

**For Yours Is The Kingdom, the power,  
and the Glory, forever Mat. 6:13**

*“In this manner, therefore, pray. Our Father in heaven, hallowed be Your name. [10] Your kingdom come. Your will be done on earth as it is in heaven. [11] give us this day our daily bread.[12] and forgive us our debts, as we forgive our debtors. [13] and do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom the power and the glory forever. Amen.” [NKJV]*

Some weeks ago we began this series on the Lord’s Prayer, acknowledging Him as Father and honouring His holy name. We then affirm God’s priorities as our own – your kingdom come. Your will be done, on earth as it is in heaven. We then appropriate God’s provision for our lives here and now – give us this day our daily bread. We then ask for God’s pardon and commit ourselves to forgive others – and forgive us our debts, as we forgive our debtors. We then seek God’s protection from temptation and Satanic attack and engage in

spiritual warfare ourselves – And do not lead us into temptation, but deliver us from the evil one . and finally, we turn to praise as we acclaim the authority, power and glory of God – For Yours is kingdom, and the power, and the glory, forever. Amen.

Some Xian people do not use this doxology as part of the Lord’s Prayer. Others use it only in their liturgical worship. It is worth saying just to remind us to whom we pray. We pray in the name Christ, who gave us this prayer, we pray for the things Christ told us to pray for; and we pray to the God whom Christ has instructed us to call “our Father.’ To him belong the kingdom, the power, and the glory, not only now but forever and ever. So be it!

David’s prayer in 1Chron. 29:11 says , *“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.”*

In this closing portion of the Lord’s prayer we are confessing that God exclusively possesses

these three things, “*Yours in the KINGDOM, the POWER, the GLORY, forever.*” We are saying that these things can be said of God and of no one else.

### **I. Yours Is the Kingdom, Forever.**

The wonderful truth is not that Jesus is going to be King, but that HE IS KING NOW!!! When we pray, “yours is the kingdom” we are acknowledging the fact, the present day reality, that Jesus is King. When we pray, “yours is the kingdom” we are also recognizing that we are subjects of the king. We are freely acknowledging his right to LORDSHIP in our lives. Kingdoms will rise and fall but God’s kingdom stands sure. Hitler did not hesitate to put his Reich in the place of the kingdom of God. He is dead, and his kingdom is dead with him. But the kingdom of God stands more glorious than ever before. The kingdom belongs to God.

### **II. Yours Is The Power**

Let us face it! Our world is impressed by power. Some people and nations will listen only to the voice of power. Even in democratic

countries, the politician who wins an election is powerful, no matter how close the win. Power is the thing, and whoever holds power commands allegiance.

Is there any power that can change the world and turn it upside down? That can change our world and turn them from thoughts of evil to thoughts of peace? Is there any power that can make us again as God intended us to be? Yes! We are affirming in this prayer that to God belongs the power – the power to create and to destroy, the power to judge and the power to forgive, the power to hear the prayers of his people and the power to do what they ask. To him we say, “*Thine is the kingdom, and the power . Amen.*”

### **III. Yours Is The Glory, Forever, Amen**

Some times this portion of the prayer is called a doxology. Doxology literally means “speaking glory or a word of glory” and logos which means “word or to speak.” So doxology is an expression of praise to God, a confession of adoration.

Doxologies of praise are found in both the OT and the NT. As we have already seen in 1Chron. 29:11 READ & Rev. 5:13 READ. The glory of God expressed itself in a most remarkable way of giving. The son of God came as a servant, emptied himself of his glory, laid aside the privilege of his godhead, and laid down his life on a cross for the world. Here is glory! Here is giving! This is the glory of which we speak when we say our Father: *“Thine is the kingdom, and the power and the glory forever and ever. Amen.*

The last thing we need to examine is the use of the little word, “AMEN.” As an Hebrew exclamation, it is an expression of a solid assurance. Amen means, it shall truly and certainly be so.

As far as its relationship to this prayer is concerned, this Amen makes three assumptions. First, it expresses the belief that the content of this prayer is in line with the will of God. Secondly, it also expresses the conviction that the heavenly father has heard my request. And thirdly, it expresses my belief

that the heavenly father has the ability to meet the needs of my request.

Here at the end of our Lord’s Prayer, we dismiss every coldness and every lukewarmness, every doubt and every hesitation, every anxiety and every fear; and allow the flood of faith and love to wash us. And experience the fire and the warmth, confidence and courage to fill us. As sons and daughters in Christ we can truly say, “Our Father who art in heaven, thine is the kingdom, the power, and the glory forever and ever. Amen!”

AMEN.  
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