

“For Thine Is the Kingdom, and the Power, and the Glory”

July 3, 2022

1 Chronicles 29

Psalm 73

Matthew 6:19-7:14

The conclusion of the Lord’s Prayer, which is,

*For thine is the kingdom, and the power, and the glory, forever. Amen,*

This conclusion was almost certainly

not part of the prayer that Jesus taught his disciples!

The phrase, “for thine is the kingdom and the power, and the glory, forever. Amen”

is not found in any Greek manuscript of the NT prior to the fifth century,

and while the Lord’s Prayer is widely quoted by the early Fathers,

only after the fourth century does it conclude with these words.

In fact, you find the Fathers quoting this conclusion

*before* you find manuscripts of Matthew’s gospel *with* this conclusion!

Which may give us a clue as to how it was added!

The Lord’s Prayer ends rather awkwardly.

“Deliver us from evil” is a rather strange way to end a prayer.

And so most likely some early pastor decided to add a phrase from 1 Chronicles 29

to the end of the Lord’s Prayer.

The phrase caught on and by the fifth century a lot of churches were using

this concluding phrase.

At some point, in the 5<sup>th</sup> century,

a copyist was transcribing the Lord’s Prayer

and thought that someone had accidentally left out the concluding phrase.

So he “corrected” the “error”—and since many other copyists perpetuated it,

eventually 1 Chronicles 29:11 became permanently affixed to Matthew 6:13.

I am glad that most modern translations leave it out of Matthew 6:13.

Jesus almost certainly did not say it, so we should not put it in our Bibles.

BUT, I am also glad that we continue to use this conclusion to the Lord’s Prayer.

Because not only is it true, it is also scriptural.

And the Lord’s Prayer is not just “the words that Jesus used” –

the Lord’s Prayer is the pattern of prayer that Jesus taught us.

When Jesus taught us to pray “thy kingdom come,”

he taught us precisely what David prays in 1 Chronicles 29.

David is about to die.

He had wanted to build the temple himself,

but God had refused.

It was not fitting for David to build a house for God’s name,

because God had built a house for David.

In 1 Chronicles 28, David assembled the people and explained that God had “chosen Solomon my son to sit on the throne of the kingdom of the LORD over Israel. He said to me, ‘It is Solomon your son who shall build my house and my courts, for I have chosen him to be my son, and I will be his father.’” (28:5-6) And then David charged Solomon with the same words that Moses had charged Joshua: “Be strong and courageous and do it. Do not be afraid and do not be dismayed, for the LORD God, even my God, is with you. He will not leave you or forsake you, until all the work for the service of the house of the LORD is finished.” (28:20)

When all the people had brought their freewill offerings to the LORD, then David prayed that God would indeed do as he had promised:

Not only is it a kingdom prayer,  
but it is a prayer for his son—that his son might reign wisely,  
and build the temple for God’s name.  
“Grant to Solomon my son a whole heart that he may keep your commandments,  
your testimonies, and your statutes, performing all,  
and that he may build the palace for which I have made provision.” (29:19)

And it is in that context that David prays,  
“Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty,  
for all that is in the heavens and in the earth is yours.  
Yours is the kingdom, O LORD, and you are exalted as head over all.” (29:11)

David prays that God’s kingdom will come through his son,  
because he acknowledges that all greatness and power and glory belong to God.  
Yours is the kingdom, O LORD, and because yours is the kingdom,  
please do all that you have promised!

It is fitting, then, that a portion of David’s kingdom prayer  
should be attached to the Son of David’s kingdom prayer.

Our Psalm of response – Psalm 73 – reflects on how hard it is to pray,  
“thine be the kingdom” –  
because so often we don’t see the glory and the victory and the majesty!

The tune “Full Circle” is aptly named.  
Psalm 73 moves through three distinct moods – each signaled by the pronouns:  
verses 1-12 focus on “them” – the wicked –  
as the Psalmist expresses his frustration at how “they” prosper  
in spite of their rebellion;  
verses 13-17 then turn to the Psalmist’s me-centered despair –  
“Have I kept my heart for nothing?”

