

Thine Is The Glory
Matthew 6:9-13
Pastor John Miller

This is the last chance that we have to read this Lord's Prayer together. So rather than have you stand and read it, let's read it together. Follow with me beginning in verse 9. We'll all read it together. "After this manner, therefore, pray ye: 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."

We have spent the last seven weeks with Christ in the school of prayer. And we come today to the closing doxology. I want you to notice it in verse 13. It is the phrase "For Thine is the kingdom, and the power, and the glory for ever. Amen." Now I realize that in many newer translations, that this phrase, or doxology, is omitted. Or perhaps it's put in brackets in your closing words. Now I want to give answers as to why that is so. In the oldest Greek manuscripts, this phrase does not appear. And because of that, it doesn't appear in a lot of the newer translations. I'm reading from the King James translation. Some of you have the New King James. Some of you have the New NIV. And some of you have different translations. All fine; all okay. But in this oldest manuscript, this little phrase is not found. In most of the older manuscripts. Some of the newer manuscripts, and in other manuscripts, it is found, so the authorized version includes it. But it is the consensus of conservative scholarship that this ending phrase, "For Thine is the kingdom, and the power, and the glory" was not spoken by Jesus in this Lord's Prayer.

Now you might say, "Well then, why would you be preaching from this if it's not really supposed to be in the Bible?" I'm glad you asked that question. I'm going to give you three reasons. Listen carefully. Number one, this closing doxology forms a suitable and fitting conclusion to this prayer. And it's a grand climax that ends where it begins, centered on God. Had we not attached this closing doxology, the prayer would have opened with "Our Father which art in heaven" and would have closed with "Deliver us from the evil one." Which is all fine and dandy as it goes, but I believe it is fitting to attach this doxology, or this closing, to this prayer.

Secondly, this doxology is in perfect harmony with the prayer and with the rest of the Scriptures. What this doxology says is found other places in the Bible. The Bible clearly teaches that. So it's not saying anything unscriptural or unbiblical. It could very well be taken from 1 Chronicles 29:11. As David prays for his son, Solomon, who's going to be building the new temple, he prays, "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." So many of the phrases are taken from this 1 Chronicles 29:11. This prayer is found—or this petition or—excuse me—this doxology, more accurately, is found in other places.

And then lastly, I would say this. Remember that Jesus is giving us this so called “Lord’s Prayer,” which is not the Lord’s prayer, because it’s really the disciples’ prayer. He’s giving us this prayer as a pattern and a priority for our prayers. Jesus did not give us a form of prayer. In verse 9 notice that He says, “After this manner pray ye.” Jesus didn’t say, “Pray these words.” Now do I believe that it’s okay to pray these actual words? Yes, yes and yes; it is okay. But there’s a warning in the context, and we looked at it several weeks ago. But I want to remind you as we wrap up this prayer.

As we pray this prayer, we should never pray it hypocritically but always intelligently or with integrity. Notice in verses 5 and 6. Go back with me to verse 5. “When you pray, thou shalt not be as the hypocrites are. For they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Truly I say unto you, they have their reward.” So don’t pray hypocritically. But how should we pray? We should pray with integrity; notice verse 6. “But when you pray, enter into your closet, and when you hast shut the door, pray to your Father which is in secret, and your Father, which is in secret, shall reward you openly.” So first warning—listen carefully—don’t pray with hypocrisy, but pray with integrity. Second warning, in verses 7 and 8, never pray mechanically, but always pray thoughtfully. Never pray mechanically; always pray thoughtfully. Look at verses 7 and 8. “But when you pray...”—again—“...do not use vain repetitions...”—so that would be mechanically praying the Lord’s Prayer—“...as the heathen do, for they think that they shall be heard for their much speaking. Be not therefore like unto them, for your Father knows what things you have need before you even ask Him.” So don’t pray mechanically, but pray thoughtfully.

