

XI. The Lord's Prayer in Biblical Perspective  
"The Invitation to Exaltation"  
Matthew 6:9–13  
Dr. Harry L. Reeder III  
May 11, 2008 • Morning Sermon

This is the word of God. Matthew 6:9–13.

**9** Pray then like this:

"Our Father in heaven, hallowed be your name.

**10** Your kingdom come, your will be done,  
on earth as it is in heaven.

**11** Give us this day our daily bread,

**12** and forgive us our debts, as we also have forgiven our debtors.

**13** And lead us not into temptation, but deliver us from evil.

*(For yours is the kingdom and the power and the glory, forever and ever,  
Amen. – this is omitted in some manuscripts)*

The grass withers and the flower fades, but the Word of God abides forever. May God bless this His Word to the heart of His people.

This is our 11<sup>th</sup> and last study on the Lord's Prayer. There was the Invocation: Our Father in Heaven. There were six petitions: hallowed be Thy name, Thy kingdom come, Thy will be done, give us our daily bread, forgive us our debts as we forgive our debtors, and lead us not into temptation but deliver us from evil. Now we come to the conclusion, for Thine is the kingdom and the power and the glory forever. Amen. This is our eleventh study and not a week has gone by where either on the Sunday or during the week someone has not come up to me who has said, "You know pastor I was reading in my English Standard Version Bible and I follow along with you every Sunday and we get to that verse that says, 'lead us not into temptation but deliver us from evil' And there's not, 'For Thine is the kingdom, the power and the glory.' Pastor, why is it not there and furthermore why do you go ahead and say it anyway?"

Let me go ahead and share with you why it is not there. I agree with the writers of the English Standard Version (ESV). One may have a New International Version Bible (NIV) in which they have appropriately noted that the phrase is not found in the oldest manuscripts. The NAS, the New American Standard Bible will have it bracketed with a notation down at the bottom of the page yet the King James Bible (KJV) has it. Now why would it have it and these other Bibles not have it there? How did that happen and why would that be the case? I believe that the English Standard Version was right not to put it in the text but I also believe it is appropriate to maintain this concluding doxology to the Lord's Prayer as a practice in the church for it has been adjoined to the Lord's Prayer for over 2000 years in the early church.

So why do I believe that it should not be inserted in the text? The King James Bible has it because when the King James Bible was translated in the 16<sup>th</sup> century a man by the name of Erasmus put together the text from the available manuscripts of that day and in the available manuscripts of that day it was there, 'For thine is the kingdom, the power, and the glory forever. Amen.' But since the 1500's, with the providence of God we have found many manuscripts much older than the ones that

Erasmus used and they all confirm what was there except for two or three places. One is in Mark 16:9–20 and the other key place is right here. The manuscripts that we have found, that actually are hundreds of years older than the ones that Erasmus used are actually within a couple of hundred years of the life of Jesus. Those oldest manuscripts do not have it in there. That is why I believe the best study of putting together our Bible, from the copies of the original manuscripts, it is appropriate to affirm the fact that we do not find it in the oldest manuscripts. But I also believe that it should be maintained when we teach the Lord's Prayer and use the Lord's Prayer. Why? Let me give you three reasons.

The first reason is that it is the recorded witness of the early church. When Jesus taught this prayer and the disciples began to use it and it began to be used not only as a pattern to develop personal prayer but it would be used occasionally in worship, the people would enter into prayer and come to its conclusion. They would get to the end of what Jesus taught, 'Lead us not into temptation but deliver us from evil' and then the early church leadership and the early church would then punctuate it with the doxology and this became the accepted doxology; 'For Thine is the kingdom, and the power and the glory forever.' Now that is borne out because way, way back in about the second century there was this document that was put together on the teachings of the Apostles called the Didache. In the Didache they had the Lord's Prayer and they had this conclusion attached to it. Even though the manuscripts would have not had it in the original teaching of Jesus, the early church had put it in there and had proposed that it be used regularly, so that the prayer would end as it begins with adoration, 'Our Father in heaven' now after all of my petitions, let us end with adoration. That became the accepted practice so much so that some of the manuscripts, some copyist of manuscripts took the liberty to begin to put it in there which is why it shows up in all of the later manuscripts because it had become such common use in the early church. I believe that we should never arrogantly dismiss the common usage of the church. The church gave us this and led us by the Spirit of God to make use of it so I believe it is an appropriate way to conclude the Lord's Prayer as Jesus taught us the Lord's Prayer and then to bring it to conclusion with an invitation to doxology.

