

Sermon for The Lord's Pray: Conclusion

Date: February 20, 2022

Location: St. John's Lutheran Church, Austin, MN

Old Testament: 1 Chronicles 29:9-19

Epistle Reading: Revelation 22:12-21

Gospel Reading: Matthew 6:5-13



Sermon Text: Matthew 6:5-13

Sermon Title: The Lord's Prayer: Conclusion

Introit: Psalm 145:1-5; Antiphon: Psalm 145:6

Hymns:

LSB 907 – God Himself is Present

LSB 348 – The King Shall Come When Morning
Dawns

LSB 525 – Crown Him with Many Crowns

LSB 680 – Thine the Amen, Thine the Praise

LSB 649 – Blest Be the Tie That Binds

Liturgy:

Divine Service IV, p. 203

Songs:

Church (Take Me Back) - Cochren

House Of The Lord - Phil Wickham

Grant Peace We Pray (Koine)

Sanctus (King and Country)

Agnus Dei (Michael W Smith)

Hope Is Here - This Hope

Your Head Weary Sinner - Crowder

Liturgy:

Creative Worship



Pastor James Groleau
St. John's Lutheran Church
1200 13th Avenue NW
Austin, MN 55912
Office: (507) 433-2642
Shepherd@JamesPlace.net
StJohnsAustinLCMS.org
KAUS 1480 AM Sun. 9:00am



Text: Matthew 6:5-13

When you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him. Pray then like this: “Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil.

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Pronunciation for difficult words are contained in { }

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Grace to you and peace in Jesus' name. Amen.

Today we finish up our journey through the Lord's Prayer. We've gone through the introduction where we learn to pray, "Our Father." We pray that with all those around us, as well as with Jesus. Then we explored the seven petitions, the seven requests, Jesus teaches us to ask the Father. Then we say those words:

For thine is the kingdom,
and the power,
and the glory forever and ever.
Amen.

So who knows where those words are recorded in the Bible? You can look up Matthew 6:9-13 and Luke 11:2-4 and you will see those words were not spoken by Jesus. This is Jesus' prayer, so if He didn't include this conclusion why do we?¹

That's actually a good question. It is also a question that some religions who visit your door are taught to ask to trip you up. They're taught to ask that question to show you we have added stuff the Bible. They suggest we have changed the Lord's Prayer. Is that true?

Among us orthodox Lutherans who teach, "Scripture Alone" that becomes a much more important question because we teach God's Word is God's Word and we don't mess with it.

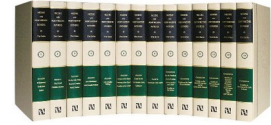
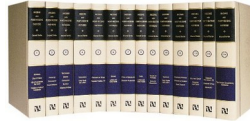
In fact people often quote Revelation 22 on this point. It reads:

I warn everyone who hears the words of the prophecy in this book: If anyone adds anything to this, God will strike him with the plagues that are written in this book. If anyone takes away any words from this book of prophecy, God will take away his portion of the tree of life and the holy city that are described in this book.

That sounds pretty intimidating, so why have we added these extra words to the Lord's Prayer? Well, first of all 'we' didn't. This is what the Apostles taught. This is how the Apostles taught their confirmation students to pray the Lord's Prayer. It is also how the Lord's Prayer was used in worship services while the Apostles were still alive and teaching. How do we know that?

Well we know that because although the Bible is the source and norm of all doctrine and teaching, it is not the only place we get information. I decided to do a little show-and-tell today so I brought out a small piece of my library.

1 Some late manuscripts did have these words added to them, so some King James Bible translators, who were limited in resources, did include these words, but they were not recorded by Matthew or Luke. The earliest manuscripts bear out that point.



These books contain hundreds of Christian documents written in the first few hundred years of the Christian Church. They include letters, Bible studies, sermons, commentaries and all sorts of things that we use to see what the Church did back then. That gives us some insight into what we should be doing now.

In these books you can read things written by people like Ignatius and Polycarp. These men were baptized as infants, and confirmed² by John the Apostle. We have many documents that old. Some of the stuff written in these books was written while the Apostles were still alive.

A document called, “The Teachings³” was the catechism used in Confirmation for hundreds of years. It is the first and oldest catechism in the Christian Church, written in the 100’s. It teaches the Lord’s Prayer just the way we say it. We have documents by Justine Martyr⁴ which explain the entire worship service they used in detail.^{5,6} They said the Lord’s Prayer just like we do.

...but if it’s not in the Bible⁷ why do we say it? Many scholars suggest it is a paraphrase of David’s song of praise in 1 Chronicles 29

The kingdom is yours, LORD, and you are honored as head of all things. Riches and honor are in front of you. You rule everything.⁸

which was used at the end of many prayers in Jewish worship at the time.

We say that sentence at the end of the Lord’s Prayer because that is how the Holy Christian Church has prayed the Lord’s Prayer from the very beginning. That is how the twelve Apostles taught the people to pray it. That is how it was prayed in their worship services. That is how it was taught to their children. That is how it has always been done, since the time when Jesus ascended back into Heaven. That is how it will be prayed by the true Christian Church until He returns.

