

FOR THINE IS THE KINGDOM

Matthew 6:13

The Lord's Prayer – Week 9

By Andy Manning

I. INTRODUCTION

- a. One of my favorite stories in the Bible about prayer is the story of Hannah. Hannah was childless. And she was mocked and ridiculed for being childless. Every year she and her family would travel to Shiloh to worship God and offer a sacrifice. One year she wept and poured out her heart to God in prayer. She said, "Lord, please give me a son. If you do, I'll give him back to you." God answered her prayers, and she had a son named Samuel. A few years later, after she weaned him, she brought him to Shiloh and dropped him off with Eli the priest to be his helper in the ministry. But then God continued to bless her and gave her three more sons and two daughters. Her son Samuel went on to be the prophet of Israel. Do you know why she named him Samuel? His name means, "I requested him from the Lord." That story illustrates the power of prayer.
- b. We're learning how to pray more effectively by studying the Lord's Prayer.
- c. Let's recite the Lord's Prayer together: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."
- d. We've looked at each part of the prayer – the preface, the six petitions, and today we're going to look at the conclusion.
- e. **Matthew 6:13 (KJV)** "For thine is the kingdom, and the power, and the glory, for ever. Amen."
- f. You may have noticed that the traditional conclusion to the Lord's Prayer is not included in most modern Bible translations. Why is that? The earliest and best Greek manuscripts do not include it. Let me explain a bit more. The KJV is based on Greek manuscripts that were produced over 1,000 years after Matthew was written. Since the time that the KJV was published in 1611, many more ancient manuscripts of the NT have been discovered, and many of them are much, much older than the manuscripts used to make the KJV. Obviously, the older the manuscript, the more reliable it is. And scholars have found that the oldest and most reliable NT manuscripts do not have the conclusion to the Lord's Prayer. In other words, scholars believe that the conclusion was not included in the original book of Matthew.
- g. Instead, it is believed that early Christians tagged it on to the end. It was customary for the Jews to add a doxology (a statement of praise and thanks) to the end of their

prayers, and so it is suggested that the early Christians simply added a doxology to the end of the Lord's Prayer.

- h. Even though it was probably not included in the original version the Lord's Prayer, there is not unbiblical about it, and it is good for us to pray it.
- i. Scholars believe that the conclusion is a paraphrase of King David's prayer.
- j. **1 Chronicles 29:10-13** "May you be blessed, LORD God of our father Israel, from eternity to eternity. 11 Yours, LORD, is the greatness and the power and the glory and the splendor and the majesty, for everything in the heavens and on earth belongs to you. Yours, LORD, is the kingdom, and you are exalted as head over all. 12 Riches and honor come from you, and you are the ruler of everything. Power and might are in your hand, and it is in your hand to make great and to give strength to all. 13 Now therefore, our God, we give you thanks and praise your glorious name."
- k. As I already mentioned, the conclusion is called a doxology. A doxology is an ascription or a statement of praise and thanks.
- l. As I said, it was customary for the Jews to end their prayers with a doxology, and the early Christians followed this pattern. I'll give you one example from Paul in which he first prayed (Eph 3:14-19), and then ended his prayer with a doxology (3:20-21).
- m. **Ephesians 3:20-21** "20 Now to him who is able to do above and beyond all that we ask or think according to the power that works in us—21 to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen."
- n. The Lord's Prayer ends with praise. So, this is an instruction to end our prayers in praise. It is good to begin with praise, and the preface ("Our Father which art in heaven") reminds us to do that. But it is also good to end our prayers in praise.
- o. The conclusion tells us to praise God for three things at the end of our prayers.

II. THREE REASONS TO PRAISE GOD

a. The Kingdom.

- i. **Matthew 6:13 (KJV)** "For thine is the kingdom, and the power, and the glory, for ever. Amen."
- ii. The first thing is, "Yours is the kingdom."
- iii. To say, "Thine is the kingdom" is to say three things:
 - 1. "You are the King of kings. You are in charge. You are the boss. You are the Master."
 - a. **1 Timothy 6:15** "God will bring this about in his own time. He is the blessed and only Sovereign, the King of kings, and the Lord of lords"
 - b. This is to acknowledge that God is in charge and you are not. God is the boss and you are not. God has the right to dictate every area of your life, and everything that goes on in the universe.
 - c. Why is God in charge? What gives Him the right to tell you what to do? What gives Him the authority?

