

## INTRODUCTION

We have been greatly blessed to consider the six petitions in The Lord's Prayer. We now have a better understanding of what to pray.

Do you lack confidence in prayer?

Do you often feel discouraged in prayer?

Do you lack zeal or fervency in prayer?

Do you think there should be more to your prayers than there is?

Consider with me the conclusion to the Lord's Prayer, which can be for us a source of strength and encouragement in prayer.

## TEXT

Matthew 6:13b ...For thine is the kingdom, and the power, and the glory, for ever. Amen.

## BODY

### I. The Conclusion Is Not To Be Omitted

#### A. Reformed and Puritan sources

1. Erasmus Greek-Latin NT
2. Luther Bibel
3. Tyndale Bible
4. Heidelberg Catechism
5. Calvin *Institutes of the Christian Religion*
6. Ussher *Body of Divinity*
7. Westminster Larger and Shorter Catechisms
8. Baptist Catechism

B. I'll mention here that the things I am saying today are drawn from such Puritan-era sources, and are more or less standard, not innovations of my own.

C. David's prayer in 2 Chronicles 29:11

D. APPLICATION: If you cannot hold it to be authentically a part of the Lord's Prayer in the gospel of Matthew, then on the grounds that the same thing was prayed by David in the Old Testament scriptures, accept the exposition of it, and the usefulness of it in prayer.

### II. The Conclusion Keeps Our Prayers Directed to God Only

A. "Thine is"

B. "forever"

### III. The Conclusion Reminds Us of the Firm Basis for Our Prayers

#### A. Thine is the kingdom

1. He is sovereign
2. He has the right to do grant these petitions
3. related to 2nd petition: Thy kingdom come
4. e.g. Be merciful to my son and save him
  - a) He has the right to have mercy on whom He will have mercy

#### B. Thine is the power

1. He is omnipotent
2. He has not only the right, but also the power to grant these petitions
3. related to 3rd petition: Thy will be done
4. e.g. Be merciful to my son and save him
  - a) he has the power to change a person on the inside, to give him new life, to make him a new creature

#### C. Thine is the glory

1. He rightly receives the glory for granting these petitions
2. related to 1st petition: Hallowed be Thy name
3. e.g. Be merciful to my son and save him
  - a) when that son is saved, he and others will give glory to God for it

#### D. These forever

E. APPLICATION: You understand how important it is to have good footing, or to have a good foundation.

### IV. The Conclusion Encourages Us in Prayer

- A. If we pray with anything else in mind, such as our own worthiness, we will be tempted to discouragement in prayer, to losing heart and giving up praying, or to pray doubting rather than believing.
- B. If we pray with these truths about God in mind, we will be encouraged in prayer, and fortified in faith, that we may pray believing and not doubting.

### V. The Conclusion Enforces Our Prayers

#### A. We plead with God

1. yes, on the grounds of our need
2. but here on the grounds of His ability to fulfill those needs

#### B. We argue with God

1. about our interest in Him, through Christ

C. We wrestle with God - "I will not let you go until you bless me"

### VI. The Conclusion Joins Petitions to Praises

A. Properly speaking, prayer is asking things of God

B. But because we are addressing God, it always is our duty to praise Him

C. The conclusion shows us how to join prayers and praises

## CONCLUSION

Colossians 4:12-13 Epaphras, who is one of you, a bondservant of Christ, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of God. 13 For I bear him witness that he has a great zeal for you, and those who are in Laodicea, and those in Hierapolis.

How can we, like Epaphras, have a great zeal for others, and in that zeal, labor fervently for them in prayers? In your prayers, speak to God of His eternal kingdom, power, and glory.

Thad - Call to Worship - 1 Chronicles 29:10-13  
Jeremiah - Scripture Reading - Genesis 32:9-28  
Dillon - Congregational Prayer

Rita - Prelude  
Rita - Trinity 387 "I Love to Tell the Story" - Alex lead (if you are available)  
Allison - Trinity 37 "God is Our Refuge and Our Strength" - Andrew lead  
Allison - Trinity 207 "Christ Jesus Lay in Death's Strong Bands"

9:30 Bible Study - Use of the Conclusion to The Lord's Prayer

Not in the Latin Vulgate, c. 383

Not in the Wessex gospels, c. A.D. 990

Not in the Wycliffe translation or surviving fragments, c. 1394

Erasmus 1519 Greek-Latin NT (Latin in smaller print than surrounding text)

*basiliea...dunamis...doxa*

*quia tuum est regnum, si potentia si gloria, in saecula saeculorum*

Luther New Testament 1522

*Denn dein ist das Reich und die Kraft und die Herrlichkeit in Ewigkeit. Amen.*

Tyndale New Testament 1525

For thyne is ye kyngedome and ye power and ye glorye for ever. Amen.

Calvin, *Institutes*, first published 1536

Although this does not exist in the Latin copies, yet as it accords so well with the whole, we cannot think of omitting it.

*Heidelberg Catechism*, 1563. (work of Ursinus)

Q128: How do you conclude your prayer?