What do I get for obeying God?  
But then in verse 17, Asaph comes into the temple,  
“then I saw their destiny.”  
And in verses 18-28, the focus is no longer on “them” or on “me” –  
but on *you* (O LORD).

There are few tunes that could express  
all the shifting moods of frustration, despair and confident hope!  
But the “bluesy” character of “Full Circle” does it well.

Sing Psalm 73

What does it mean to pray,  
“For thine is the kingdom, and the power, and the glory forever. Amen”?

Jesus teaches a lot about prayer in the Sermon on the Mount.  
I’m going to read a section of that Sermon that doesn’t usually get read together.

We’ll start with the question of where your treasure is –  
and Jesus’ warning that you cannot serve two masters.  
Then we’ll hear his admonition not to be anxious –  
after all, if you are seeking first the Kingdom of God,  
then what is there to be anxious about?  
Then Jesus says “Judge not, that you be not judged” –  
because you will be judged with the measure by which you judge!  
Instead, Jesus says that if we ask, it will be given –  
to those who are seeking first his Kingdom!  
And then Jesus says something curious:  
“So whatever you wish that others would do to you, do also to them.”

Jesus seems to think that how you treat others is intimately connected to your prayer life!

So let’s hear from Jesus:

Read Matthew 6:19-7:14

Have you ever noticed that the Golden Rule comes right after “Ask, and it will be given to you”?  
And the Golden Rule begins with a “so” –  
suggesting that it connects to what goes before it!

“If you, then, who are evil, know how to give good gifts to your children,  
how much more will your Father who is in heaven  
give good things to those who ask him!

*So* whatever you wish that others would do to you,  
do also to them, for this is the Law and the Prophets.”

Jesus is drawing our prayer life and our daily life very close together!

What are you praying for?

Well, are you doing it yourself?!

Are you practicing what you pray?

If you pray for the sick – but you don't actually reach out and care for the sick,  
then don't expect your prayers to be effective.

If you pray for contentment in your relationships –  
but you don't seek first the Kingdom of God in your relationships,  
then you probably won't find contentment in your relationships!

If you pray that God will change your spouse to become more loving –  
but you don't become more loving,  
then you are resisting God's own promises!

Jesus says that everyone who asks receives, and the one who seeks finds,  
and to the one who knocks it will be opened.

I've had many people come to me in confusion on that!

Pastor, I've been asking – I've been seeking – I've been knocking –  
but there is no answer!

Yes, but what are you seeking?

I want to get married.

And marriage is a good thing! Right?

Right.

But Jesus has just told us "Seek first the kingdom of God and his righteousness,  
and all these things will be added to you."

When we seek first the kingdom – that means that our heart and soul and body  
are devoted to loving God – and pursuing the coming of Christ's kingdom.

Now – the coming of Christ's kingdom includes *everything* you do.

When we looked at the petition "thy will be done on earth as it is in heaven,"

we saw that this refers to God's will being done in every moment of life.

When we do the will of God – we are advancing his Kingdom!

So, for instance, if you want to get married,

then focus on doing the will of God in your life as a single person!

In other words, be the sort of person who makes a good spouse!

How do you do that?

Well, as you grow in holiness, as you grow nearer to God in your daily life,  
you become less and less preoccupied with your self –  
and more and more preoccupied with seeking God's kingdom.

Do you pray, “thine *is* the kingdom”?

It’s not enough to pray, “thy kingdom come.”

If you just pray “thy kingdom come,”

you are saying that God’s kingdom hasn’t actually come yet.

But when you pray, “thine *is* the kingdom, and the power, and the glory forever,”

you are saying that God’s kingdom is both *already* and *not yet*.

In the Lord’s Prayer,

our King Jesus taught us how to pray as citizens of his kingdom.

We’ve looked at the six petitions of the Lord’s Prayer.

Hallowed be thy name

Thy Kingdom Come

Thy Will be done

Give us this day our daily bread

Forgive us our debts

Lead us not into temptation

Why do you pray that God’s name would be treated as holy?