- i. God made you.
 - 1. **Colossians 1:16** “For everything was created by him... -- all things have been created through him and for him.”
 - 2. The word authority comes from the word “author.” The author is the creator. God has authority over you because He created you. He made you. You are His creation. And He made you for Himself.
- ii. God saved you through Christ.
 - 1. **1 Corinthians 6:19** “... You are not your own, for you were bought at a high price. So glorify God with your body.”
 - 2. God also has authority over you because through Christ He saved you from sin, Satan, and hell. Without God, you would be suffering in hell. But Christ gave His life to save you. Therefore, you owe Him your life (1 Cor 6:19-20; 2 Cor 5:15).
- iii. God sustains you.
 - 1. **Colossians 1:17** “He is before all things, and by him all things hold together.”
 - 2. Every moment that you are alive is a gift from God.
 - 3. He keeps the sun shining, the earth turning, the moon from drifting. He keeps your heart beating. He keeps your lungs breathing. He keeps your immune system working.
 - 4. And He sustains you even though you don’t deserve it.
 - 5. And, He has the ability take your life in an instant.
 - 6. Surely, He deserves our obedience.
- iv. Every good thing comes from God.
 - 1. **James 1:17** “Every good and perfect gift is from above, coming down from the Father of lights, who does not change like shifting shadows.”
 - 2. Your health, your intellect, your talents, your skills, your job, your income, your family, your friendships, your car, your education – all are undeserved gifts from God.

3. He has the ability to give you more, and to take it all away (Job 1:21).
4. Surely, if God has given us so much, then He deserves our obedience.
- v. We are His children.
 1. **1 Peter 1:14** "As obedient children, do not be conformed to the desires of your former ignorance."
 2. As Christians, we have been adopted into God's family. Since He is our Father and we are His children, we owe Him our obedience.
- d. When we say, "Thine is the kingdom," we are saying, "You are the King of kings. You are in charge. You are the boss. You are the Master."
2. "I submit my entire life to your authority."
 - a. We are saying, "Because you are the King of kings, I commit to obeying You in every arena of life."
 - b. We are imitating Christ.
 - c. **John 6:38** "For I have come down from heaven, not to do my own will, but the will of him who sent me."
3. "You have the right to answer my petitions as you see fit."
 - a. **R.T. Kendall** wrote, "It is also to honor and accept His verdict regarding our own inheritance in the Kingdom. "To say, 'Yours is the kingdom,' is to stop snapping our fingers at God and expect Him to act at our command." (*The Sermon on the Mount*, 263.)
 - b. When you say, "Thine is the kingdom," you are reminding yourself that God can do whatever He wants. Prayer is not a spiritual vending machine. When you put a dollar in a vending machine you deserve to get what you paid for. Prayer is not like that. Just because you prayed for something doesn't mean that God will give it. First, it has to be according to His will, or He will say no. Second, if He says yes, He has the right to give it in His timing, and in His way.
- iv. To say, "Thine is the kingdom" is to say, "God, You are in charge. I submit my life to You. You can answer my prayers however You want."

b. The Power.

- i. **Matthew 6:13 (KJV)** "For thine is the kingdom, and the power, and the glory, for ever. Amen."
- ii. The second thing we praise God for is His power. "For thine is... the power."

- iii. It is wonderful to remind yourself after You have prayed that God has the ability to do whatever He wants.
- iv. There are two Greek words that are translated power. The first is exousia, and the second is dunamis. Exousia refers to authority. It is the right to do something. That's what we mean when say, "Thine is the kingdom." God has the authority or the right to do whatever He wants, and the authority to give us commands, and the authority to answer our prayers however He sees fit. We see the word exousia in the Great Commission in the words of Jesus. **Matthew 28:18**, "All authority has been given to me in heaven and on earth." The word "authority" there is exousia. It means that God has made Jesus King of kings and Lord of lords. But that's not the word used in the conclusion of the Lord's Prayer. The word used is dunamis, which is where we get our English word dynamite. It refers to the ability to make something happen. If you have the power to bench press three hundred pounds, it means you have the ability to make that happen. When we say, "Thine is the power," we are not only saying that God has the right or the authority to do whatever He wants to do, we are also saying that God has the ability to do whatever He wants to do.
- v. Theologians call this attribute of God omnipotence. God is omnipotent. The word "omni" means all, and the word "potent" means powerful. God is all-powerful.
- vi. To be clear, God's omnipotence doesn't mean that He can do anything. There are actually some things God can't do. God can't lie. He can't destroy Himself. He can't create a rock so big that He can't move it. He can't create a square circle. God's omnipotence means He means He can do anything that conforms to His will and character.
- vii. **Job 42:2** "I know that you can do anything and no plan of yours can be thwarted."
- viii. One time Jesus told the disciples that it was difficult for a rich person to go to heaven. In fact, it is easier for a camel to go through the eye of a needle than for a rich person to go to heaven. So, they asked, "Then who can be saved?" Jesus said, "With man this is impossible, but with God all things are possible (Mt 19:26)."
- ix. The amazing thing is that God promises to give us access to His unlimited power through the indwelling Holy Spirit to help us live the Christian life (Acts 1:8).
- x. The apostle Paul understood this when he said in **Philippians 4:13**, "I am able to do all things through him who strengthens me."
- xi. So, to pray "Thine is the power" is to praise God for His omnipotence. It is to praise God that there is no task too big, no problem too hard, no enemy

too great for Him to overcome. There is no prayer request that He can't answer.

c. The Glory.

