

The Lord's Prayer Part 10 Thine Is The Kingdom

As we draw near to the closing words of this precious prayer that the Lord Jesus taught to His disciples, we find what most bible scholars call a "Doxology".

A "Doxology" is a form of glorifying praise to God, praise for who He is and for the things He has done. We sing a "Doxology" each Lord's Day when we receive the "tithes and offerings", thanking God for His provision that is given to the church through each one of you.

This "Doxology" here in the Lord's Prayer is much the same, praising God and declaring that the kingdom, the power and the glory belong to Him. And implicit within this doxology is the recognition that God is not only the creator of all things, He is also the Keeper and the Guardian of all things.

And as we pray these words, you and I are declaring that we agree that God is all of these things and that,

³⁶ . . . from him and through him and to him are all things. To him be glory forever. Amen. (Romans 11:36)

This is "our part" folks, "our response" to our loving Father as we make these prayers and these petitions to Him. We readily agree that this world, this life, even all of existence is His, His kingdom. And all power and all glory is His.

Listen again as I read the words of this precious "Lord's Prayer", this reading given in Luke chapter 11 as rendered in the NKJV of the bible.

1 Now it came to pass, as He was praying in a certain place, when He ceased, *that* one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples."

2 So He said to them, "When you pray, say:

Our Father in heaven,

Hallowed be Your name.

Your kingdom come.

Your will be done,

On earth as *it is* in heaven.

3 Give us day by day our daily bread.

4 And forgive us our sins,

For we also forgive everyone who is indebted to us.

And do not lead us into temptation,
But deliver us from the evil one.” (Luke 11:1-4)

And again, for further clarity, I'd like for us to also reach over into Matthew chapter 6 where, as Jesus was teaching about prayer on another occasion, we are given this special ending portion that is not taught in Luke chapter 11. Listen!

9 Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in 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 lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen. (Matthew 6:9-13)

It is my hope that for this week and perhaps next week, our focus will be mainly on just these last few words of this prayer, the words “For thine is the kingdom, the power and the glory, forever. Amen”.

And I would like for us to again ask ourselves the question, “What exactly does Jesus mean when He speaks here about the kingdom, the “kingdom of God”. What is the “kingdom of God” and what effect, what impact does the “kingdom of God” have upon you and me as we live these present days here on the earth.

And I'd like to begin with the second part of that question, “What effect, what impact does the “kingdom of God” have on you and me as we live out these present days here on the earth“. Because, as we acknowledged when we first studied the beginning few words of this prayer that spoke about God's kingdom, when we hear and say the words “kingdom of God”, most often, our thoughts are limited, they go immediately to realms out there in the sky somewhere, in a place beyond our daily living existence and to a time that is beyond our living years.

And yes, the kingdom of God is there, but here in these words of this prayer, Jesus is teaching us that God's kingdom is not just out there somewhere, separated out from us, but that it actually encompasses all the boundaries of both heaven and earth, and of not only times future but also of times present.

And yes, God has always been the sovereign governing authority over all of this earth since the very first moments of its creation. But we're told in these

scriptures that it was only when as Jesus came to live among us, that He began to fully establish His kingdom here among us on the earth.

And though now the "Kingdom of God" lives and grows all over this earth, many, perhaps most of the people on the earth fail to see it and enter into it.

May I say that again, that though God's Kingdom now lives, and grows daily within us and among us, there are many, many people who are unable to "see God's Kingdom" and to enter into it. Jesus said those mysterious words to one of the Jewish leaders, Nicodemus, who was making inquiries of Him. Jesus said to him,

³ "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." (John 3:3)

Here, Jesus is saying that although the Kingdom of God is all around us, before we can have "eyes to see it", a special transformation needs to take place within our souls. We must be "born again". Then and only then will we be able to "see" the Kingdom of God as it lives and flourishes all around us and within us.

And Jesus then went on to explain further to Nicodemus that,

⁵ . . . unless one is born of water and the Spirit, he cannot enter the kingdom of God. ⁶ That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. ⁷ Do not marvel that I said to you, 'You must be born again. (John 3:5-7)

These words of the Lord Jesus tell us that we not only need to "see" the Kingdom of God, we also need to "enter into it".