Now I believe that this closing doxology captures the spirit and the essence of the Lord’s Prayer. So I’m fine with preaching a sermon that I know to be biblical and drawn from other text and is a fitting capstone to this Lord’s Prayer. Now I want you to notice in verse 13 that this phrase starts with a “for.” “For thine is the kingdom, and the power, and the glory for ever. Amen.” The fact that it starts with a “for” means that it is the foundation for all that has gone before. It’s the very reason for all the petitions in this model prayer. So you might say we’re learning in this doxology why we should pray according to the pattern and the priority of the Lord’s Prayer.

I’m going to give you—if you’re taking notes, I’m going to give you three reasons—three reasons we should pray the Lord’s Prayer. Not hypocritically, but we should pray it with integrity; not praying it with vain repetition, mechanically, but we should pray it thoughtfully. Three reasons. Number one: because the kingdom is God’s. Why should we pray the Lord’s Prayer? Because the kingdom is God’s. Notice it in verse 13, “Thine is the...”—what?—caught you guys off guard. I think the rain’s making people quiet, and you should have brought your blanket and your pillow into church this morning. First service was kind of sleepy; they’re just kind of like, “I just wanted to stay in bed, Pastor John.” “Thine is the kingdom.” All right; you’re awake, you’re with me, you’re here. “Thine is the kingdom.” That’s why we should pray according to this pattern and this priority, the Lord’s Prayer.

I want to point something out. This is not a petition. This is an affirmation. This is a

proclamation. This is not asking for anything; we're not asking for the kingdom to be God's. We're proclaiming, we're affirming that the kingdom is God's. And I believe the fundamental meaning of "Thine is the kingdom" is simply that God is the King; amen? God is the King. He is the King of all the world. Now let me make three points here. It's the joyful affirmation of the sovereignty of God. The fact that God is the kingdom, it is a joyful affirmation of the sovereignty of God. Now when you look at this troubled world around you—I don't know about you, but every time I watch the world news and I watch the news, my heart could be filled with fear. My heart could be filled with trouble. When I listen to the debates of the Republicans and the Democrats and I see the potential candidates who are running for president, I say, "Oh Lord, 'Thine is the kingdom.' I vote for You, Lord Jesus. Even so, come. Set up Your kingdom." It's an affirmation in part—in this dark and desperate world we live in that "Thine is the kingdom." It's a joyful affirmation.

Think of how important this is to remember when you pray. When you pray, you remember three things. Number one, that God's name needs to be hallowed. "Our Father Who art in heaven, hallowed be Thy Name." Why? Because "Thine is the kingdom." Why should we pray for God's Name to be hallowed, God's Name to be glorified in the entire world? Because God is the King of all the earth; amen? And we want God to be glorified. We want God to be honored.

Secondly, notice in verse 10 His kingdom is going to come. "Thy kingdom come." This is a petition. Not only is He King right now, and He sits on the throne, and He rules in all the world, but we also want His kingdom one day to come.

And then thirdly, in verse 10, we want His will to be done. Why do we pray, "Thy will be done"? Because He is the King. He is The King over all the earth. Now what we have here is an affirmation of God being King of all the earth.

It's also a joyful affirmation that God would be King and Ruler of my life. Do you know that when you pray this closing doxology and you say, "Thine is the kingdom," do you know what you are saying? You're saying, "I want You to be King of my life. I want to be Your faithful subject. I want to submit to Your rule." How can we pray, "Thy will be done, Thy kingdom come," and we're not living as citizens of that kingdom? And we're not submitted to the Lord's will in our lives? So this kind of overreaches all that we pray in this prayer. I must submit to Him as a loyal and faithful subject.

And my question to you this morning is, "Have you surrendered to Him as King of every area of your life?" Your intellectual life, your spiritual life, your emotional life, your sexual life, your relational life, your professional life, your life as a husband and as a wife and as a parent and as a child and whatever it might be? That every area of your life, "God, I'm submitted to You. You are King of my life. And I submit my life to You. Have Your way in me."

