

"So Be It!"

The Conclusion to the Lord's Prayer

Psalm 145:18,19

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Psalm 145

1 I will extol thee, my God, O king; and I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great is the LORD, and greatly to be praised; and his greatness is unsearchable.

4 One generation shall praise thy works to another, and shall declare thy mighty acts.

5 I will speak of the glorious honour of thy majesty, and of thy wondrous works.

6 And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 The LORD is gracious, and full of compassion; slow to anger, and of great mercy.

9 The LORD is good to all: and his tender mercies are over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all those that be bowed down.

15 The eyes of all wait upon thee; and thou givest them their meat in due season.

16 Thou openest thine hand, and satisfiest the desire of every living thing.

- 17 The LORD is righteous in all his ways, and holy in all his works.
18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.
19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.
20 The LORD preserveth all them that love him: but all the wicked will he destroy.
21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

My text is verses 18 and 19 and the conclusion of the prayer as it is found in Matthew and printed in our catechism. The conclusion to the Lord's Prayer is explained in the Questions 128 and 129 of the Lord's Prayer:

Q128: How do you close this prayer?

A128: For Thine is the kingdom, and the power, and the glory, forever; that is, all this we ask of Thee, because as our King, having power over all things, Thou art willing and able to give us all good; and that thereby not we, but Thy holy name may be glorified forever.

Q129: What is the meaning of the word Amen?

A129: Amen means: so shall it truly and surely be. For my prayer is much more certainly heard of God than I feel in my heart that I desire these things of Him.

Before we look at these Scriptures and the prayer itself, it is needful to say something about the authenticity of this conclusion. It is not found in most of the Latin manuscripts of Matthew, but is found in the Greek manuscripts as all attest. It was confessed everywhere in the Greek church. It is found in the Syrian. Its authenticity is confessed in the *Westminster Confession* and the *Heidelberg Catechism*.

Some modern translation horrors like the NIV and the Revised Version leave it out of Matthew's Gospel. Erasmus didn't like it, but included it in the *Textus Receptus*. A great defense of its authenticity is found in Herman Witsius' exposition of the Lord's Prayer.

It was never an issue in the Reformed Churches until the Oxford Movement in the Church of England in the 19th Century, which was led by Bishop Newman and Wescott and Hort who were enamoured of all things Roman Catholic. The fact that it is not included in Luke's Gospel is of no importance because many things

reported by one evangelist is omitted by another. If you are serious in your Bible study you will already have seen many things like this. The issues were well known to the Reformers and Protestants who rejected the Roman version. Rome has never been much interested in the Kingship and Eternal Glory of God and the Lord Jesus Christ, willing rather to be fixed on the infant Jesus and the suffering Jesus, not the triumphant and reigning Jesus in Heaven, for that would interfere with their own claims to dominion. But enough of this nonsense. Our confession is that it is part of the prayer, and there is no question that the conclusion to the prayer is biblical. I hate even to bring this up, but it is necessary in this age of skepticism. I would not belong to a church that denies it, nor trust a Bible that leaves it out.

There are three things to consider in the conclusion to the prayer.

1. We praise God and attribute to Him the Kingdom. God is above all and all authority is His.

a. He rules the kingdom of nature or providence. Creation is not impersonal, but is under the direct authority of the Triune God: Psalm 145:

i. 10-13: All thy works shall praise thee, O LORD; and thy saints shall bless thee. 11 They shall speak of the glory of thy kingdom, and talk of thy power; 12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. 13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

ii. Psalms 103:19 The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.

iii. And so we have Questions 27 and 28 of the Catechism:

Q27: What do you understand by the providence of God?

A27: The almighty, everywhere-present power of God, whereby, as it were by His hand, He still upholds heaven and earth with all creatures, and so governs them that herbs and grass, rain and drought, fruitful and barren years, meat and drink, health and sickness, riches and poverty, indeed, all things come not by chance, but by His fatherly hand.

Q28: What does it profit us to know that God created and by His providence upholds all things?

A28: That we may be patient in adversity, thankful in prosperity,[2] and for what is future have good confidence in our faithful God and Father, that no creature shall separate us

from His love,[3] since all creatures are so in His hand, that without His will they cannot so much as move.

b. He rules the kingdom of His elect in a special way, for all things work together for their good. Ps. 145:19, 20 "He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. The LORD preserveth all them that love him: but all the wicked will he destroy."

c. He rules the kingdom of glory and eternity, where He is all in all.

i. Heb. 12:22,23 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

ii. Ps. 145:3-5: Great is the LORD, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works.

iii. Romans 12: 1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

d. When we pray "thine is the Kingdom" we are confessing that the things that happen in this world do not happen only according to the causes that we find in the world, but that all things in Heaven and Earth are moved according to

His perfect will and authority. Not by the devil; not by scientific causes; not by kings and powers; not by men's minds, wills, or plans, or conspiracies. We ascribe to God the kingdom of all things, for there is no power but of God.

2. We praise God, and attribute to Him the Power. All the energy and the power of the universe is directed and comes from God alone. Without Him nothing could even exist, or move, or plan or think. Nothing has an independent power. Created power is not the power of God, no more than the creature is God, but every created power depends upon and is controlled by the power of God.

a. As God told the king of Assyria in Isaiah 10:

5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

7 Howbeit he meaneth not so, neither doth his heart think so; but it is

in his heart to destroy and cut off nations not a few.

8 For he saith, Are not my princes altogether kings?

9 Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.

16 herefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

b. There is therefore no power that is lacking for us to do what God has called us to do; we must therefore walk in faith and obedience, and not in presumption. When we look for the will of God, we must also look to the power of God; for what He wills, He enables.

3. We praise God, and attribute to him the glory.

a. Psalm 145:10, 11: All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power;

b. Rev. 4:9-11 And when those living beings give glory and honor and thanks to Him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before Him that sits on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for Thy pleasure they are, and were

created."

c. Ex. 15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

d. Ps. 139:6-8 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?

e. Nebuchadnezzar did not give God glory and ate grass like an animal; Herod gave not glory to God and was eat of worms.

4. We praise God, and attribute to Him immutability: Forever and ever and ever. The Lord's Prayer begins with the glory of God and the hallowing of God's name; it ends with the glory of God and His eternity. Let it always be so with us.

5. Now we say Amen. All true worship arises from the heart and not the flesh. It is from our hearts that all true religion comes:

a. Let us keep our hearts and guard our hearts lest anything contrary to the kingdom, power, and glory of God arise: lest we usurp the authority, pretend to the power, or hijack the glory. It is from our hearts that evil arises and it is mostly in our hearts that we must beseech the Lord to show His power: He has authority over our hearts, power over our hearts, and seeks to be glorified in our hearts.

b. How wonderful is our text: The LORD is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them.

c. The peace of God is to rule our hearts and minds; they are not to be roiled with anger, with ambition, pride, self-will, or bitterness, but the sweetness of the great "Amen" is to be there.