

This is a fitting ending to the prayer. It allows us to finish with a moment of praise and worship, thereby being blessed, being edified, being raised up to some small glimpse of heaven, as we extol the greatness of God and his kingdom.

[Psalm 145:11-13]

As we worship God we find ourselves, filled, enriched, encouraged. We grow in confidence and courage, we learn what it means to belong to a loving God, to own him as our father, and serve him as our Lord.

The prayer begins and ends with worship, just as each day should do, and indeed our very lives. The love for, and worship of, God, is where true life begins, and no life is complete that is not bounded by the worship of our eternal father.

Next week we bring the prayer to an end in the manner of almost all our prayers. The final word which seals our intentions and submits us to playing our part in seeing our prayers bear fruit.



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Reflections on The Lord's Prayer

**“For thine is the kingdom, the power and the glory,
for ever and ever”**

Last week we looked at the third petition for ourselves, namely that God would not lead us into temptation but would deliver us from evil, and from the work of the evil one.

We saw that this was both the final petition of the prayer, and the last of the requests for ourselves.

In making this request, we acknowledged that God is sovereign over the course of our lives, and that his purposes can sometimes lead us into times of testing, although he never tests us with the intention that we should sin. Rather, the intent is that we have the opportunity to demonstrate, to live out if you will, the truth of our calling. To show beyond doubt that we are God's children.

While we live in the world, we are surrounded by wickedness and evil, and we humbly surrender ourselves to God's loving care, asking that he keep us safe from sin and the consequence of sin in our lives.

Having finished making our requests to God, we now come to the close of the prayer, which brings us back to where we started, with the hallowing of God's name and the worship of his person.

Today we look at those final lines of the prayer, the doxology, which, though not in either the Matthean or Lucan accounts, have been included in the use of the prayer in worship for hundreds of years.

“For thine is the kingdom, the power and the glory, for ever and ever”

The doxology attributes three things to God; the kingdom, the power and the glory.

The first attribution echoes, of course, the second petition that God's kingdom come.

The second two attributions are examples of hallowing God's name; that is, praising him as being all powerful and all glorious.

There is a progression in these ideas.

By acknowledging that the kingdom belongs to God we are accepting his authority over all things, as their proper and sovereign Lord, and accepting his right to execute his purposes over creation as he sees fit.

This supreme authority is the context in which we have prayed, "thy kingdom come and thy will be done." God alone is the Lord of all, he alone created all things, he alone sustains all things and he alone will bring history to an end, to its proper conclusion, when he deems it fit to do so.

[Psalm 22:28]

By acknowledging God's power, we accept that God has all the potency and strength he needs to make his plans succeed and come to fruition. God is unique, in that he can both make plans, and has the infallible ability to see those plans through.

Knowing God's overwhelming power, in this way, gives us confidence and assurance that all those things for which we have prayed, are easily within God's ability to accomplish.

[Psalm 103:19]

[Psalm 99:1]

We can be certain that God's name will be hallowed, both on earth and in heaven, for all time and everywhere.

We can be certain that God's kingdom will be established, and that Jesus Christ will be seen by all men and women everywhere as Lord, being either their saviour or their judge.

We can be certain that God's will, will be done, that nothing God intends to do can be ultimately opposed or prevented. God cannot be diverted from his purpose, nor his plans derailed.

By acknowledging God's glory in this context, we are affirming that as God flawlessly brings about his purposes, he is at the same time bringing glory to himself as the chief end, which is in turn is our ultimate satisfaction.

[Psalm 24:7-8]

Knowing that God is all powerful and all glorious, reassures us of his helping, and saving grace. God is glorified in our lives when we trust him to sustain us, and to keep us free from harm.

If our lives are dedicated to God's glory, then we can be sure he will provide for us, forgive us our sins, and lead us out of the domination of evil.

The attribution of God in these ways is sealed by the statement that this is not just some temporary state of affairs, not a momentary peak of wonder, but is for ever and ever.

God's nature is eternal; what God is now, God always was, and always will be. God does not change, nor is he moved or imposed upon by anything outside of himself. God is eternally fully sufficient in himself.

The kingdom is now, and forever will be, God's kingdom.

The power, all power, all power and authority everywhere, is always, has been, and always will be God's power. To employ as he sees fit.

The glory, the wonderful glory of God's person, the all-filling light of his holiness, has surrounded him from the beginning; God was never apart from his glory, and his glory will surround him forever. Even Jesus Christ, as he set aside something of that glory in his human form, was nevertheless truly glorious in his eternal essence.