

## “Lord, Teach Us to Pray” IX (Matt 6:13b)

**Introduction** – We come to the conclusion of the Lord’s Prayer and find ourselves in one sense back to where we began. We also find the answer to why we should pray this prayer and why we must have the confidence that God will answer this prayer. God’s Word and prayer are both means God uses to strengthen our faith. Here, both are given to you.

**“It’s Not In My Bible”** (Matt 6:13b) – Not only that, the footnotes in many translations, even if they do put it in, give the impression that it is only there because of tradition, not because any “true” authority (human) thinks it should be. It is omitted in the two early versions of the NT that were found in recent history. But it is found throughout all kinds of early manuscripts and other early church writings. There is no sound reason to high-handedly remove this portion of scripture without much greater humility than is shown by the likes of the unbelieving scientific academies making such judgments in the name of textual criticism. The church needs to be reformed and return to her rightful place of preserving the scriptures (Rom 3:2).

**Common To Prayers** – This is common, biblical language that Jesus is using as He instructs us in our praying. These words are the words of kings and kingdoms in submission to God, of apostles even when under the sentence of death, and of all heaven and earth as the pattern of worship for all the people.

**1 Chron 29:10-12** – The kingdom, the power, and the glory are ascribed to God here by David.

**2 Tim 4:18** – Power, kingdom and glory are all here in Paul’s final letter.

**Rev 5:12-13, 7:12** – These are the prayers of angels, of the living creatures, of the elders, and of the multitude in heaven which no man could count.

**Making Holy Arguments Before God** – Throughout the psalms and prayers in the scriptures, we see God instructing us to make arguments before Him as to why He should answer our prayers –

**Moses** (Num 14:11-19) – For God’s namesake, Moses pleads for mercy and forgiveness.

**Jehoshaphat** (2 Chron 20:6, 11-12) – God has said He is willing to help, and so Jehoshaphat prays that He do so.

**Asa** (2 Chron 14:11) – Asa argues that they are resting in His sovereign power and goodness, and God must be true to His word.

**Daniel** (Dan 9:4, 16-19) – Daniel petitions God to deliver the people on the basis of God’s promises and His namesake.

**Jesus** (John 17:1) – “Father, the hour has come. Glorify Your Son, that Your Son may also glorify You.”

**The Lord’s Prayer** – “For (because) Yours is the kingdom and the power and the glory forever.” This praise also stirs up our faith, so that we pray in faith, and believing we say, “Amen.”

**For Yours Is the Kingdom** – God is in heaven and He does whatever He pleases (Ps 115:3). This King has a kingdom and it is over all heaven and earth (Dan 4:34-36, Matt 28:18). It is only fitting that our prayers be that everything would come under His dominion and honor. What king has the right to not obey the King of kings laws? What kingdom has the right to greater honor?

**And the Power** – He has the right as king and the power as God, and it is beyond what we could ever grasp (Eph 3:20-21).

**And the Glory** – He dwells in unapproachable light (1 Tim 6:18) where His infinite majesty finds its rightful place – all creation giving glory to Him (1 Chron 29:11).

**Forever** – God is unchanging (Heb 6:17-18), His counsel is unchanging, His plan is unchanging, His purposes are unchanging, and so His kingdom and power and glory are forever, ‘world without end.’

**Lessons Learned** – Our hopes and this prayer is not exaggerated. Jesus said that He came to save the world, and He meant that He came to save the world (John 3:16-17). It would be unjust for the history of the world to run in any other course. It must end with His glory. It cannot be any other way.

**Pray With Faith** – Hear the declarations of God and believe. He will bring His kingdom. He will give grace. He will glorify Himself. Nothing is more sure than that these petitions will be answered. (*It should sound like it when we pray this prayer*).

**Our Confidence** – remember, lies not in our theology, not in any innate goodness in us or in the world. Our confidence lies only in the unchanging promises of God, our resurrected Messiah, and the power and person of the Holy Spirit.

**The Wickedness of Hypocrisy** – First, it is a sin to pray this prayer in unbelief. But worse, it is a sin to pray this prayer, affirming one thing, and then living in some other way. Such hypocrisy will be condemned.

**“Expect great things from God. Attempt great things for God”** – William Carey. Faith and faithful praying without works is dead. Timidity, hesitancy, indifference, sin and compromise, are not to be tolerated. And so, we give our “Amen”.

**“Amen”** – We are learning what it means to say “Amen” as the body of Christ, but we have much to still learn. This word of oath and agreement is a word that comes from hearts repenting, lining themselves up again with what has been prayed, sung, and spoken. Where there is unbelief, “Amen” is our cry of faith (I believe these things). Where there is doubt or fear, “Amen” is our cry of hope (He will protect, deliver, uphold, and defend His kingdom and its subjects). Where there is sin, “Amen” is our confession of His absolute rule (His law, His will, His ways, and not mine, be done). He is God, and we are not. Amen.

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