

# BIBLE STUDIES ON THE LORD'S PRAYER

Matthew 6 vs 9 to 13

Philip Powell

Part 10.

## THE DOXOLOGY

We come now to the concluding part of 'The Lord's Prayer', which, according to information gleaned from the early manuscripts, is something that has been added to the original words.

Peter Lewis in his book on 'the Lord's Prayer' writes. "It is true that this last phrase may not have been an original part of the original prayer as Jesus gave it. Scholars generally agree that the manuscript tradition is weighted in favour of omission. Yet it is equally clear that the Church from very early times has added it and used it in her prayers and liturgies". Derek Prime in 'The Lord's Prayer For Today' writes "These words do not appear in the early Latin manuscripts, although they are found in the majority of Greek versions and are quoted by most of the Greek fathers, a group of early Christian writers, believed at one time to have had direct contact with some of the apostles". In the Prayer Book of 1552 the Lord's Prayer is without the doxology, but it was included in 1662. There can be no doubt that this prayer would be very incomplete without the words "For thine is the kingdom, and the power, and the glory, for ever. Amen". They have become an essential part of the prayer, and so to pray this prayer as some do, and not use the doxology at the end, leaves it without a conclusion.

We can never think of this prayer, or even pray it unless it has the complete doxology statement to finish it.

The ascribing of praise to God has to be an important factor of our Christian life, for in whatever area of life, we live and move, we must always be able to offer up praise to the Lord. The Psalmist said in Psalm 34 v 1: **"I will bless the Lord at all times His praise shall continually be in my mouth"**

Let us now look at the words at the end of this prayer beginning with, "For Thine is the kingdom". These words do not imply that this Kingdom is political but rather spiritual. A political Kingdom is democratic. "For Thine is the kingdom" is theocratic. Further, His Kingdom is not temporal, but eternal. If His Kingdom were only temporal its existence and effectiveness would be limited to time, and then eventually pass into history like so many other kingdoms have done. His Kingdom is eternal, which means that it will last forever and there is no end to the length of time it will last. Then His Kingdom is not material, it is moral. This means that in this Kingdom is not one made of material, but one held together by the good and upright rule of God in peoples' lives. His Kingdom is therefore, Spiritual, Eternal, and Moral.

When we use these words we do not mean some geographical area such as a piece of land. Neither do we speak of a group of people who form a Kingdom. This is referring to the actual sovereign reign of God, which is a place independent of any area or grouping of people located somewhere. The question we must now ask is, 'how do we know if we are in His kingdom and His kingdom in us' which then gives us the right to say. "For Thine is the kingdom". Certain things need to be considered in relation to this so we will look at them as follows.

## **1. THE PLACE OF THE KINGDOM**

Luke 17 vs 20 & 21: **"And being asked by the Pharisees when the kingdom of God cometh, he answered them and said, the kingdom of God cometh not with observation neither shall they say, Lo, here! or, there! for lo, the kingdom of God is within you"**.

Where God reigns, that is where His Kingdom is. It is clear from what the Pharisees said that they were looking for the Kingdom of God to be manifested externally, and that it would be a visible Kingdom. Jesus does away with this particular notion, and emphasises that the Kingdom of God is within people. If we look at this logically it means that if the Kingdom of God is within us, then the whole of our life comes under the rule and reign of God. Each life is therefore the area of His domain, and every compartment of life is to be His domain. So, whether I am at work or play, the goodness and righteousness of God affects the way I conduct and behave myself.

## **2. THE PERSONAL NATURE OF THE KINGDOM.**

When Paul wrote his epistle to the Colossians he writes in chapter 1 v 13: **"Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love"**. Paul believed very much in the personal nature of the Kingdom. He calls it by something that has become the hallmark of it. "The kingdom of the Son of His love".

The nature of this Kingdom, in comparison with the nature of the power of darkness, highlights the great divide that exists between the Kingdom of God and the kingdom where Satan rules. Paul uses the phrase 'translated', which also means to 'transfer'. This is a remarkable statement by Paul, because he is stating that for someone to be in the Kingdom of the Son of His love necessitates an actual transfer, or removal. If we take the words Paul uses of Satan's domain, you will notice he refers to it as a place where the power of darkness is in control. He is declaring that there is a power operating in the domain where Satan rules which subjects people to all kinds of bad things. That is why he says, when you have been translated, transferred, removed to the Kingdom of his dear Son, the difference is immediately known and felt.

### **3. THE POWER OF THE KINGDOM**

**Matt 16 v 19: “I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.”**

When Jesus said this to Peter he was giving him authority known as ‘kingdom authority’. This gave Peter power he never had previously, which was the power to loose and the power to bind. Further, we read in another verse that we even have authority to forgive sins. John 20 v 23 says: **“Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained”**. Please don’t get the idea from this that we have authority to forgive all sins. What Jesus had to say on giving us the power to forgive, needs to be qualified. Only God has power to forgive sin committed against Him. We do however have authority to forgive one another. For if I sin against a brother, a fellow believer, and then confess and repent of that sin, then they are to forgive my sin just as God has forgiven their sin.