The second reason why I believe that it ought to be maintained as an appropriate doxological conclusion to the Lord's Prayer is because everything in it is Biblical and is found throughout the scripture, even in the context of prayer. There are nine places in the Bible where the same phraseology is used in the context of a psalm or a prayer. Here are three of them. One of the Scriptures has to do with the prayer of David in the building of the temple or in the gathering of the riches for the building of the temple. In 1 Chronicles 29:1–9, David affirms all of God's marvelous riches that He had made available to him as king for the building of the temple that he would then give. It is an enormous statement of God's riches that have been bestowed for the purpose of establishing the temple. When that is done, David wants to make sure that everybody knows it is not his kingdom, not him as king, not his riches and that he has just been the instrument. How does he do that?

David's prayer is in 1 Chronicles 29:10,11; **10** *"Therefore David blessed the LORD in the presence of all the assembly. And David said: "Blessed are you, O LORD, the God of Israel our father, forever and ever. 11 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 above all.*” Much of the Lord’s Prayer is seen there. In fact, something very unusual in the Old Testament is David calls God, “Father.” That is something not seen much in the Old Testament. David calls upon God, calling Him “Father” and he says, “All that we have is from You, it is of You and it is Your kingdom, it is Your glory and it is Yours forever and ever, for You are eternal and the praise and the glory belong to You forever and ever and Amen.” So the very essence of the Lord’s Prayer, including this conclusion, is found right here in David who was a type of Christ. Here David is uttering these same words.

A second text is found in Daniel 4. David was a believing king in the kingdom of Israel, but what about a pagan king who gets converted? His name is Nebuchadnezzar and when he is converted the Lord has broken him. Then he acknowledges that God has broken him and he utters a prayer. King Nebuchadnezzar says in Daniel 4:1–3; **1** *“King Nebuchadnezzar to all peoples, nations, and languages, that dwell in all the earth: Peace be multiplied to you! 2 It has seemed good to me to show the signs and wonders that the Most High God has done for me. 3 How great are his signs, how mighty his wonders! His kingdom is an everlasting kingdom, and his dominion endures from generation to generation.”* Here is the same sense David had as the King of Israel about God the Father. Here a pagan king acknowledges the great and mighty works of God and His kingdom, Nebuchadnezzar says, “Not my kingdom but Your kingdom is forever and ever and ever.”

The third text is a New Testament passage. One of the great hymns, *Immortal Invisible, God Only Wise*, comes from this particular text in 1 Timothy 1. Here Paul acknowledges that Jesus came into the world to save sinners. 1 Timothy 1:15 says, *“The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.”* 1 Timothy 1:16, goes on to say, *“But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life..”* So Jesus saved sinners and Paul said, “He saved me, now what do I want to do? “ It is the doxology. The next thing that has got to come is praise so 1 Timothy 1:17 says, *“To the King of ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.”*

So the third reason I believe it is absolutely appropriate for us to maintain this doxology as an appropriate conclusion to the Lord’s Prayer is because it is appropriate and symmetrical. It rounds out the prayer, as prayers are consistently put together in the scripture; praise, petition, praise. Prayers in Scripture involve praise and adoration, petitions with confession, thanksgiving, petitions, and then ending up with the thanksgiving of praise again. It is symmetrical, it properly does it. It properly puts together prayer. It begins with praise, “Our Father who art in heaven.” It ends with praise, “For Thine is kingdom, the glory and the power forever and ever. Amen.”

We will break it down a bit further by taking a closer look at the phrase “For Thine is the... **kingdom and the power and the glory, forever and ever, Amen.**” What were they saying when they added this phrase to the prayer using other passages of scripture to punctuate the Lord’s Prayer with the doxology? I have this phrase divided into four parts; the Kingdom and the Power, the Glory, Forever, and Amen.

