

1.4.3 Lord's Prayer/Words of Institution/Great Commission/Baptism

The Lord's Prayer (Matt 6:9-13; Luke 11:1-4) represents a pattern of prayer that Jesus taught His disciples. It has become a prayer itself in all Christendom, especially in the more liturgical denominations (e.g., Roman Catholicism and Anglicanism). The mentioning of "Thy kingdom come" and "thine is the kingdom, and the power, and the glory, forever. Amen" speaks of *malikut shamayim* by Jesus. This phrase also addresses that this kingdom truly belongs to God, that it is an eschatological kingdom (not fully here yet, but will come) and that the believer gives up allegiance to the kingdom of this world and yields to God's Kingdom (Hauerwas and Willimon 1996:30, 33). *This is the Eschatological Kingdom that is the inheritance of the Eschatological Gospel of Jesus Christ* [emphasis added] (Minear 1950:31-44, 115-162).

The Words of Institution were given by Jesus at the Last Supper to establish the New Covenant in His blood during the Jewish Feast of Passover (Matt 26:26-9; Mark 14:22-5; Luke 22:15-20; 1 Cor 5:7-8). Additionally, they established a means to remember and fellowship with Him as the Body of Christ (Holy Communion/Lord's Supper/Eucharist) throughout the Church Age until His *Parousia* and the coming of His future kingdom (Schaff 2002, 1:472-3). *The eschatological nature of Holy Communion* is addressed by Paul in 1 Corinthians 11:23-6: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death *until He comes*" [emphasis added]. Remembering what Jesus did for His Body through the table fellowship, or feast of Holy Communion, looks to the past of Jesus' sacrificial act at His crucifixion nearly two thousand years ago, brings that great act of the Atonement into the present and generates hope for the future *Parousia* of Christ (when the marriage supper of the Lamb of Revelation 19:9 will be held). Therefore, as Sauter says "For that reason, commemorating Christ leads on the call of expectation, *maranatha!* (*Didache* 10:6; cf. 1 Cor 16:22). In that cry, the proclamation of the

death of Christ reaches its intended purpose” (1999:203). This expectation and exclamation of hope has been made part of modern orthodox liturgical services in the prayer of thanksgiving, “Christ has died, Christ has risen, Christ will come again” (Polkinghorne 2002:100).

Finally, the Great Commission of Jesus, given to His disciples (Matt 28:18-20; Mark 16:15-16; Luke 24:47-49; Acts 1:6-11) and, by extension of the High Priestly Prayer of John 17:20, to the successive generations of disciples, speaks in eschatological tones also. Jesus was clear that the Great Commission was to last “even to the end of the age” and until His coming again. This is confirmed by the answer to the question the disciples asked in Acts 1:6 about “restoring the kingdom to Israel” at that time. Jesus redirected their attention to the mission of the Church Age, which was to “be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth” through the power (*dunamis*) of the Holy Spirit (Acts 1:8). Then, Jesus gave His disciples (present there in Acts and throughout the entire Church Age) hope of the Rapture of the Church and His *Parousia* by His physical and visible ascension into heaven (Acts 1:9-11) – (See Hebert 2006c:11, 14-5, 30, 45, 68-9, 75, and 82 for a more complete development of Jesus’ ascension as a precursory type of the Rapture of the Church).

Included as part of the Great Commission are the following words: “baptizing them in the name of the Father and the Son and the Holy Spirit.” This not only speaks of the importance of water baptism as part of the conversion experience/becoming a citizen of the kingdom of God (Hauerwas and Willimon 1996:32-3; Schaff 2002, 1:466-7), but it also connects the sacrament, covenantal sign or ordinance of Baptism, with the Eschatological Gospel and the Body of Christ (Hart 1999:525; Polkinghorne 2002: 83-4, 101). One may conclude that the above statements, made by Jesus in these three foundational and fundamental areas of the Church (Lord’s Prayer,

Holy Communion, and Great Commission), are eschatological in nature and tie directly into the Eschatological Gospel of Both Comings of the Lord Jesus Christ.