- i. **Matthew 6:13 (KJV)** "For thine is the kingdom, and the power, and the glory, for ever. Amen."
- ii. The third thing we are to praise God for at the end of our prayers is for His glory. "For thine is the glory."
- iii. To understand this part of the conclusion, we need to answer two questions:
 1. What is the glory of God?
 2. What does it mean to glorify God?
- iv. What is the glory of God? The glory of God is the display of His attributes. When we see His love on the cross, His power in creation, His wisdom in the Bible, we are witnessing His glory.
- v. What does it mean to glorify God? It is to respond to His glory, and to reflect His glory.
 1. To glorify God is to respond to His glory by praising, adoring, and thanking Him for His attributes. And it is to give God all the credit for anything good in our lives. For example, when God answers a prayer request, we must give Him the credit.
 2. To glorify God to reflect His glory to those around us by the way we live our daily lives. We do this by imitating God's moral character. The goal is to show others how wonderful God is. It is to convince others of the superiority of the Christian life.
- vi. So, when we pray, "Thine is the glory," we are praising God for His attributes, giving Him the credit for everything good in our lives, and making a commitment to reflect His glory.
- vii. Let's do a quick review.
 1. The conclusion to the Lord's Prayer is a doxology. It is an ascription or statement of praise to God for who He is.
 2. There are three things we are instructed to praise God for – the kingdom, the power, and the glory.
 - a. When we say "Thine is the kingdom" we are praising God's Kingship. We are declaring that God is King, we submit to rule, and He can answer our prayers any way that He wants.
 - b. When we say "Thine is the power" we are praising God's omnipotence. He is almighty God and can answer any request we bring Him.
 - c. When we say "Thine is the glory" we are praising God for His attributes, giving Him all the credit, and dedicating ourselves to reflecting His glory to others.

- viii. But there's more to the conclusion than a doxology. It also teaches us how to end our prayers.

III. HOW TO END YOUR PRAYERS

a. Amen.

- i. **Matthew 6:13 (KJV)** "For thine is the kingdom, and the power, and the glory, for ever. Amen."
- ii. We are instructed to end our prayers with the word "Amen."
- iii. What does "Amen" mean? The word can be used in two ways.
 - 1. As an affirmation that something is true. When the preacher says something that agree with, you can say, "Amen." It's like saying, "This is true!" Or when someone says something in the prayer that you agree with, like God is awesome, or all-powerful, or loving, you can say, "Amen," because you affirm that it is true.
 - 2. As a desire that something will happen. When you say "Amen" to your own prayer, it's like saying, "I really mean it, Lord." When you say "Amen" after someone else prays it's like saying, "I wholeheartedly agree with this prayer."
- iv. Of course, most Christians will not only end their prayers by saying, "Amen," but by saying, "In Jesus' name, Amen," or "In Jesus' name we pray, Amen," because Jesus told us to pray in His name.

IV. CONCLUSION

- a. We've come to the end of our study on the Lord's Prayer. Let's do a quick review of some of the highlights that we've learned. Let me say ten things.
 - i. First, remember that we are commanded to pray the Lord's Prayer. Jesus said, "Therefore, you should pray like this (Mt 6:9)."
 - ii. Second, remember that the Lord's Prayer can be used for recitation and reference. It is good to recite it word for word. We're going to do that regularly as a church on Sundays. But we should also use it as a reference. It teaches us the kinds of requests we should make when we pray. It is an outline for us to fill in; a skeleton to clothe.
 - iii. Third, the preface teaches us to see God correctly. "Our Father" reminds us that God loves us, and that no request of ours is too small for God. "Which art in heaven" reminds us that God is almighty, and that no prayer request is too hard or too big for God.
 - iv. Fourth, "Hallowed be thy name" is a request for God to be seen for who He truly is and treated accordingly.
 - v. Fifth, "Thy kingdom come" is a request for more and more people to submit to Christ as King.
 - vi. Sixth, "Thy will be done" is a request for us to become more and more obedient to God.

- vii. Seventh, "Give us this day our daily bread" is a request for God to supply all of our needs.
- viii. Eighth, "Forgive us... as we forgive" is a request for God to forgive our sins, and a commitment to forgive everyone who wrongs us.
- ix. Ninth, "Lead us not into temptation, but deliver us from evil" is a request for God to help us stay away from temptation, and to help us overcome when we face temptation.
- x. Tenth, the conclusion is a doxology that teaches us to end our prayers with praise and thanks.