

A Conclusion Fit for a Sovereign King

Matthew 6:13; 1 Chronicles 29:10-13

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A conclusion to a book is so important that often we jump ahead to read the conclusion before finishing the book. That which the author wants to leave with the reader is summarized or emphasized in the conclusion. People don't read a book and then ignore the conclusion—no, everything is building up to the conclusion.

It would be like reading all of the books of the Bible (from Genesis to Jude) which lay out this intense war between the Kingdom of God and the Kingdom of Satan over thousands of years and then ignore the conclusion in the last book of the Bible (Revelation) to read how it all ends in Christ's glorious triumph and victory over Satan.

As we come to the Conclusion of the Lord's Prayer, let us not ignore or pass quickly over it. Let us not view it as simply an appendix to the prayer. No, it is an important part of the prayer which Jesus taught us to pray. Jesus, the author of this prayer, tells us what He wants us to be thinking about as we conclude our prayers to our merciful Father. This is most important if we would pray as Jesus taught us to pray. Our main points today are: (1) Our Praise in Prayer; (2) Our Confidence in Prayer.

I. Our Praise in Prayer.

A. Review. As we consider the Conclusion to the Lord's Prayer, let us briefly review what Jesus has already taught us.

1. **The Preface** ("Our Father which art in heaven") brings us into the presence of God in prayer—to a Father that is near us ("Our Father) because He is reconciled to us through Christ's atonement and is ours through faith alone in Jesus alone, and yet is far from us and exalted in glory above all creation ("which art in heaven"). He is to be loved, and yet He is to be feared and revered.

2. **The Six Petitions** (the first three concern our honoring God; the last three concern our needs—the order is important).

a. **Hallowed be thy name.** Make thy name glorious in all the earth that all men may trust Thee, love Thee, and worship Thee.

b. **Thy kingdom come.** Order Thy sovereign kingdom of power and of grace in such a way that thy kingdom is advanced and Satan's kingdom is destroyed.

c. **Thy will be done.** Cause Thy revealed will and truth as found in Scripture to be believed, loved, and obeyed here upon earth by all as it is by thy people and angels in heaven.

d. **Give us this day our daily bread.** As all things mercifully come from Thee, give us today what we need physically to glorify thee (not to satisfy our covetousness, but to satisfy our needs).

e. **And forgive us our debts, as we forgive our debtors.** We have been once and for all forgiven by Thee as Judge in our justification, yet we daily pray that Thou will forgive us as a reconciled Father in our sanctification that we might commune with Thee.

f. **And lead us not into temptation, but deliver us from evil.** Order those temptations into which Thou does direct us to teach us to hate not only sin, but even the temptation to sin that we might flee from them to Thee. Grant us Thy grace to repent, seek Thy forgiveness, and renew our loving obedience to walk in all Thy law.

3. **The Conclusion** ("For thine is the kingdom, and the power, and the glory, for ever. Amen").

B. Let us now consider the praise that is offered to God in the Conclusion. This Conclusion mirrors

that of David (1 Chronicles 29:10-13).

1. **“For thine is the kingdom.”**

a. The English word “for” means “because”. These are the reasons why your prayers are not in vain. These are the reasons why you present your petitions to Him (He is not a weak, helpless creature like you and me—He is the Almighty God who created you, provides for you, and has mercifully saved you). These are the reasons why you know your prayers will be answered (whether with a yes, no, or wait). These are the reasons why you praise and exalt Him as you pour out your heart to Him. The kingdom, power, and glory do not belong to Satan, to tyrants, to corrupt nations, or to any man, but belong to our great King.

b. Consider how Moses presents reasons to God as to why He should not destroy Israel in its rebellion against God (Exodus 32:7-13): (1) What will the Egyptians think? (2) What about Thy promises? Consider the Syro-Phoenician woman whose daughter was vexed with a demon (Matthew 15:22-28). To use reasons in prayer with God does not mean we have the power to change His mind, but are rather used to strengthen our faith in calling out to Him. It changes us, not Him. God delights to see us use reasons that extol His mercy, power, and glory. “Hear and answer us for Thine own glory.”

c. Note here that the kingdom and rule over all things belongs to your Father in heaven—over every creature great or small; over every event great or small; over every sorrow, temptation, and affliction great or small; over every blessing, joy, and delight great or small; over everything that happens to you in this world in life or death—everything is under His sovereign Kingship and has been given to Jesus Christ as mediatorial King to administer on behalf of the Father (Ephesians 1:19-22). Jesus tells you to use His sovereign rule over all as a reason to expect answers to your prayers. He rules over all for your good. He is worthy to be praised for His sovereign rule.

d. Does that not quell your fear and quiet your heart when you exalt Him as King over all kings? I know it quiets my heart (Psalm 46:10-11). Remember, He is the God who delights to defend and help those who are weak and call upon Him, who exalt and honor Him (Israel was delivered by Gideon and His 300 over the 120,000 Midianites; Jehoshaphat and Judah were delivered from the Moabites and Edomites by singing of praise to God). It is God’s enemies that should fear and tremble, not us (Psalm 2:10-12). Why do we expect answers to our prayers? Because our God is sovereign King over all things.