Now why do I put 'kingdom' and 'power' together? It is because I studied Greek for three years in seminary and 'kingdom' and 'power' are an idiom in the Greek. It is an idiomatic expression. It is actually called a handidiosis which means that there are two things stated and the one always stands in necessity of the other. It is like the idea of applauding. How many hands do I need? One has to have two hands to applaud and the point that he is making requires both of them, 'For Thine is the kingdom' and one cannot have a kingdom with a puppet king. The king has to have power. 'Thine is the kingdom and the power.' The king rules with power but his power is not arbitrary, his power is directed for the purpose of the kingdom. 'Kingdom' and 'power' go together, 'For Thine is the kingdom.' I prayed for your kingdom to come, Thy Kingdom to come and Thy Kingdom to come in 'power.' It is not a puppet kingdom, it is not a paper kingdom, it is not a wished-for kingdom, it is an actual kingdom that stands by the power of the Almighty One and all power is His. Any power that is out in this world anywhere else has been delegated by Him. He is the Omnipotent One, the Almighty One with all power and it is His kingdom. The kingdoms of this world Rome, Assyria, Babylon, Persia, Egypt, Russia, America they all will fail. There is one kingdom that lasts forever, Amen, because that kingdom is upheld by the power of the King. It is that kingdom that stands with power. I know not what kingdom you belong to today but if you want to belong to the kingdom that is unshakable it is the kingdom of Jesus Christ. Why? His kingdom, in Hebrews 12:28, cannot be shaken because the King is unshakable and He has power forever.

Kingdom and power, why? Glory. That is the second part of this phrase. The word 'glory' is an interesting word. It actually comes from a word that means 'weightiness.' It comes from a word that means 'gravitas.' It comes from a word that means 'substance.' God's majesty is something of reverence, substance, awesomeness and beyond us. That is why one of the reasons why sin is so horrendous. Sin is an attempt to deny God His glory. All have sinned and all come short of the glory of God. When we come short of the glory of God we have attempted to usurp the majesty that belongs to Him alone. When 'glory' is used as a noun it is used to describe the majesty of all of His perfections, His grace, His mercy, His justice, His holiness, His righteousness, His patience. It is all of His attributes in action working in perfect concert into His glory. When 'glory' is used as a verb, it is what we are called to do. Why did God make you? He made you to give Him glory. Why did God create the heavens and the earth? It is to speak of His glory. Why did God save you? In Ephesians 1:6 it is "*to the praise of the glory of His grace.*" Why does God uphold you? It is for His glory. What is Satan's design? It is to usurp God's glory. What is our sin? Our sin is a refusal to give God glory with our lives. The glory of God is something so hard the Bible calls it a shekinah, a bright appearance that is beyond our comprehension.

Moses said, "God I want to see Your glory" and God said to Moses, "Moses, I can't answer that request. If I do it will consume you." So he put Moses in the cleft of a rock, covered him and let him just glance the backside of His glory (Exodus 33:18–23). The glory of God is described for us in Isaiah 6. There is God high and lifted up and His glory is so overwhelming that even the sinless perfections of angels cannot stand it, for those who attend Him in His presence have to cover their face with wings. Their wings are at work so their feet do not land in His presence. It is holy ground. His glory is so

majestic even the inanimate objects of the doorposts and the threshold are trembling in His presence.

I understand the motivation and the desire when I ride by a church and I see a sign that says, "8:00 *casual* worship." However that is one modifier that really should never go in front of worship. When one reads Isaiah or Revelation, there is nothing casual about worship. It is the most sacred duty to bring to God glory. One never creates glory for God but God has allowed us to give Him glory and there is no greater privilege, no more sacred moment than when God's people, with their lives, give Him glory and praise. When His people assemble to lift up His glory they say "how great is our God, how great is our God. Be exalted oh, God, in the heavens, upon the earth! In our praises, Glory, Gravititas, Awesome Joy!" Unspeakable oh, yes; but reverence. Reverence and joy mixed with the spirit of God leading us forth with our lives to praise Him and in our assembly.