Folks, those were mysterious words that Jesus spoke to Nicodemus, and at first, Nicodemus didn't understand what Jesus was saying. Thankfully though, we find that later on, Nicodemus finally did.

And the same is true for you and for me! It is an absolute necessity that we humble our hearts and understand and "receive" these words of the Lord Jesus for our own souls.

Sadly though, for most of the people on this earth today, they also do not understand Jesus' words. And Jesus told us that that would take place in Matthew chapter 7. There He said to,

¹³“Enter by the narrow gate; for wide *is* the gate and broad *is* the way that leads to destruction, and there are many who go in by it. ¹⁴But narrow *is* the gate and difficult *is* the way which leads to life, and there are few who find it. (Matthew 7:13-14)

On another occasion, as Jesus was teaching the people, He was giving instruction through the use of the “Parable of the Sower”. And as His disciples listened to His words, they realized that they were unable to comprehend His meaning of them. And later, they drew Jesus aside and told Him of their difficulty and asked Him to explain His words.

¹¹And He said to them, “To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, ¹²so that ‘Seeing they may see and not perceive, And hearing they may hear and not understand; Lest they should turn, And their sins be forgiven them.’” (Mark 4:11-12)

These are in themselves, mysterious, incomprehensible words. Why does God not want everyone to hear and to see and to understand and turn and have their sins forgiven?

The answer to that question is truly a mystery, and it will be revealed to us in due time, as our love for Christ grows and matures. But for the present, we can only know the imagery that is being presented to us, and that is that the “Kingdom of God” is a place of goodness and righteousness, and that those who enter into it will experience great blessings.

And again, mysteriously, as Jesus brought the “Kingdom of God” to the earth, He did not simply and immediately cast out the “kingdom of man” with all of its sin and corruption. He left both kingdoms to exist side by side. Yes, with the intent that the “Kingdom of God” would grow and displace much of the maladies of this earth, but only through time and through the work of His Holy Spirit and His chosen followers.

Picture this in your mind folks. As we who have been “born again” walk daily within the “Kingdom of God”, walking just outside of the “Kingdom of God” is the “kingdom of man” and the two walk daily, side by side. Unfortunately for those in the “kingdom of man” they can only see dimly, as through a glass. And some of them can see some of the benefits that reside just inside the “Kingdom

of God". And perhaps sometimes even wish they were a part of it, but they are unable to enter in.

And as those two kingdoms walk side by side, there is no real separation. There are barriers, yes, even great divides that can and do keep those in the "kingdom of man" from freely knowing and enjoying the "Kingdom of God", but they don't really know why.

They don't know that the problem is within their own souls, the insurmountable problem of "sin" and their indwelling "sin nature", that nature that is born into each person at birth.

Folks, nothing of sin, nor of the sin nature will ever be permitted to enter into the Kingdom of God. Listen to those words that are clearly given in 1 Corinthians chapter 6.

⁹Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, ¹⁰nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. (1 Corinthians 6:9-10)

This is part of the great mystery of God. His marvelous kingdom exists all around us as we walk through our day, but few there are that see it, that enter into it and enjoy its precious benefits. They instead live out their days in the "dark world" that exists outside of the "Kingdom of God". And they suffer the habits and the behaviors of their broken world of the "kingdom of man".

The contrast between the two "kingdoms" can be clearly seen in the words of Galatians 5. Listen to the contrast between these two very different kingdoms. First in the "Kingdom of man",

¹⁹Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, ²⁰idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, ²¹envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. (Galatians 5:19-21)

That is the "Kingdom of man". But then listen to this strong contrast that takes place within the "Kingdom of God,

²²But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³gentleness and self-control. Against such there is no law. (Galatians 5:22-23)

What a contrast folks, the “kingdom of man” with its envy and murder and strife, and then the “Kingdom of God”, with love and joy and peace. I am so very thankful that God has drawn me into His “Kingdom of God”. What a precious gift of grace.

And I want to say this all again, that while some people read these words about the “Kingdom of God” and they think that Jesus is talking about heaven after we die, that is not what these words intend. These words really do speak about here, and about now.

