

Understanding the Lord's Prayer

Session 8: *“For thine is the kingdom and the power and the glory, forever. Amen.”*

Scripture Texts and Citations

Doxology from the Greek: ‘doxalogia.’ *Doxa*, Glory or Glorify, *Logia*, saying.

Two familiar doxologies: The Gloria Patri and The Common Doxology which goes:

Praise God from whom all blessings flow,
Praise him all creatures here below.
Praise him above ye heavenly host.
Praise Father, Son, and Holy Ghost. Amen.

Where did the doxology of Lord's Prayer come from?

Jewish prayer for worship and funerals called *The Kaddish*:

Our Parent which art in heaven,
be gracious to us, O Lord, our God; hallowed be thy name,
and let the remembrance of thee be glorified in heaven above and in the earth here below.
Let thy kingdom reign over us now and forever.

The holy men of old said, Remit and forgive unto all men whatsoever they have done against me.
And lead us not into temptation, but deliver us from the evil thing.
For thine is the kingdom, and thou shalt reign in glory for ever and for evermore.

The Doxology or benediction of L.P. returns to the first themes of the prayer:

“Our Father who art in Heaven”

- *You, God, are our Father, our creator, the source of life.*

“Hallowed by Thy Name:

- *You, God, are holy, the only One to be set apart and glorified.*

“Thy Kingdom come”

- *You, God, have dominion, the kingdom we live in.*

“Thy will be done on earth as it is in Heaven.”

- *You, God, are to have your will with us and this creation.*

‘Amen’ root meaning: “to be firm, confirmed, reliable, faithful, have faith, believe.”¹

Hebrew origin of ‘Amen,’ best translated, “So be it,” i.e., we agree, Lord (you and us), that this is the way it should be, and by your grace, this is the way it will be for us and the world. “So be it.”

¹ “Amen.” Wikipedia at <https://en.wikipedia.org/wiki/Amen>

REVIEW

- Lord's Prayer found in Matthew 6 (Sermon on the Mount), and Luke 11 (Jesus teaching near Jerusalem).
- L.P. drawn from traditional prayers of the Jesus' faith (Kaddish) and Jewish scripture, mostly the Psalms and Prophets.
- Early church using L.P. in worship and prayer from late 1st - early 2nd century and encouraged believers to pray L.P. 3-times/3-times each day.
- L.P. is both self-contained prayer and model for all prayer. Both personal and corporate prayers are envisioned with emphasis on "*Our and Us*": Our Father, Give Us Our Bread, Forgive Us Our Debts, Deliver Us, and Lead Us.
- While prayer is ultimately about God, we learn God's ultimate concern is you and me. Prayer asks for heaven and earth to be one (final scene of Bible heaven and earth reunite, healing separation of God and humanity as result of disobedience).
- That God's will and ours are in conflict and so we pray 'Thy will be done.'
- We must ask for what we need to sustain life: bread, forgiveness, protection, and leading. Prayer is a call to justice: not my needs but 'ours.' My hunger is not satisfied if others remain hungry.
- L.P. lifts up existential need for forgiveness and that our being forgiven is conditional on our being willing to extend forgiveness to others. Forgiveness is central issue in relationships in the world, community life, and church.
- Finally, L.P. is call for justice, mercy and humility.
Micah 6:8 – "*And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.*"

Our Father who art in heaven, hallowed be Thy name...

Thy kingdom come, Thy will be done on earth as it is in heaven...

Give us this day our daily bread...

And forgive us our debts [our trespasses, our sins], as we forgive our debtors...

And lead us not into temptation, but deliver us from evil...

For Thine is Kingdom, the power, and the glory, forever... Amen.