A. For Thine is the kingdom, and the power, and the glory, for ever.

Ussher, *Body of Divinity*, 1645 (maybe earlier)

Which words, though they be not repeated by St. Luke, yet are expressly mentioned by St. Matthew: and therefore causelessly, and without warrant omitted by the Church of Rome.

Clarke (early 1800s):

The whole of this doxology is rejected by Wetstein, Griesbach, and the most eminent critics. The authorities on which it is rejected may be seen in Griesbach and, Wetstein, particularly in the second edition of Griesbach's Testament, who is fully of opinion that it never made a part of the sacred text. It is variously written in several MSS., and omitted by most of the fathers, both Greek and Latin. As the doxology is at least very ancient, and was in use among the Jews, as well as all the other petitions of this excellent prayer, it should not, in my opinion, be left out of the text

Broadus:

The doxology to this prayer in Com. Ver. is beyond all question spurious,[1] and rightly omitted by Rev. Ver.

Spurgeon:

The prayer finishes with a doxology. That devotion which begins with prayer ends in praise. All rule, and might, and honour, belong to God; and to him let them for ever be ascribed. His is "the kingdom", or the right to rule; "the power", or the might to uphold his authority; and "the glory", or the honour that comes out of his government. Our whole heart delights that the Lord is thus supreme and glorious; and therefore we say, "Amen."

John MacArthur:

It closes with a doxology. The doxology is simply this, “For thine is the kingdom and the power and the glory forever. Amen.” That’s a doxology. You just say it. You just think it. You just offer it to God. You don’t dissect it. And by the way, there’s manuscript evidence that Jesus didn’t even say this. That’s why it’s not included in some of your versions of the Bible. We don’t know whether He said it or not. Some manuscripts have it, some don’t.

I’ll tell you one thing, it’s true. Amen? His is the kingdom and the glory and the power forever and ever. Amen. It’s true and I like it there. It seems a fitting climax. Some commentators say they almost think it would have to have been there because the Jews would have never closed a prayer on a negative note like that. And so because it’s there and because it’s true we speak it beautifully and wonderfully. It’s an echo of [1 Chronicles 29:11](#) which says essentially the same thing. Whether Jesus said it or whether someone later added it, it’s certainly true. His is the kingdom and the glory and the power forever and forever.

JRY:

It is the Reformed and Puritan position that the conclusion is to be read as part of the Lord’s Prayer.

-that is where I can include it in good conscience

-I commend that to you

The conclusion is found in David’s inspired prayer, 1 Chronicles 29:11

-perhaps that is where you can include it in good conscience

The conclusion accords perfectly with the petitions, as Calvin wrote.

-perhaps that is where you can include it in good conscience

The conclusion is true, as MacArthur said.

-perhaps that is where you can include it in good conscience

Why are we asking God to do this?

-It's His kingdom!

-it takes power that only He has

-it is for His glory

1 Chronicles 29:10-13 Therefore David blessed the LORD before all the assembly; and David said: "Blessed are You, LORD God of Israel, our Father, forever and ever. 11 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. 12 Both riches and honor come from You, And You reign over all. In Your hand is power and might; In Your hand it is to make great And to give strength to all. 13 "Now therefore, our God, We thank You And praise Your glorious name.

Daniel 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Calvin, *Institutes*, book 3, chapter 20, section 47

Moreover, there is subjoined the reason for our great boldness in asking and confidence of obtaining. Although this does not exist in the Latin copies, yet as it accords so well with the whole, we cannot think of omitting it. The words are, THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER. Here is the calm and firm assurance of our faith. For were our prayers to be commended to God by our own worth, who would venture even to whisper before him? Now, however wretched we may be, however unworthy, however devoid of commendation, we shall never want a reason for prayer, nor a ground of confidence, since the kingdom, power, and glory, can never be wrested from our Father.

Baptist Catechism

...teacheth us to take our encouragement in prayer from God only (Dan 9:4, 7-9, 16-19), and in our prayers to praise Him, ascribing kingdom, power, and glory to Him (1Ch 29:10-13). And in testimony of our desire and assurance to be heard, we say, "Amen" (1Co 14:16; Rev 11:20; 22:20- 21)

Larger Catechism

The conclusion of the Lord's prayer (which is, For thine is the kingdom, and the power, and the glory, forever. Amen.) teacheth us to enforce our petitions with arguments, which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God; and with our prayers to join praises, ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency; in regard whereof, as he is able and willing to help us, so we by faith are emboldened to plead with him that he would, and quietly to rely upon him, that he will fulfill our requests. And, to testify this our desire and assurance, we say, Amen.