2. **“And the power.”**

a. Just as you exalt God’s Kingship in ruling over all people, events, and things, so you likewise praise His absolute and omnipotent power as another reason why you expect an answer to your prayers. A king without power is just a meaningless title, but that is not true of our God. His title is backed up with unlimited power.

b. You will lack nothing that is good for you, because there is no limitation or boundary to God’s power to move heaven and earth to supply the needs of His dear children. There are many things that you might believe are good for your children and that you desire to give to them, but you can’t because you do not have the power to do so (whether protection, salvation, healing).

c. Only our Father in heaven has the power to do all His holy will, for none can restrain His hand from doing what pleases Him (Isaiah 46:10; Daniel 4:35; Mark 10:27). His omnipotence is always used for the good of His dear adopted children. Whatever your need, He has the power to provide (whether material needs, forgiveness, or spiritual deliverance; whether deliverance from persecutors, tyranny, or broken marriages/relationships).

d. We pray for people and circumstances that seem impossible to us because our God is the God of the impossible. It is not His power that is limited; it is our faith and trust in Him. We cannot control God or manipulate Him to use His power for whatever pleases us, but we must rest in His ability to do whatever pleases Him for our good.

3. **“And the glory for ever.”**

a. God's glory includes all of His perfections that we pray He would exalt and display as brightly as the sun throughout the world (His wisdom, power, holiness, justice, goodness, mercy, and truth). Here we pray that our glory would fall beneath His glory in our prayers and that His glory would increase in our prayers and ours would decrease. We pray that our boasting would be in the greatness of our God and not in ourselves.

b. Whether it is a decision we are making or whether it is something we are doing that is common or uncommon (like eating or drinking)—if our convenience is greater than the glory of God and His kingdom then our glory is more important than His (1 Corinthians 10:31). If God's glory is not uppermost, then we are simply living and making decisions as non-Christians would do who have no thought of God's glory. When we sincerely examine our hearts and seek His glory above our own (to the best of our knowledge), then we are praying as Jesus taught us to pray ("Not my will, but thine, be done" Luke 22:42). God's glory is especially revealed and preserved for us in His written Word. We exalt His glory when we live and make decisions according to His truth—when we are obedient to it—when His commandments are our delight.

c. It is not only God's glory that is forever, but His kingdom (sovereign rule) and infinite power. God never changes; He is immutable forever and ever. What He is, He has always been, and forever shall be.

C. These are the reasons and the praises Jesus gives us to strengthen our faith in always coming to Him in all circumstances.

II. Our Confidence in Prayer.

A. Although Jesus does not specifically include in the Lord's Prayer that we are to present our prayers to our merciful Father "in the name of Jesus", we have warrant for doing so throughout the New Testament (Jesus—John 16:24; apostles—Ephesians 5:20).

1. How often are we guilty of simply uttering these words so quickly as we conclude our prayer without paying hardly any attention to what we have just said (taking God's name in vain and treating it as common and ordinary)?

2. When we end our prayer, "in Jesus name", let us exalt our gracious and almighty Mediator who has through His death and resurrection reconciled God to us and us to God. Let us honor Him who is fully God and fully man and who intercedes on our behalf to receive and present our prayers acceptable unto the Father. We cannot come before God in our own name, for we are not worthy. We can only come in the righteousness of the Lord Jesus. We need no other mediator/intercessor (whether Mary, the apostles, saints, or angels). Jesus is one of us. He is a sympathetic High Priest, who pleads His own righteousness for us (1 Timothy 2:5). His name represents all that He is and is to be treated with the utmost reverence and honor and not to be thoughtlessly used.

B. When we conclude our prayers with "Amen", we are affirming that God is ever faithful and true, and our confidence to hear and answer prayer is found only in Him. "Amen" means "faithful" or "true". When Jesus says, "verily" ("truly"), it is the word *Amēn*. "Amen" does not mean, "The end." It is your affirmation that God has heard your prayer and will in all faithfulness answer you for the glory of His kingdom and power. Prayer begins by exalting God and ends the same way. Our prayers will seem empty and vain, falling from our lips to the ground, if we do not pray, live, eat and drink, worship, and make decisions to the glory of God. Nothing changes your prayers as does praying to a sovereign, almighty, Father who loves you with an everlasting love that cannot let you go. He would have to turn His back upon Jesus before He could turn His back on you who are His adopted children by faith in Christ. This is the only God that can save you, rescue you, and deliver you. Come to Him now.

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