

# Weaving the Word

## Kingdom, Power, and Glory

Part 43 – August 30, 2015

Welcome to where we learn to discern the Good News from religion!



Today, we're investigating the last line of the Lord's Prayer Guide. Three short statements piled one upon another, serving as a final three-part shout-out of praise, trust, and appreciation.

"For thine is the kingdom, and the power, and the glory, for ever. Amen." – Matthew 6:13b KJV

That's the King James; because, it's not in the NIV. **This line isn't in many of the earliest known Greek manuscripts.** So, most scholars believe it was later added by Jesus' followers.



So, if your Bible omits it, *that's why.*

But, **why would they add it?** And, **why wouldn't Jesus?**



Remember the purpose of the Prayer Guide? **He was teaching His young apprentices, how to personalize repetitious, religious, prayers.** It's an abbreviate Amidah,<sup>1</sup> the traditional, 10-minute, prayer that every good Jewish man was expected to pray three times a day, six days a week.

**But, in Judaism, prayers were customarily concluded with spontaneous worship, known as a seal of praise.<sup>2</sup> Even the Amidah doesn't contain a "doxology".**

**This is the one part of praying spontaneously that Jesus' boys didn't need to be taught.**

And remember, **Jesus is teaching, not praying.**

And, He certainly isn't teaching 'em to *omit* the *seal of praise.*

So, those same scholars also believe that **Jesus fully expected His followers to end with something like what they later added.**

<sup>1</sup> The Amidah is covered in the sermons: *Praying Like Children*, 5/31/15; and *The Lord's Pattern*, 6/7/15

<sup>2</sup> From "The Prayers of Jesus" by Joachim Jeremias



Chapel of Saint Ananias, c. 400 A.D.

As the early church took shape, the Lord’s Prayer Guide began to be recited in unison, which required a fixed conclusion. *Well, they fixed it, all right! Then they began advising believers to pray it three times a day, six days a week,<sup>3</sup> while standing.<sup>4</sup> Remind you of anything?*

Thus, turning it into the very thing Jesus was teaching His young apprentices to free themselves *from!* Good hearts, just, *bad* idea.

**It’s not bad to pray it this way; it is bad to only pray it this way.**

**It’s good to pray it together to help us to remember it as a guide.**



They borrowed *their* ending by editing the ending of King David’s last recorded prayer.

... David said: “Blessed are You, Lord God of Israel, *our Father, forever and ever*. Yours, O Lord, is the greatness, the power and the glory, the victory and the majesty; for all that is in heaven and in earth is Yours; Yours is the kingdom, O Lord, and You are exalted as head over all.” – 1 Chronicles 29:10-11 NKJ

For Yours *is* the kingdom. **This is the *second* reference to the kingdom.** The first, when Jesus said to pray: “Thy kingdom come”. They later understand that **this is a witness of His death, the completion of His work on the cross to usher in the kingdom.**



**So the early church declares that His kingdom *has come in power and glory!***

... Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father — to him be glory and power for ever and ever! Amen. – Revelation 1:5b-6 NIV

Lord, by Your blood, You have freed us and made us to be Your kingdom!

**Yours *is* the kingdom: the absolute authority to rule and reign.**

**And, the power: the absolute supremacy to rule and reign.**

<sup>3</sup> From the Didache (8.3), an early church manual, written around the turn of the first century.

<sup>4</sup> From the Apostolic Constitutions (7.24) written from 375 – 380 A.D.

**And, the glory: the absolute brilliance of your rule and reign.**

**Forever: His brilliance cannot fade, nor His supremacy diminish, for His authority is *eternal*.**

Not just from this point forward, but *backward!* Forever in *both directions*: “Forever and ever!”



Problem is, God’s “glory” and “power”, His radiance and majesty and loving sovereignty, can only be appreciated from within His “kingdom”. So, **don’t expect those without to perceive it.** They can’t. That’s why **they need a “faithful witness” from the inside.**

It’s like stained-glass windows. From the outside they appear dark and dingy and depressing. But, from the inside the radiance of their vibrant colors, illuminated by the sun, sparkles and shines!