God is at work in the world, and the Holy Spirit is establishing the reign of God in the lives of people in all nations. When Jesus spoke about the Kingdom He used parables to illustrate its truth. In one of our previous studies on ‘The Lord’s Prayer’ we noted the following parables which illustrate the Kingdom, and the way it grows and is expanding.

He said that the kingdom is like:

A farmer (Matt. 13v24)

A seed (Matt. 13v31)

Yeast (Matt. 13v33)

A treasure (Matt. 13v44)

A pearl merchant (Matt. 13v45)

A fishnet (Matt. 13v47)

An employer (Matt. 20v1)

A king inviting people to a marriage feast (Matt. 22v2)

Ten young women (Matt. 25v1).

He spoke also of the glad tidings of the kingdom (Luke 8v1)

Of the mystery of the kingdom of God (Mark 4v11).

There is no doubt about the fact that there are many advantages and blessings which have come to mankind as a result of the reign of God through Christ. For when someone becomes a subject of His Kingdom, the benefits and blessing that are the rights of all the subjects in the Kingdom are available to that individual

#### **4. THE PROMISE OF THE KINGDOM**

Acts 1 v 6 & 7 reads: **“When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power”**.”

The disciples’ question about the restoration of the kingdom was obviously sincere. If Jesus was the Messiah, then sooner or later the disciples expected some form of restoration of the Jewish State. In view of the recent resurrection and other demonstrations of the miraculous, it is not surprising that the disciples expected one further victory, the deliverance from Rome and possibly the establishment of the messianic kingdom. In Luke 2 vs 25 to 30 we read:

**25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.**

**26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.**

**27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,**

**28 Then took he him up in his arms, and blessed God, and said,**

**29 Lord, now lettest thou thy servant depart in peace, according to thy word:**

**30 For mine eyes have seen thy salvation**

Simeon was a man who was also waiting for the Messiah to come, so that salvation and restoration would be granted to the people of Israel. Simeon waited to see the person who would fulfil all Jewish expectation, and once he had seen The Lord Jesus he was ready to depart this life because he knew the future of Israel was in safe hands. There was a longing in the hearts of many in Israel, to see the Kingdom of God established, so that they, as a nation, would not be under the control of any leader who subjected them to slavery and bondage. It was the desire of every devout Jew to see God arise and His enemies scattered.

Further in Luke 12 v 32 it says: **“Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.** The Kingdom is ascribed as being God’s, and therefore He has the power to give kingdom rights to whom He will. In some places individuals are given what is known as the ‘Freedom of the City’. Our Father has promised to give the ‘Freedom of the Kingdom’ to His children. We say freely, without any reservation, “Thine is the Kingdom”. We say this, because we are glad to come under His authority and Kingly rule. As a King He is more than a figurehead is because He knows His subjects by name. He knows our needs, He gives us daily bread, forgives

us our sins, and He delivers us out of temptation, and keeps us from evil. We say therefore not only the words. “Thine is the Kingdom” but also thine is **“The power and the glory forever. Amen”**

The word ‘Power’ here means the following. In Greek it is *dunamis*, (doo'-nam-is) miraculous power, ability, abundance, might and mighty worker of a miracle and miracles, strength. We don't have the time to consider all the occasions in scripture where there is a manifestation of God's power. It is sufficient to say that from the Book of Genesis right through to the Revelation the number of instances is well documented in the various Books of the Bible of God's ability to create from nothing, His ability in creating the heavens and the earth. John in his gospel and Paul writing to the Colossians both give clear statements regarding who made the earth and the heavens. Paul expands how great Gods creative power is, when he says in Col 1 vs 16 & 17: **“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist”**. He has creative power, redemptive power, reconciling power.

There is also another Greek word for the power which our Lord has, and it is the power Jesus referred to in Matt 28 v 18: **“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth”**. The word for power here is *exousia*, (ex-oo-see'-ah) in the sense of ability, privilege, capacity, competency, mastery, potentate, authority, jurisdiction, liberty, right, strength.

The third word for power in the Greek is *kratos*, (krat'-os; perh) meaning vigour, great, dominion might, strength. This word is found in Col 1 v 11: **“Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness”**. I think we can safely say, that in ascribing power to God, all of these words which mean power in their various forms, belong to our God. He has **dunamis**, He has **exousia**, He Has **kratos**. **“For Thine is the Kingdom the Power and the Glory. Amen”**. There are glorious moral attributes in God, the infinite perfect one, and we ascribe ‘Glory’ to Him forever amen.