But thirdly, and lastly, it's a joyful affirmation that God's kingdom will yet come on the earth. So we need not fear what is going on in the world. We need not fear the future. When I come to

the end of this model prayer, and I pray from my heart, "Thine is the kingdom," it's an affirmation that God sits on the throne, and His kingdom will come, and one day Jesus Christ will return as King of kings and Lord of lords; amen? And I love that passage in Philippians 2 where it says, "Every knee is going to bow and every tongue is going to..."—what?—"...confess that Jesus Christ is Lord to the glory of God the Father." How fitting that is in light of this doxology. And you either bow your knee now and confess Him as Lord, or one day you will bow your knee and confess Him as Lord. If you bow it now, it's to salvation; if you bow it then, it's to your judgment or condemnation. But there's one thing we can be sure of, and it's found in this affirmation, "Thine is the kingdom."

The second reason we pray this Lord's Prayer is in this doxology. It's because the power is God's. Not only is the kingdom God's, but the power is God's. Look at verse 13. "...and the power..." Now this is a declaration of God's omnipotence. First we have Him as King; He is sovereign. And then we have Him as all powerful. All powerful. You know there are many people today who don't believe God is all powerful? There's a movement, even in the evangelical church, today—professing Christians that somehow believe that God is love, but God isn't all powerful.

Back in 1981 there was a book written by a Jewish rabbi. His name was Harold Kushner. And the title of the book was When Bad Things Happen to Good People. Very popular book. It's on the bestseller list even today. And Rabbi Kushner had lost a young boy. Tragic death. And out of his wife's struggle with God, he wrote the book When Bad Things Happen to Good People. And you know what the conclusion is in that book? It's a very popular view today. The conclusion is that God is love and wants to help us, but He's not all powerful and is limited and cannot help us. And that's because the human can't quite reconcile an omni God of love, a benevolent God of love, with a God who is sovereign, and a God who has all power. How can a loving God, who has all power, let a young, innocent child suffer and die? Now let me say this. God knows; we don't.

And I've discovered that God is pretty smart. He knows a lot that I don't know. And I've also discovered that what the Bible—listen very carefully; this is an important foundation for your life. Whatever the Bible teaches clearly, I believe, even though I may not fully understand it. Now that is not to say that Christians don't use their minds. God has given you a mind, and God wants you to use your mind. But we are finite. God is infinite. God transcends our understanding. You ever met somebody who is smarter than you? Just everybody I meet is smarter than me. My wife is certainly smarter than I am. If my wife is smarter than me, then I can bet that God is smarter than I am. The Bible teaches that God is love. And the Bible also teaches that God is sovereign, and that God has all power. You go, "Well, I don't understand. Why would bad things happen to good people?" I don't know. But God does. I know that they reconcile in a higher union. And I believe with all my heart, when we get to heaven, we're going to understand the question. We're going to understand it perfectly.

But let me give you two things that you need to ask. This is two things you need to ask. Number one: What is a bad thing? What is a bad thing? You ever thought about that? Why do

bad things happen to good people? My question is, "Can you define a 'bad thing'?" Who becomes the authority to determine what is bad or what is good? You know, when Joseph was sold by his brothers as a slave, would you call that a bad thing? I'd call that a bad thing. When he was lied about and thrown into prison, that's a bad thing. "Well, yah, that's a bad thing." But when Joseph was exalted to second to Pharaoh and his brothers, who rejected him and sold him and put him in prison—when they came before him, you know what Joseph said to his brothers? He said, "You meant it for evil, but God intended it for good." Isn't that awesome? He saw the hand of God. St. Augustine said, "God, rather than not let evil exist, chose to bring good out of evil." I love that. So, "I don't know why God is letting me go through this pain. I don't know why God lets me go through some of my suffering. But I know two things. I know it's for my good and it's for His glory." It's for my good and His glory. The Bible says, "All things..."—You know what "all things" means in the Greek? It means "all things." "All things work together for good to those who..."—what?—"...love God and are called according to His purpose." What begins with grace ends with glory. What God is doing in your life, someday He'll manifest the good work that He's done in you.