The kingdom and the power are there for what? It is there for His glory. How long will God's glory last? It will last forever. His power will never run out. I had a generator that cut on us the other night with that storm and it did not take them long and they were gone. I am always wondering what is going to happen. God's power never runs out. His kingdom and His power are forever so His glory will be forever and ever and ever. His glory will be forever because He is forever! His kingdom and His glory are forever because the King is forever! He is the same yesterday, today and forever because the King is forever, the kingdom and the power and the glory are forever.

The fourth part of the phrase is "Amen." For Thine is the Kingdom and the Power and the Glory forever, Amen. That is the way early church did it. The people said, "Amen." There is a wonderful passage of scripture in 2 Corinthians 1:19, 20; **19** *"For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in him it is always Yes. 20 For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory."* "Amen" is a word from Hebrew and Greek that means 'forever let it be' and when God gives us the privilege to do an "Amen" He is giving us the privilege to affirm something is true, to agree it is true and to embrace it. I am identified with that truth. Whether it is a song, the reading of scripture, prayer, or the preaching of the word, God's people will be moved to declare "Amen," so be it forever. They affirm it with "Amen."

Here are three takeaways to bring this study on the Lord's Prayer to a practical conclusion. The first takeaway has to do with the punctuation of a life in Christ through worship. One of the reasons I love to do this doxology at the closing of the Lord's Prayer is because I love to think back to the early church. Jesus' prayer was delivered to them as such; "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors. Lead us not into temptation but deliver us from evil." Then the church decided, moved by the Spirit to punctuate this with praise; "For Thine is the kingdom and the power and the glory forever, amen." It's interesting how the church reflexively, universally, continually loved to punctuate the Lord's Prayer with praise. You know why I believe they did this? It is because they understood the authentic truth of God's Word is not punctuated when the world says 'Okay,' or when the world says, "You all can believe that." The Gospel of Jesus Christ

and the authenticity of Christianity are not punctuated by the world's affirmation and acclamation. It is punctuated by the believer's adoration of God.

*"So, whether you eat or drink, or whatever you do, do all to the glory of God" (1 Corinthians 10:31). It is punctuated by the glory of God. Romans 12:1 says, "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship."*

When God's people are moved by the Gospel of grace to come to Christ their passion is not, 'What do I get out of Jesus?' Their passion is, 'I want my life to punctuate to this world the glory of God.' That is what I want to do. That kind of passion would so overwhelm so many areas of our life. For instance, there was nothing worse than the sexual immorality, perversion and promiscuity of Corinth. How did Paul attempt to get the Corinthians to leave and repent of their sexual promiscuity, their illicit sexuality, their sexual perversion? Paul said in 1 Corinthians 6:19, 20, **19** *"Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, 20 for you were bought with a price. So glorify God in your body."* How will you, as a believer, give your body to the idolatry of perversion and promiscuity? Will you not give your body to the glory of God and as to sexuality, worship God with the sacred marriage bed. Worship God with the sacredness of that relationship there. What would happen if we, when we decided to dress in the day, every day decided, "I will not dress for the affirmation and acclamation of the world. I will not dress to present my body as an idol to somebody. I will dress for the Glory of God in modesty so that people might see the glory of God in my life."

What if a man says, "This is my wife! She exists for me to love her in Christ, to present her to God in glory one day. I am to be a husband and my husband ship as a Christian is an act of worship. I want to worship the Lord. I'm not worshipping my wife. I'm not worshipping marriage. I want to worship Jesus by taking my wife and bringing her to the Lord, the Lord of Glory." What would happen if parents refused the idolatry of having children? Parents would say, "My children have become my life, but God, I want to worship you and raise my children in the nurture and admonition to make them arrows in the hand of a Divine Warrior." What would happen if worship guided and glory punctuated our lives, in every decision right down to eating and drinking? Whether you eat or drink or whatsoever you do, do all to the glory of God. I will not live to eat; I will eat to live for my God! I will not live to drink; I will drink to live for my God. That would bring us into lives in which, when we stand before God, each and every day we would say, "God I died; may Christ be exalted." May that sacred moment of worship, not simply when we assemble, be apart of every piece of our life.