Why do you pray that the kingdom of God would come?

Why do you pray for your daily bread?

Why do you pray for the forgiveness of your sins?

It all comes down to this:

It is because the kingdom belongs to God.

It is because God has the power to hear our prayer, and to answer!

And it is because God’s glory is at stake.

Kingdom

Power

Glory

Let me just say it directly:

the reason why God should answer your prayers is because of who *he* is

(which means that you need to orient yourself and your life around him)

NOT that he will hear you because of what you do and who you are!! (this gets it backwards!)

The whole point is that God’s kingdom is at the center!

His kingdom is the reason why God grants what you ask –

and you just happen to be living in the center of his kingdom!

Our Larger Catechism says it this way:

Q. 196. *What doth the conclusion of the Lord's prayer teach us?*

A. 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*.

Why should God listen to you?  
Why should he give you what you ask?

I've heard some prosperity preachers answer:  
“because you are a child of the king!”

And they are absolutely right!  
Jesus says that God gives good gifts to his children!!

But this is why Jesus teaches us how to pray – and how to live – in the same sermon!  
Because the kingdom belongs to him.  
And power belongs to him.  
And glory belongs to him!

And so we pray for what will advance his kingdom!  
And therefore he hears our prayers and gives us what we ask –  
because are asking for what *he wants!!*

But don't take my word for it!

Let's listen to Jesus!  
Let's listen to the Sermon on the Mount  
in terms of how Jesus says to pray – and how Jesus says to live!

Chapter 6, verse 19:

<sup>19</sup> “Do not lay up for yourselves treasures on earth, where moth and rust<sup>[e]</sup> destroy and where thieves break in and steal, <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also.

Where is your treasure?  
Where is your heart?  
What is it that you *want*?

You can find out a lot about what you want, by listening to yourself pray!  
There are some things that you want – but you don't pray for them.  
Why is that?

Maybe – in some cases – you know that they are wrong.  
I want it – but I shouldn't want it – so I won't pray for it.

If you really shouldn't want it – if it's something sinful –  
then repent!  
Turn away from that thing!

It's an earthly treasure that will not – and cannot – last!

That's kind of the point of verses 22-23:

*<sup>22</sup> "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, <sup>23</sup> but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!"*

If your eyes are focused on the wrong things –  
then your whole body will be full of darkness.  
And you'll be pulled in opposite directions!

But

*<sup>24</sup> "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."<sup>[1]</sup>*

Whose kingdom are you devoted to?  
Now remember, God's kingdom includes *everything*.  
Another way of saying it is,  
who – or what – is your master?

What controls you?

Jesus suggests that another way to get at this is  
What are you anxious about?

*<sup>25</sup> "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on."*

We often feel anxious about things that are outside of our control.

If we controlled everything,  
we probably wouldn't feel anxious!

You see – this is why we pray  
"for *thine* is the kingdom and the power and the glory forever. Amen."

Because we realize that Kingdom and Power and Glory

belong to God – and not to us.

Do you get anxious about food?

In our part of the world, you probably don't worry too much about *whether* you will eat. Rather, it's probably more of *what* you will eat.

Whether you have difficulty with gluten or dairy or other foods – dietary problems are real problems!

And part of the problem is that we have very little *control* over what we eat. We depend on grocery stores – and all the corporations between us and the farmer!

Oh yeah – we are anxious about food!

Jesus says don't be anxious about food.

Don't be anxious about clothing.

*Is not life more than food, and the body more than clothing? <sup>26</sup> Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?*

Do you trust God?

Of course, pastor! I trust God!!

Then why are you worried about food and clothing?

Why are you anxious about them?

Jesus isn't saying that celiacs need to eat gluten!

He's saying that celiacs need to trust him (while they stay away from gluten!)

<sup>27</sup> *And which of you by being anxious can add a single hour to his span of life?<sup>[g]</sup>*

We listened to *Pride and Prejudice* on our west coast trip – and the insufferable mother, who cannot stop babbling over her daughters, and their marriage prospects!

Which of you by being anxious can help your child find a spouse!