But here's the second question about the title of that book. And the question people ask, why bad things happen to good people. What is a "bad thing," and what is a "good people"? You ever thought about that? Who decides who's good? Who decides what a "good people" is? "Well, I do." "Well, isn't that convenient." The Bible says, "There's no one righteous. No, not one." The Bible says, "All have sinned, and all have fallen short of the glory of God." I propose to you that there's no one in a sense of perfectly good or perfectly righteous in their place before God. We've all sinned; we've all fallen short. "There's no one righteous. No, not one." So how do we just arbitrarily, willy nilly decide "I'm the authority. That's a good person. That's a bad thing. And that shouldn't have happened." Wouldn't it be better to leave that with God? And let God determine that? And to know that God is in control? And yes, there's things we do not understand.

But what we do understand is two things: God is love, and God has all power. And God is working out in our lives His purposes for our good and for His glory. So God's sovereignty and God's omnipotence go together; one cannot exist without the other. For God to reign, He must be sovereign. He must have all power. And in Revelation 19:6, it says, "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, 'Alleluia, for the Lord God omnipotent reigns.'" To truly pray this prayer is to acknowledge that all power belongs to God, and they are seen in His mighty works in creation and redemption. All creation and all of His works of redemption show His omnipotence and His sovereign power. Someone said, "The sun to glow, the winds to blow, the rivers to flow, the plants to grow—all comes from God's power." I like that. You know you're breathing right now because God gives you the power to do that? God gave you breath, God's blessed you and taken care of you, and all things belong to God. The Bible says in Colossians 1:17, "By Him all things are held together." What's holding the universe together? What holds the stars in their place? What causes the earth to turn on its axis? What causes the tides to change, and the winds to blow, and the rains to come? God's power.

And then God does a work of redemption. He sends His Son to die on the cross for our sins. And then the power of God raising Him from the dead, so that we can be forgiven of all of our sins, and we can be transformed by the power of God. The Bible says, "If anyone is in Christ, he is a new creation. Old things have passed away, and all things have become..."—what?—"...new." So the power of God in creation and in the new creation, the redemptive work of Jesus Christ. And with God as our Father, Who is in heaven—so He's sovereign, and He's all powerful. No big deal—verse 11, look at it with me—for Him to provide our bread. You need rent? You need mortgage? You need a car payment? You need a job? You need healing? You need food to eat? God provides our daily bread. God's given you clothes to wear. I'm glad to see that all of you have clothes on this morning. Some of you, warm clothes, and a roof over your head. God gave you a car to drive. Some of you ate breakfast this morning. God's given you food to eat. God provides our daily bread. "Give us this day our daily bread." Why? Because He's our "Abba" in heaven who's sovereign and all powerful.

And then in verse 12, no big deal. When we pray, keep this in mind: for God to pardon our sins. God can forgive your sins. If you're here this morning and you're living with guilt and shame and remorse and there's a blackness in your heart right now, the blood of Jesus Christ can forgive from all sin. You can leave church today having confessed your sins to God, and "God is faithful and just to forgive all of your sins, and to cleanse you from all unrighteousness." That's the greatest gift that God can give you today. You can go out of here with a song in your heart; that God forgives you and pardons you.

So He provides, He pardons, and thirdly, verse 13, He protects us from evil. "Lead us not into temptation..."—verse 13—"...but deliver us from the evil one." I don't know about you, but I need to pray every day, "God, protect me. God, watch over me. God, guide me. Lord, deliver me from Satan's power. Your power is greater still." So as I pray these prayers: for God's Name to be hallowed, God's kingdom to come, God's will to be done—as I pray for God's provision and God's pardon and God's protection, I need to keep in mind that He is sovereign and that He rules in all the heavens and that He is all powerful, and He is able to meet our needs: to pardon us, to provide for us, and to take care of us. So I pray in faith, believing that truly "God is able to do exceedingly, abundantly above all we could ask or think." I love that. I don't need to be afraid; my Father is in heaven, and He sovereignly rules with all power.