Henry:

1. A form of plea to enforce the foregoing petitions. It is our duty to plead with God in prayer, to fill our mouth with arguments (Job\_23:4) not to move God, but to affect ourselves; to encourage the faith, to excite our fervency, and to evidence both. Now the best pleas in prayer are those that are

taken from God himself, and from that which he has made known of himself. We must wrestle with God in his own strength, both as to the nature of our pleas and the urging of them. The plea here has special reference to the first three petitions; "Father in heaven, thy kingdom come, for thine is the kingdom; thy will be done, for thine is the power; hallowed be thy name, for thine is the glory." And as to our own particular errands, these are encouraging: "Thine is the kingdom; thou hast the government of the world, and the protection of the saints, thy willing subjects in it;" God gives and saves like a king. "Thine is the power, to maintain and support that kingdom, and to make good all thine engagements to thy people." Thine is the glory, as the end of all that which is given to, and done for, the saints, in answer to their prayers; for their praise waiteth for him. This is matter of comfort and holy confidence in prayer.

2. It is a form of praise and thanksgiving. The best pleading with God is praising of him; it is the way to obtain further mercy, as it qualifies us to receive it. In all our addresses to God, it is fit that praise should have a considerable share, for praise becometh the saints; they are to be our God for a name and for a praise. It is just and equal; we praise God, and give him glory, not because he needs it - he is praised by a world of angels, but because he deserves it; and it is our duty to give him glory, in compliance with his design in revealing himself to us. Praise is the work and happiness of heaven; and all that would go to heaven hereafter, must begin their heaven now. Observe, how full this doxology is, The kingdom, and the power, and the glory, it is all thine. Note, It becomes us to be copious in praising God. A true saint never thinks he can speak honourably enough of God: here there should be a gracious fluency, and this for ever. Ascribing glory to God for ever, intimates an acknowledgement, that it is eternally due, and an earnest desire to be eternally doing it, with angels and saints above, Psa\_71:14.

Ussher:

Which words, though they be not repeated by St. Luke, yet are expressly mentioned by St. Matthew: and therefore causelessly, and without warrant omitted by the Church of Rome.

We ground our assurance of obtaining our prayers in God; from whom all things we ask do come, and to whom therefore all glory must return.

"Kingdom" God's absolute sovereignty and right over all things; 1 Chron 29:11, which answereth to the second petition. And therefore this reason...ought to move us to pray to him, and to him alone, as to one that hath only right to any thing we have need of.

"Power" The omnipotence of God, whereby he is able to do all things. Luke 1:37 That besides his right, noted in the former word, he is also able to bring to pass whatsoever he will: both which concur in God, though not always in earthly Princes. Which seemeth to answer unto the third Petition, and ought to give us encouragement to pray unto him, who is able to effect any thing we pray for according to his will; and to strengthen us to any thing which in duty we ought to do, although there be no strength in us.

"Glory" That due, which rising from the two former, of Kingdom and Power, does rightly belong unto God, as following upon the concurrence of the other two. For if whatsoever we desire be granted unto us, in that he reigneth powerfully; it is reason, that from the establishing of his kingdom and power, all glory and praise should return unto him again. Therefore hereby we do thankfully refer and return all good things to the honor an service of God that giveth them. Psalm 65:1-2. Otherwise we have nor

comfort of our prayers. And it answereth to the first Petition, and ought to move us to pray unto him, and to assure us that our prayers are granted; seeing by our prayers duly made and granted, he is glorified.

“Thine” ...Kingdom, Power, and Glory, are communicated unto some creatures (namely kings and princes, Dan 2:37) as God’s instruments...yet God alone claimeth them originally of himself, and absolutely without dependence or control; others have them not of themselves, but as borrowed, and hold them of him...

“for ever” or “for ages” ...he...putteth another difference between the Kingdom, Power, and Glory of God, which is eternal, without any beginning or end (1 Tim 1:17) and that in Princes, whose kingdoms, powers, and glory fade.

...we do not only in general ascribe Kingdom, Power, and Glory unto God, as his due, but also with respect unto our prayers and suits believing and professing, that he,  
-as King of heaven and earth, hath authority to dispose of all his treasures (Rev 3:7);  
-as omnipotent, is able to do exceeding abundantly above all that we can ask or think (Eph 3:20);  
-as the God of glory, is interested in the welfare of his servants for the maintaining of the honor of his name (Ps 35:27) and truth of his promises (Ps 119:49).

Therefore there are here contained three reasons to move God to grant our Petitions. Because

-First he is our King; and so tied to help us, who are his Subjects.

-Secondly, he hath power; and therefore is able to help us.

-Thirdly, the granting of our Petitions will be to his glory and praise.

Whereupon we firmly believe, that God the mighty and everlasting King can, and for his own glory will grant the things we have thus demanded (Eph 3:20; Jer 14:7; Ezek 36:22).

Thomas Manton *An Practical Exposition of the Lord's Prayer*

1. By kingdom is meant God's right and authority over all things, by which he can dispose of them according to his own pleasure.

2. By power is meant his sufficiency to execute this right, and to do what he pleaseth, both in heaven and earth.

3. The final cause of all is his glory. 'Thine is the glory,' or the honour of all things in the world belongs to thee. Glory is excellency discovered with praise. We desire that he may be more honoured and brought into request and esteem.

The great end is to increase our confidence.

Psalm 46