Nicodemus came to question Jesus *in the dark*.

... Jesus declared, “I tell you the truth, **no one can see the kingdom of God unless he is born again.**” “How can a man be born when he is old?” Nicodemus asked. “Surely he cannot enter a second time into his mother’s womb to be born!” Jesus answered, “I tell you the truth, **no one can enter the kingdom of God unless he is born of water and the Spirit.** Flesh gives birth to flesh, [in water] but the Spirit gives birth to spirit.” – John 3:3-6 NIV



“This isn’t about the water sack inside a womb; but, just as we can’t appreciate an earthly kingdom unless we’re born into it, same goes for a spiritual kingdom.”

**The glory of God is only appreciated from inside His kingdom.** Your affirmation, revelation, and explanation, by word, deed, countenance, and character, that *His kingdom now is, and has come, and you’re within, is your faithful witness* to those without.

Ever wonder about the “greater things” that Jesus said *we’d* do?

Very truly I tell you, whoever believes in me will do the **works** [lit. labor] I have been doing, and **they will do even greater things** than these, because I am going to the Father. – John 14:12 NIV

Isaiah prophesies the Servant’s Song at the finish of His labor.

For a long time I have kept silent, I have been quiet and held myself back. But now, like a woman in childbirth, I cry out, I gasp and pant. – Isaiah 42:14 NIV

**The tragic irony of Jesus’ work, to deliver His children, is that *He* couldn’t offer it during His ministry years, because He had to die during His labor in order to bring it forth.**



**The greater work of bringing others into it, was left to ... us!**

“My food,” said Jesus, “is to do the will of him who sent me and **to finish his work.** [Salvation. Restoration. Rebirth. The Kingdom.] ... open your eyes and look at the fields! They are ripe for harvest. ... Thus the saying ‘**One sows** and **another reaps**’ is true. **I sent you to reap what you have not worked for.** Others have done the hard work, and you have reaped the benefits of their labor.” – John 4:34-38 NIV

**The “greater things” is the reaping!** Salvation. Restoration. Rebirth. The Kingdom that is *and* comes to all who’ll receive it. So, **are you reaping what Jesus laid down His life sowing?**

His early followers understood that **the kingdom doesn’t come when we leave this earth; but the moment we enter in through Christ.**

... you were slain, and with your blood you purchased men for God from every tribe and language and people and nation. You **have made them to be a kingdom** and **priests to serve our God**, and **they will reign on the earth.**” – Revelation 5:9-10 NIV

His *is* the kingdom! It *has come* and *still comes* – *advances* – as we carry out our priestly labor, as *faithful witnesses*.

- To personalize, “Yours is the kingdom,” is to praise God’s authority. And, it renews my commitment to carry out my created purpose.
- To personalize, “And the power,” is to praise God’s supremacy. And, it renews my courage to face my foes and opposing forces.
- To personalize, “And the glory,” is to praise God’s brilliance. And, it renews my character to shine the light that’s within.

To personalize, “Forever,” is to praise God’s eternal nature. And, it reminds me that my eternal life is already begun! We’re *in* the kingdom even as we speak! And, **it renews my gratitude, and thankfulness, and appreciation, which fuels my commitment and my courage and my character.**

So, **we need to teach ourselves to praise God with our own words.**

*During worship*, when we’re asked to praise, we *must speak out*. **Even if it’s barely a whisper.** That’s totally okay. **Even if it’s just one or two words.** That’s totally okay. **Even if it’s awkward and uncomfortable.** That’s totally okay. But, **holding your tongue in refusal, is not okay.**

**You need to hear yourself praise your Lord.** Just whisper a word and enter in.

I don’t want us to be a weird church that scares visitors. But, I want us to be a triumphant church that loves to praise our Redeemer! For His *is* the **authority**, and the **supremacy**, and the **brilliance**. *That is*, the **kingdom**, and the **power**, and the **glory**! Forever!