Let me give you the third and last reason we should pray this Lord's Prayer. Not only because His is the kingdom, and secondly, because His is the power, but thirdly, because the glory is God's. The glory is God's. I want you to see that in verse 13. Just simply the statement, "...and the glory..." Everything in creation, all God's work of redemption, is to be for His eternal glory. In Ephesians 1 where Paul is listing the spiritual blessings of the believer in Christ: that we've been chosen by Him, we've been redeemed and adopted, we've been sealed with the Holy Spirit—at each one of these sections, blessings from the Father, blessings from the Son, blessings from the Holy Spirit, you know what he says? He says all of this is "for the praise of the glory of His grace." It can literally read, "To the praise of His glorious grace." "To the praise of His glorious grace." You know why God created the heavens and the earth? For His glory. And they do that; go out on a starry night, and look at the stars. They're singing, "Glory to God

in the highest.” Today as the wind blows, check the trees out; they’re clapping their hands in praise to the Lord. They are. I looked in my front yard and my tree was clapping to the Lord. It was saying, “Praise—the—Lord [clapping].” The mountains shout His praise. And my favorite, the ocean. The waves. They say, “Praise be unto God.” And the power of the ocean, and all that God has created—it all speaks of His glory, His majesty, and His splendor. And it all brings honor unto His Name. And then in redemption: all that Jesus has done, all the Spirit has done, all God the Father has done, it sums up “the praise of the glory of His grace.”

Every prayer that’s prayed has, as its primary purpose, the glory of God. Anything we pray for that will not bring glory to God, is not true prayer and will not be answered by God. This is what Jesus said in John 14:13. He said, “Whatsoever ye shall ask...”—pray—“...in My Name, that I will do, that the Father may be glorified in the Son.” John 14:13, “Whatever you ask in My Name, that I will do, that the Father will be glorified in the Son.” But we pray in His Name. What does that mean? Is that just a magical name tacked on to the end of the prayer? “In Jesus’ Name I pray.” And if you really want it to work, if you really want—boom!—your prayer to have power, it’s got to—“Jesssus, in Your Naaama!” “Ooh! I feel it right now! Praise God!” It’s not the volume, it’s not the intensity. To pray in Jesus’ Name means to pray in His merits. And you can also change that to “for Jesus’ sake.” When you’re saying, “In Jesus’ Name,” just think in your mind, say, “for Jesus’ sake.” So whatever it is you’re asking for, will it glorify Jesus? Does it honor Jesus? Is it for Jesus’ sake, you need to ask yourself. Because the work of the Holy Spirit in the world today is to do one thing; it is to glorify Jesus Christ. You can always tell if the Holy Spirit is at work in a person’s life or in a church or in a ministry; does that ministry or life glorify Jesus Christ? Are they bringing glory to Jesus? Because that’s what the Holy Spirit is all about; He never detracts from Jesus Christ.

So when I’m praying properly. When I’m praying according to the will of God, when I’m praying according to this pattern, “All praise, all honor, all glory be unto You, O God. And whatever it is I want, I want Your will. I want Your kingdom to come. I want Your Name to be hallowed.” When Paul comes to the end of his doctrinal section in the book of Romans, in 11:36, he says, “For of Him,...”—that is Jesus—“...and through Him, and to Him, are all things: to Whom be glory for ever and ever. Amen.”

Do you know that praise is the only kind of prayer that we’re going to take to heaven? You ever thought about that? When we get to heaven, we’re not going to be praying, “Lord, I need a healing,” because sickness is going to be banished; amen? Praise God. Sickness will be gone. Sin will be gone. You know, when we get to heaven, we’re not, “Oh, Lord, forgive me.” They’ll be no prayers of repentance in heaven. He’s going to wipe away every tear from our eyes. They’ll be no sin, they’ll be no sickness, they’ll be no sorrow. They’ll be no more Devil; praise God! What an awesome thought. And we will enjoy the glory of God; the spender, the majesty, the beauty. Faith will turn to sight, and we’ll see things, and we’ll hear things, and we’ll see Jesus. Things we’ve never seen before. We’ve read about Jesus, we prayed to Jesus, we’ve looked for Jesus, we’ve served Jesus, and one day, we’re going to see Jesus. We’re going to see Him. And we’ll be able to reach out and actually touch Him, the One Who sought us and bought us and saved us by His grace.