So the real question is what does this teach us? Why did the Apostles teach the Lord’s Prayer this way? Because it is fitting, after we have acknowledged who God is,

2 The Martyrdom of Polycarp 9:3 - <http://www.ccel.org/ccel/richardson/fathers.vii.i.iii.html>

3 In Greek “Ο Διδαχή” [The Didache] {Pronounced: DID-ah-kay}, in English “The Teachings”

4 100AD-165AD

5 The First Apology of Justin Martyr - <http://www.ccel.org/ccel/richardson/fathers.x.ii.iii.html>

6 The Second Apology of Justin Martyr - <http://www.ccel.org/ccel/schaff/anf01.viii.iii.i.html>

7 Some late manuscripts had these words added to Matthew 6:13, and so it found its way into the King James translation of the Bible, but it was not in the original document that Matthew wrote. - Nestle Aland Novum Testamentum Graece – Apparatus Matthew 6:13

8 1 Chronicles 29:12

who we are, and how we are to speak to God, that we affirm we are asking from the One who created, owns and rules all things.

Martin Luther said:

This means that I should be certain that these petitions are pleasing to our Father in heaven, and are heard by Him; for He Himself has commanded us to pray in this way and has promised to hear us. Amen means “Yes, it shall be so.”⁹

It teaches us, “all that we have is Thine alone, a trust O Lord from Thee.”¹⁰ It teaches us, “All authority in Heaven and Earth has been given to Jesus.”¹¹ It teaches us through all that life may throw at us: God is over all things, in control of all things, and works all things for good for those who love Him.¹² We are secure in His grasp. Nothing can remove us from His care and protection.¹³

Though Satan has been thrown down to this place with us,¹⁴ and though this place is called his kingdom,¹⁵ his reign is limited, his power restricted, and the day will come, the Last Day, when his kingdom will fall. Then we who cherish the faith God has given to us will forever be freed from this kingdom and live eternally in God’s kingdom that is now, and will be forever. That is what these words teach.

“For Thine is the kingdom.” It is interesting to note that in all of Scripture God does not refer to anyone as king except Himself. When Israel asked for a king, God gave them prince Saul, and then prince David. Satan, who has been cast down to this place is called the prince of this world.¹⁶ God does not refer to anyone as king except Himself. He is the Author of all that is. He made it. He rules it. There is no one but Him who is to be worshiped and obeyed.

“For Thine is the power.” God reign over all, rules over all, has dominion over all. Even Satan, the prince of this world, must beg for permission to act in his own domain. He who called the world into existence with His Word, now sustains and keeps all that He has made for our benefit and salvation. No one is greater than He, and in the battle for our souls, The Lord’s God of Sabaoth¹⁷ {SA-bay-oth}, the Lord God of Armies, will conquer, has conquered, our enemies. Satan’s head, as promised,¹⁸ has been crushed, and will be crushed forever on the Last Day.

9 Luther’s Small Catechism

10 LSB 781

11 Matthew 28:18

12 Romans 8:28

13 John 10:28

14 Revelation 12:7-9

15 John 12:31

16 John 16:11

17 ‘Sabaoth’ is a word that should not be confused with ‘Sabbath.’ Sabbath is a Hebrew word that means: ‘day of rest.’ Sabaoth is a Hebrew word that means: ‘armies.’

18 Genesis 3:15

“For Thine is the glory.” He who saved us, in spite of our spitting on Him, is worthy to be praised. Not only did He form us meticulously in our mother’s womb,¹⁹ but He give us all that we need physically and spiritually to get safely home to that place where we will once again walk with God in the cool of the day,²⁰ and we will not be afraid any more.²¹

“Forever and ever. Amen” Great nations have risen and fallen throughout human history. From: Babel, Sodom, Gamorah, Egypt, Babylon, Syria, Assyria, Greece, Rome, England, and others great empires have risen. All of these are now small fragments of what they once were. Today America still stands as a shining beacon of hope and light throughout the world. For how long? No one can say. Kingdoms are built up and then they are torn down. Meaningless meaningless and a chasing after the wind are the powers of this world.²² Not so with God. His kingdom was before there was time. It is now. It will be after time has ended.

This conclusion to the Lord’s Prayer is there to give hope to the hopeless, strength to the weak, freedom to the oppressed. The true faith has been persecuted on this earth from Cain until now. There is, however, an end to it. That end is call the Last Day. That day when all kingdoms, powers and principalities will fall save the kingdom of God. From that day we will be in that place where we will live in peace unending, with all our enemies defeated, under God’s care eternally.

This conclusion gave comfort to those being hunted down by the Temple authority. It gave assurance to those being slaughtered by the Roman Empire. It gives peace to all who hold to the one true faith, and in doing so know God Himself is present. We in awe, respect and holy fear, bow before Him in humble reverence, only to be lifted up by Him who calls us His children and teaches us to call Him, “our Father.”

In Jesus’ name.

Amen.

Proclaim God's Word,
Encourage one another in faith,
Witness to God's love and
Serve all people



19 Jeremiah 1:5; Psalm 139:13

20 Genesis 3:8

21 Genesis 3:10

22 Ecclesiastes 1