

For Thine Is the Kingdom, and the Power, and the Glory, Forever and Ever. Amen

Luke 11:2b-4

(Jesus said) "Father, hallowed be your name. Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we ourselves forgive everyone indebted to us. And do not bring us to the time of trial."

In the Book of Concord is a note, that in later editions of the catechism, printed after Luther's death, the doxology is added. Although the added doxology was found in some translations of the Bible, Luther himself consistently followed the medieval usage in catechism, and omitted it. The doxology often added at the end of the prayer by Protestants and, in a slightly different form by Eastern Orthodox ("For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and forever, and unto the ages of ages. Amen") The Anglican Book of Common Prayer adds it in some services but not in all. Older English translations of the Bible, based on late Byzantine Greek manuscripts, included it, but it is excluded in critical editions of the New Testament. It is absent in the oldest manuscripts and is not considered to be part of the original text of Matthew 6:9-13 or Luke 11:2-4. The Catholic Church has never attached it to the Lord's Prayer, but has included it in the Roman Rite Mass as revised in 1969, not as part of the Our Father but separated from it by a prayer called the embolism spoken or sung by the priest ("Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.") that elaborates on the final petition, "Deliver us from evil." When Reformers set out to translate the King James Bible, they assumed that a Greek manuscript they possessed was ancient and therefore adopted the phrase, "For thine is the kingdom, the power, and the glory, forever" into the Lord's Prayer. Later scholarship demonstrated that the manuscript was actually a late addition based on English liturgical tradition, and not in the original text.¹

It is derived from the farewell prayer of David in 1 Chronicles 29:11, "Thine O Lord is the greatest and the power and the glory and the victory and the majesty. Thine is the kingdom, O Lord, and thou art exalted as head above all." Adding this petition would have been consistent with the Jewish tradition of adding a benediction, dedication, and assent to God at the end of prayers. We don't see it recorded in Matthew 6 (which is where it appears in some translations until the 6th – 10th Centuries. We find this doxology in some of the writings of the Church Fathers in the 4th Century. And we see it associated with the Lord's Prayer in one writing in the 2nd Century.²

¹ Wikipedia

² Seilhammer 62

Kingdom – Kingdom, power and glory are risky, dangerous words. The world loves these words. Kings build kingdom and defend them with murderous intent. Politics is the exercise of power. And glory is what emanates from those who have power.³

Power – The world deals with threats to power in the conventional, worldly way – violence, destruction. The martyrs responded to the world’s violence in a most unconventional way, by not resisting evil, but by offering their lives as a witness to the power of God. An example of this is the martyrdom of Bishop Romero in 1980, commemorated on March 24th every year.⁴

Glory – In the Middle Ages, the church showed its glorious wisdom by placing statues of the martyrs at the front door, in the portal of the building. Thus the faithful were welcomed into the church with scenes of decapitation, bloody swords, and suffering servants of God. The Church, up front, at the first, portrayed the cost of discipleship. The martyrs point to glory, but a new kind. The martyrs show us that Jesus not only had the kingdom, power, and glory, but he made it possible for ordinary women and men like you and me to participate in the same kingdom, the same power, the same glory. He gave us the means to be saints.⁵

Forever and Ever – The Kingdom is not far-away, pie-in-the-sky. It is here and now, forever and ever.

Amen - Luther writes in the Small Catechism, “Amen. What does this mean? Answer: That I should be certain that such petitions are acceptable to and heard by our Father in heaven, for he himself commanded us to pray like this and has promised to hear us. ‘Amen, amen’ means, ‘Yes, yes, it is going to come about just like this.’”⁶ The Jewish understanding of this word is “So be it.” At the end of this prayer, we say that it should be so. And we consent in the Amen that we will do our part of making it so. The great theologian Karl Barth said, “To clasp hands in prayer is the beginning of an uprising against the disorder of this world.” The last words of the Book of Revelation, the last words of the New Testament, the last words of the Bible are, “Surely I am coming soon. Amen. Come, Lord Jesus! The grace of our Lord Jesus be with all the saints. Amen.”⁷ Jonathan Edwards once wrote, “The conclusion of the Lord’s Prayer... as it stands in connection with the rest of the prayer, implies, that we desire and ask all the things mentioned in each petition, with a subordination, and in subservience, to the dominion and glory of God; in which all our desires ultimately terminate, as their last end. God’s glory and dominion are the two first things mentioned in the prayer, and are the subject of the first half of the prayer; and they are the two last things mentioned in the same prayer, in its conclusion. God’s glory is the Alpha and the Omega in the prayer.” Revelation 11:15 always rings in four-part harmony, as the conclusion of Handel’s “Hallelujah Chorus”: And He shall reign forever and ever. Amen! Our life here on earth is bound up with the eternal. Dante, in the 9th Canto of his “Purgatory”, has paraphrased this prayer according to the theology of his time (using Longfellow’s translation): “Our Father, thou who dwellest in the heavens, not circumscribed, but for the greater love, thou

³ Willimon/Hauerwas, page 98

⁴ Willimon/Hauerwas, page 102

⁵ Willimon/Hauerwas, pages 102-103

⁶ Small Catechism

⁷ Willimon/Hauerwas, page 110

bearst to the first effects on high. Praised by thy name and thy omnipotence by every creature, as befitting is to render thanks to thy sweet effluence. Come unto us the power of thy dominion. For unto it we cannot lift ourselves. If it come not, with all our intellect. Even as angels make a sacrifice of their own will to thee, Hosanna singing, so may all men make sacrifice of theirs. Give unto us this day our daily manna, for, wanting it, in this rough wilderness, backward goes he who tries most to advance. And even as we the trespass we have suffered pardon in one another, pardon thou benignly, and regard not our desert. Our virtue which is easily overcome put not to proof with the old Adversary, save us from him who presses us so hard.⁸

As we come to the end of this prayer, we wonder what the future is for us. We will be embraced by the Father in the Kingdom. We will be empowered by the Son to lead lives of discipleship. We will be enlightened by the Holy Spirit to discern God's will. We will be humbled by love to serve everyone we meet. We give up everything we have to the Triune God we worship. We realize the future starts tomorrow.⁹

Should we pray this petition as the Lord's Prayer since it is not in scripture? Well, is God the focus? Yes! Is it consistent with Christ? Yes! We should pray all things that are consistent with Christ, because Christ is THE WORD OF GOD. We should let go of all things that are not of Christ. If we know Christ, then we know the Father, the Father to whom we pray.

FOR THINE IS THE KINGDOM, AND THE POWER AND THE GLORY, FOREVER AND EVER. AMEN!

⁸ Scott, page 114

⁹ David Westphal, "Thy Will Be Done", pages 94-107