What a beautiful conclusion to this prayer: "Thine is the kingdom, Thine is the power, Thine is the glory." To think that one day we will see His glory, and we will share in that glory. What a glorious prospect and hope and joyous acclamation this truly is. When we get to heaven, the Bible says in Revelation 4 that we, as the church, represented by the four and twenty elders fall down before Him that sits on the throne. And we worship Him that lives for ever and ever. And we cast our crowns before His throne saying, "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are and were created." And then again in Revelation 5:13, "And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, honor, glory, and power, be unto Him that sits upon the throne, and unto the Lamb for ever and ever. Amen."

So we might as well kind of get in the groove right now. When we get to heaven, all we're going to be doing is praising the Lord. Sometimes I'll see Christians that come to church, "Oh, I don't want to sing" and "I'm not a singing Christian. I'm not one of those praise Christians. I'm a sober-minded Christian." You look like you've been baptized in lemon juice. You know, when we get to heaven there's going to be joy. Do you know that when we get to heaven we're going to sing, we're going to shout, and we're going to praise the Lord? So you might as well start right now; amen? 'Cause we're going to heaven.

Now how long is all this going to last? For ever. See it in the verse? For ever. I like to say, "For ever and ever and ever and ever and ever and ever. Amen." You know the very word used there for "ever" actually means unfolding of ages after ages after ages? It's not just this giant, void, empty, eternal future. It's ages. It's ages that are unfolding for ever and ever. And I believe what John Newton said in his great hymn, Amazing Grace. When he said, "When we've been there ten thousand years bright shining as the sun, we've no less days to sing God's praise then when we first begun." I'll never forget after I became a Christian looking at that stanza for the first time. And when those words hit my heart, that "...we've no less days to sing God's praise then when we first begun," I realized that I'm going to heaven. I just began to weep like a baby. And I'll never forget that: the joy that filled my heart. I'm going to go to heaven, and I'm going to worship God in all His glory for all eternity! Because what begins with grace ends in glory. God started a work by calling me by His grace, saved me by His grace, kept me by His grace, and then it's going to end in glory. And I'm going to see His majesty. Isn't it any wonder that we close this prayer, "Thine is the kingdom, Thine is the power, and Thine is the glory"? Not only that, it's for ever and ever and ever.

And notice how it ends. "Amen." "Amen." You know what that word means? It means "so be it." Or I like it, "let it be." This was long before the Beatles came on the scene. "Let it be." "So be it." It is the cry, the longing of the heart of a child of God. "For ever and ever. Amen." His kingdom, His power, and His glory. And as we pray this prayer, our horizons are lifted beyond the bounds of time to our eternal glory. This is the thing that amazes me more than anything else. As I pray this prayer, as I meditate this prayer, as I follow this prayer, my heart cries out to my "Abba, Father." And I desire His Name to be hallowed. I desire His will to be done. I desire His kingdom to come. And I pray, "Lord, I'm looking to You every day. I'm looking to You to

provide what I need, my bread. And Lord, I'm trusting You to forgive my sin. And Lord, I'm looking to You every day in constant dependence and humility. That You'll protect me and deliver me from the evil one." You know what it does? It lifts me from earth to heaven.

If you're looking around the world right now and you're discouraged and you're fearful, and all seems dreary and dark, and you're wondering what the future holds, pray this prayer. It will take you from the temporal to the eternal. All that is seen is temporal. You know that there is coming a day when we won't be here? No Revival Christian Fellowship; no pews, no carpet, no building, no pastor. We won't be here. Everything that is seen is temporal. But that which is not seen is eternal. What are you living for?

I like the fact that the prayer opens with "Our Father who is in heaven," and it ends where it began, centered on God; "Yours is the kingdom, Yours is the power, and Yours is the glory for ever and ever. Amen."

Let's pray.