Secondly, what would happen if we understood this doxology that the anticipation of a believer is forever? Hallowed be Thy name, Thy kingdom come, Thy will be done, give us our daily bread, forgive us our debts, protect us, lead us, guide us. That is what Christ has done. What would happen if we understood that Jesus has led us and taught us to pray? Jesus is the One who is able to work in our life and Jesus is not only able to save you He is able to keep you and you will not only know Him, you can finish strong! When you finish strong and take your last breath here, your best days are yet ahead of you, forever and ever in the presence of God with God's kingdom and power. Praise the Lord He is at work in your life. This powerful King has given you His word. There is power in the Word. There is power in the blood. Do you remember that hymn? Jesus

said He will give you the Holy Spirit and He will give you power. God says, "I inhabit the praises of my people." There is power in worship, power in the blood, power in the spirit, power in the Gospel. Romans 1:16 says, "*For I am not ashamed of the gospel, for it is the power of God...*" In all of that power, is there not for a moment, not even for a lifetime, but for eternity that you are kept by the power of God, and it is unending and it is forever.

In these last two to three weeks, God in His providence has taken home a couple of our members; a father in the faith, a mother in the faith this last week. It has been so joyful every single time where I have been able to stand beside a grave and grieving family and let them know that it is all right to grieve but not to grieve as those who have no hope. Also to let them know that their loved one just left the land of the dying and went to the land of the living. They are no longer aliens. They are home. I have also stood beside beds of those who do not know Christ. I have seen the rejection of Christ to the last breath. I have heard the futile attempts at comfort in the darkness of a death room and family members turn and say, "Well, I'm so glad he's out of his suffering." Oh, my friend, you will never hear me use the phrase, "Hell on earth" because I do not believe you ever experience hell on earth. Do not shortchange hell. Coming under the everlasting judgment of God is something that we cannot close our eyes to. You stand on the edge of forever and I plead with you, "Come to Jesus Christ. His kingdom and His power are unshakable and He will take you in to forever." As a believer that is our anticipation, the best is yet to come.

Thirdly, finally, is that we not only have the privilege to punctuate a prayer with a doxology, we can punctuate our lives with a doxology. It is the exclamation of a life in Christ, amen, so be it. God, help me to grow in grace so that people see Your glory in me. I refuse to let Satan usurp it and I do not want my life to claim Your glory. Father, I abhor anything that would empty me from that and I do not want the emptiness of this world. I want the forever. I want to punctuate my life for Christ with worship and I want to know that I have got the power of God here. I am stepping into eternity. He does not just punctuate and anticipate, He gives an exclamation; "The life in Christ is a life that is a life of Amen." 2 Corinthians 1:20 says, "*For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory.*" In other words we have the promises of God because everything is true in Jesus." Do you know what one of names of Jesus is? In Revelations 3:14 it says, "*The words of the Amen...*" This is referring to the words of Jesus. His name in this text is 'Amen.' Every time one says "Amen" they are saying His name because everything that is true and promised in Him is 'Amen' in Him. We have the privilege to say and declare 'Amen' verbally and with our life. God, I do not want to just punctuate; I want to give an exclamation; not just a punctuation but an exclamation, 'Amen.' Can you visualize this in the early church? The Lord's Prayer would have been taught and then the church would end it with this doxology, "For Thine is the kingdom and the power and the glory forever" and you can almost hear the people of God swelling up and saying, 'Amen!' It is true in Christ and I affirm it forever and ever.

My brother and father in the faith, Paul Perry, went home to be with Lord this past week. In the moments I had with him before his service this last week, we talked about the goodness of God. I amazingly watched him walk through these last three months during his illness. He reminded me of a verse that I want to remind you of. It is

Hebrews 6:19, 20; *“We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf.”* In Christ we have an anchor for our soul. There is no other place for the anchor. In this fallen world when the storms of life, the assaults of Satan and everything is brought against you, though your ship is made of bark, small and frail, you may be sure the anchor holds. It surely holds, for Thine is the kingdom and the power and the glory forever. Amen.

Prayer:

Father, thank You for the moments we could be together. Thank You for the privilege to be in Your Word. Oh God, we pray that Your Word would be resounding in our hearts. May our prayers and our lives declare the glory of Your name because You have protected us, You have provided for us and You have pardoned us by Your power in Your kingdom and for Your glory. We declare with thanksgiving that it is forever. We declare with our hearts, Amen!