaning of the third petition is the same as the second petition, "thy kingdom come". The will of God and the Kingdom of God express flip sides of the same coin. It is only in the Kingdom of God that the will of God is followed by all, and the kingdom of God is the establishment of God's will or way in this world.

We must also note that to pray "thy will be done" means that we strive to follow the divine will in our lives today. We can not pray for the divine will be fulfilled in the Kingdom without striving to follow the divine will in our lives today. We could rephrase this petition in this way: "Father bring about your kingdom where your will shall be followed by all as I promise to follow it in my life today.

"ON EARTH AS IT IS IN HEAVEN"

In Matthew's version of the Lord's prayer after the final thou-petitions (thy will be done) there is the phrase "on earth as it is in heaven". Does this phrase modify the three petitions that precede it, or just the one petition? The Greek is not clear, but it could easily modify all three petitions that precede it. Without doubt the Father's name, kingdom, and divine will are now hallowed, established, and done in heaven where our Father now fully dwells. In the Lord's prayer we pray that what is true of heaven will be realized here on earth as well. Of course this will happen when "thy kingdom come". In the Kingdom of God all three petitions will reach fulfillment in heaven and earth, because heaven and earth will be one.

Conclusion

First and foremost, the Lenten season is a time for conversion, of dying and rising to new life. To fully pray the first two or three petitions of the Lord's prayer requires deep conversion to the gospel of Jesus Christ.

In our first week, we came to realize that the Lord's prayer teaches us two primary lessons about prayer. One is that it teach us who we are praying to, Abba, who is a loving, caring, forgiving Daddy. The other lessons is that the Lord's prayer also teaches us what we should be asking of Abba in prayer: the content of our petitions. As Christians what should be of such great concern and value to us that we bring it to Abba in prayer and ask him to act upon this or that. When we view the first three petition of the Lord's Prayer in this way we begin to realize that they call us to deep conversion in our prayer life. According to Jesus our primary concern as Christians should be for the coming of the Kingdom where the name of God will be hallowed by all and the will of God followed by all. Our primary prayer should be the "Marana tha" of Revelation 22:20: "Come, Lord Jesus come". This is what Christians should pray for.

The obvious questions this raises is if this is our primary prayer? Is our primary prayer "Come, Lord Jesus come". Is the coming of the Kingdom the primary concern in our life? If not then the Lord's prayer calls us to conversion in the content of our prayer. It calls us not to be so obsessed with our own concerns, and be more concerned with the coming of the Kingdom where the will of God shall be followed by all and the name of God hallowed by all.

A second area of conversion called forth by the first two or three petitions of the Lord's prayer is that we must realize that the coming of the Kingdom is not only the concern of Abba, but must also be our concern. When we pray "thy kingdom come" we are praying for ourselves for in the Kingdom we will enjoy the fullness of God salvation.

Hallowed Be Thy Name

Greek: hagiastheétoo to onoma sou
 hallowed be the name thy

Latin: Sanctificetur nomen tuum.

The Greek verb used in the first petition is the word "hagiastheétoo" which is a form of the verb "hagiazo". The verb is based upon the Greek word for holy, hagios. The verb is usually translated into English as "to make holy".

EARLY ENGLISH TRANSLATIONS

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Luke 1: 46-49: And Mary said: "My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior. For he has looked upon his handmaid's lowliness; behold, from now on will all ages call me blessed. The Mighty One has done great things for me, and holy is his name.

Daniel 3: 42-45 & 92-96: Do not let us be put to shame, but deal with us in your kindness and great mercy. Deliver us by your wonders, and bring glory to your name, O Lord: Let all those be routed who inflict evils on your servants; Let them be shamed and powerless, and their strength broken; Let them know that you alone are the Lord God, glorious over the whole world." King Nebuchadnezzar rose in haste and asked his nobles, "Did we not cast three men bound into the fire?" "Assuredly, O king," they answered.

Daniel 3: 92-96: "But," he replied, "I see four men unfettered and unhurt, walking in the fire, and the fourth looks like a son of God." Then Nebuchadnezzar came to the opening of the white-hot furnace and called to Shadrach, Meshach, and Abednego: "Servants of the most high God, come out." Thereupon Shadrach, Meshach, and Abednego came out of the fire. When the satraps, prefects, governors, and nobles of the king came together, they saw that the fire had had no power over the bodies of these men; not a hair of their heads had been singed, nor were their garments altered; there was not even a smell of fire about them. Nebuchadnezzar exclaimed, "Blessed be the God of Shadrach, Meshach, and Abednego, who sent his angel to deliver the servants that trusted in him; they disobeyed the royal command and yielded their bodies rather than serve or worship any god except their own God.

Discussion Points

What does it mean to hallow the name of God?

What does it mean to pray hallowed be Thy Name?

Express this first petition in your own words.

They Kingdom Come

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Isa. 24:23b

The original Hebrew reads "For the Lord of hosts will reign on Mount Zion and in Jerusalem".

The targum translated into English reads "The Kingdom of the Lord of hosts will be revealed on the mount of Zion".

2 Peter 3: 10-13: But the day of the Lord will come like a thief, and then the heavens will pass away with a mighty roar and the elements will be dissolved by fire, and the earth and everything done on it will be found out. Since everything is to be dissolved in this way, what sort of persons ought you to be, conducting yourselves in holiness and devotion, waiting for and hastening the coming of the day of God, because of

which the heavens will be dissolved in flames and the elements melted by fire. But according to his promise we await new heavens and a new earth in which righteousness dwells."

Revelation 21: 1-5: Then I saw a new heaven and a new earth. The former heaven and the former earth had passed away and the sea was no more. I also saw the holy city, a new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. I heard a loud voice from the throne saying, "Behold, God's dwelling is with the human race. He will dwell with them and they will be his people and God himself will always be with them as their God. He will wipe every tear from their eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away." The One who sat on the throne said, "Behold, I make all things new".

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"Marana tha" which literally means "O Lord come" or "Our Lord has come" (Maran atha). See 1 Cor. 16:22.

Revelation 22:20: "The one who gives this testimony says, "Yes, I am coming soon." Amen! Come, Lord Jesus.

Discussion Points

What is the Kingdom of God? What does it mean to pray "thy kingdom come"?

What do these first three petition teach us about what it means to pray as a disciple of Jesus?