

“For thine is the Kingdom, Power and Glory. Last petition.”

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Matthew 6.9b-13 KJV
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The Lord's Prayer ends as it begins, with a praise to God. In the first line of the Our Father. In prayer, we name God (our Father) and praise God (hallowed be your name). At the end of the Our Father, we again praise God. We name the greatness of God affirming that everything belongs to him. This last line of the Our Father is a doxology, which means something that gives praise or adoration to God.

For thine is the kingdom, and the power, and the glory, forever.” It likely was not originally a part of the prayer that Jesus taught, though by the end of the first century Christians were reciting this or something very close to it as a shout of praise in response to the prayer, while not originally in Matthew or Luke's account of the prayer.

Short words of praise are common throughout the Bible, and this doxology was inspired by King David's words recorded in 1 Chronicles 29:11 (KJV):

“Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all”

The doxology begins with the word for. This little preposition is saying, in essence, the reason we can pray for all of these things in the Lord's Prayer is for or because the kingdom, power, and glory already belong to God. God is our Father in heaven, the author of creation. All things belong to God, who made them. When we pray the words of this doxology, we not only acknowledge God's power; we are also making a statement of faith: “Because yours is the kingdom, the power, and glory, O God, I know that you are with me and hear my prayer. I know that you are able to provide for our

daily needs. I know that you can rescue us from evil. I know that you forgive the debts that imprison us, freeing us to spread that forgiveness to others.”

When we say Thine in the Lord’s Prayer, it is a declaration, a decision of the will that runs in direct contrast to the natural tendency of our heart to say mine. Once more, when we come to the doxology to the Lord’s Prayer, we are choosing Thy and Thine instead of my and mine.

Saying this prayer daily, with its doxology, is a way of shaping and training our hearts, as we pray, “Thine, not mine, O God, is the kingdom. Thine, not mine, is the power. Thine, not mine is the glory. I’m yielding my little kingdom, whatever power I have, and whatever glory I might have sought, to you.” Once more the prayer leads us to one of the central questions of our faith: Will our life be focused on mine or Thine?

When our doxology—our daily prayer—is mine, we live small and narcissistic lives. But when we lose our lives for God’s sake, when we lay down our crowns, when we stop craving power, and when we give God the glory instead of seeking it for ourselves, we live large, magnanimous lives.

With this doxology, we also acknowledge that God has the power to do everything we just prayed for in the previous lines of Our Lord’s Prayer: bring the kingdom of God to earth, provide for our daily needs, forgive our sins, and deliver us from evil. Why do we need to bring these things up to God? Because God is capable of answering prayers and of doing in the world what we cannot: “Now and forever. Amen.”

In the doxology: “Glory Be to the Father” better known as “Gloria Patri”, number 70 of our hymnals; we proclaim: “as it was in the beginning, it is now and it will always be”. We join this cato when we say “now and forever”. All of these things belong to God now, as they always have and always will. God is faithful and constant. God’s characteristics have not changed and will not change. So we can trust that the God who provided Abraham and Isaac, the God who sent Jesus into the world and raised him from the

dead, and the God we pray to today, is one and the same God, and will be the same. for all times.

The Book of Revelations gives us a small glimpse of what the Kingdom of God will be like, and Jesus's prayer is preparing us for that realm. It is training our minds and hearts for the day when God's kingdom has fully come, and God's will be completely done, where my and mine has given way to Thy and Thine. In that place we'll share the bread we need to exist, no one will be hungry for that which gives and sustains life. Freed from guilt and shame, we'll also have released all grudges and resentment. And no longer led into temptation, we will have been completely delivered from evil, darkness, and pain.

This is the forever we're preparing for, the one we pray for in the Lord's Prayer.

Which leads me to its final word: Amen. Amen is a Hebrew word, transliterated into Greek and English and many other languages. It literally means, "So be it!" or "May it be so!" What an appropriate ending to the doxology and to the prayer. All of these things we've studied, all that we've prayed for, Amen. Amen in your life. Amen in mine. Amen in the church. Let all God's people say, AMEN!