You can't.

Being anxious will do no good.

<sup>28</sup> *And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, <sup>29</sup> yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?*

Do you trust God?

Do you believe that will provide for you?



You may very well reply by saying,  
“But pastor, what if God wants something for me that I don’t want?!”

This is where Job’s line comes back to haunt us!

“Though he slay me, yet will I hope in him.” (Job 13:15)

There may be times when his ways seem impossible to make sense of!

But that’s okay.

He is God.

You are not!

*<sup>31</sup> Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup> For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. <sup>33</sup> But seek first the kingdom of God and his righteousness, and all these things will be added to you.*

Your heavenly Father *knows* what you need.

He will provide –

“all these things will be added to you.”

But notice the first part:

“Seek first the kingdom of God and his righteousness.”

If you are not seeking first his kingdom –

if you are turning away from the living God to serve other masters –

then no, all these things will *not* be added to you!

If we say, “O God, I’m seeking first your kingdom –

but you haven’t given me what I want!!” –

that sure sounds like what I’m *really* seeking is *what I want* –

and I’m just trying to use God – use religion –

to get what I *really want!*

God will not be mocked!

And let me hasten to say

that seeking first the kingdom of God is *not* an impossible task!

Now it’s true that we are not very good at it –

but the task itself is not particularly difficult.

Seeking first the kingdom of God simply means to be more concerned

with the coming of Christ’s kingdom than you are with fulfilling your own agenda!

<sup>34</sup> *“Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.*

In chapter 7, then, Jesus applies this to interpersonal relations:

<sup>7</sup> *“Judge not, that you be not judged. <sup>2</sup> For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you.*

If you are going to seek first the Kingdom of God and his righteousness,  
then you will judge others in the way that you want God to judge you!

Again, if kingdom and power and glory belong to God –  
then I need to tune my judgment to what *God says*.

<sup>3</sup> *Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? <sup>4</sup> Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? <sup>5</sup> You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.*

The picture here is of someone with a plank in his own eye,  
trying to remove a speck from someone else’s eye.  
If your judgment is distorted by this log in your eye –  
then you will not be able to help others deal with their problems.

But also – use wisdom:

<sup>6</sup> *“Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you.*

Again – this is still in the context of how you judge!  
You need wisdom to know how to answer each one!

There are some people who simply don’t deserve an answer!

But it is precisely in this context that Jesus says:

<sup>7</sup> *“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. <sup>8</sup> For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. <sup>9</sup> Or which one of you, if his son asks him for bread, will give him a stone? <sup>10</sup> Or if he asks for a fish, will give him a serpent? <sup>11</sup> If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!*

I can hear some of you pleading,

“But I’m asking for good things – and God hasn’t given it!”

Well, first, has your desire for it mastered you?

Hopefully not – but if your desire has become your true master,  
then don’t be surprised when God says, “that would *not* be good for *you!*”

But then you get straightened out a bit!

Are you seeking first his kingdom?!

I think so – at least mostly....

Are you anxious about it?

Well, more than I should be...

God’s purpose in your life – in this life – not just in glory! –  
is to conform you to the likeness of his beloved Son.

He wants you to be like him –

and so he tells you in 7:12

<sup>12</sup> “*So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets.*

Again – it may seem odd that verse 12 comes in the context of verses 7-11.

As Jesus urges us to ask – to seek – and to knock –  
because your heavenly Father gives good things to those who ask him! –

Jesus seems to think that *how you live* really matters.

You need to practice what you pray!

(not just practice what you preach –

But practice what you pray!

You pray “thy kingdom come” –

well, then, live by the power of that kingdom right now.

You pray “thy will be done, on earth as it is in heaven” –

well, how about starting right now!

And *do* God’s will in caring for the poor and helpless!

Because there are two paths:

<sup>13</sup> “*Enter by the narrow gate. For the gate is wide and the way is easy<sup>[h]</sup> that leads to destruction, and those who enter by it are many.* <sup>14</sup> *For the gate is narrow and the way is hard that leads to life, and those who find it are few.*