Jesus was speaking about the “Kingdom of God” that is alive and thriving in and around you and me right at this moment, that “Kingdom” in which we as believing Christians, enjoy the continual presence of the indwelling Holy Spirit, that “Kingdom” where we can freely choose to reject the habits and lures of this sinful world and instead choose Christ and His precious provisions for our daily lives.

This “Kingdom of God” is a precious gift, brought to us by the Lord Jesus as He came to earth and defeated the powers of sin by dying on the cross.

And for those of us who now live within and enjoy the present day comforts of the “Kingdom of God” there should be a very compelling question within our souls. And that question is, “what needs to be our response to this blessed gift of grace that the Lord Jesus has showered upon us.”

Are we to simply live within the protective walls of this blessed “Kingdom of God”, enjoying its benefits but only watching, as through a window, as the miseries take place, right beside us, in the “kingdom of man”, not allowing ourselves to reach out to them to show them the way to come inside the kingdom that we are living comfortably within, the “Kingdom of God”?

The answer to that question can be seen in one of the explanations given by Jesus in Luke chapter 13. There

¹⁸ . . . He said, “What is the kingdom of God like? And to what shall I compare it? ¹⁹It is like a mustard seed, which a man took and put in his

garden; and it grew and became a large tree, and the birds of the air nested in its branches." ²⁰And again He said, "To what shall I liken the kingdom of God? ²¹It is like leaven, which a woman took and hid in three measures of meal till it was all leavened." (Luke 13:18-21)

Folks, you and I are the visible representation of the "Kingdom of God" on this earth. Yes, we are to be faithful to walk along the narrow path that the Lord Jesus has laid out for us. But please understand, that narrow path tracks right alongside, even often right through the middle of that broad path that our loved ones are on in their lost kingdom of man. And you and I must allow the saving nature and loving heart of the Lord Jesus to be seen in us, in our behaviors and in our habits, and heard in the words we say.

In these gospels, the Lord Jesus is plainly telling you and me that as God's beloved children, we have a divine responsibility that has been placed into our hands, the responsibility to make His kingdom grow and to flourish, that we are to reach forward, out from the Kingdom of God into the Kingdom of man, and by the power of His Holy Spirit begin to draw men and women out of that lost kingdom of man into the Kingdom of God.

You will notice that when Jesus reached in and saved our wretched souls, that He didn't immediately pull us out of this world and take us into heaven. He instead intentionally left us to walk within this world, "wheat left to grow in among the weeds". And He did that for a very special reason. These scriptures tell us that we are called to be "ambassadors for Christ", representing Him to the world. And as ambassadors, we are called to live in amongst the lost ones as a mustard seed and as the leaven that Jesus spoke about.

It is only as a mustard seed is planted in the dirt that it is able to grow and become a large tree. And it is only as leaven is mixed into the dough that it can do its work and cause the bread to expand.

Again, that narrow pathway that leads to life travels right through and in amongst the people who are walking headlong into their destruction. And God has uniquely called you and me who are in the Kingdom of God to be as a mustard seed and as leaven as we intermingle with the lost ones who are heading for destruction.

It is you and I who have been given the key that will unlock the gate and let those dear lost ones into the Kingdom of God and onto the pathway that leads to life. That key is the “gospel”. In Mark chapter 1, Jesus said,

¹⁵. . . “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.” (Mark 1:15)

And also in Romans 1, we read,

¹⁶For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes.

This is our calling and our task. Those of us who have Christ as our Savior and who live daily within all of the benefits of the “Kingdom of God” are to reach out with the “good news” of the salvation of Jesus Christ, spreading His “good news” like leaven throughout this lost and dying world.

That is the prayer that is being prayed, each time that you and I utter these words, “for thine is the kingdom”. These words are not just a “statement” about God’s kingdom, they are a prayer, a pleading for Holy Ghost power and strength to fill our lives and our voices as we speak the gospel to this lost and dying world, spreading the truth like leaven into the hearts and lives of all those who hear it.

For thine is the kingdom, and the power, and the glory, forever. Amen.
(Matthew 6:13)

Let’s pray.