

## THE LARGER AND SHORTER CATECHISMS.

HAVING SEEN WHAT THE SCRIPTURES PRINCIPALLY TEACH US CONCERNING GOD, IT  
FOLLOWS TO CONSIDER WHAT THEY REQUIRE AS THE DUTY OF MAN

QUESTIONS # 196 & 107.

*(Larger Catechism)*

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, for ever. Amen.*<sup>1</sup>) teacheth us to enforce our petitions with arguments,<sup>2</sup> which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God;<sup>3</sup> and with our prayers to join praises,<sup>4</sup> ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency;<sup>5</sup> in regard whereof, as he is able and willing to help us,<sup>6</sup> so we by faith are emboldened to plead with him that he would,<sup>7</sup> and quietly to rely upon him, that he will fulfil our requests.<sup>8</sup> And, to testify this our desire and assurance, we say, *Amen.*<sup>9</sup>

*(Shorter Catechism)*

Q #107. *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, for ever, Amen.*<sup>10</sup>) teacheth us, to take our encouragement in prayer from God only,<sup>11</sup> and in our prayers to praise him, ascribing kingdom, power, and glory to him.<sup>12</sup> And, in testimony of our desire, and assurance to be heard, we say, *Amen.*<sup>13</sup>

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Question 1—*What should be gathered from the conclusion of the Lord's prayer?*

*Answer*—The conclusion, beginning with the particle *for*, Matt. 6:13; shows us the great need we have to plead with God in prayer, as seen:

*First*, in the Lord's teaching us so to do, Matthew giving us this doxological conclusion, *For thine is the kingdom, and the power, and the glory, for ever, Amen*, Matt. 6:13; as also the fifth petition encourages, Matt. 6:12. Luke, omitting the doxology found in Matthew, directs to this pleading by way of argument through an example found in the direct teaching of Christ, Luke 11:5-9.

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<sup>1</sup> Matt. 6:13.

<sup>2</sup> Rom. 15:30.

<sup>3</sup> Dan. 9:4, 7-9, 16-19.

<sup>4</sup> Phil. 4:6.

<sup>5</sup> 1 Chron. 29:10-13.

<sup>6</sup> Eph. 3:20, 21; Luke 11:13.

<sup>7</sup> 2 Chron. 20:6, 11.

<sup>8</sup> 2 Chron. 14:11.

<sup>9</sup> 1 Cor. 14:16; Rev. 22:20, 21.

<sup>10</sup> Matt. 6:13.

<sup>11</sup> Dan. 9:4, 7-9, 16-19.

<sup>12</sup> 1 Chron. 29:10-13.

<sup>13</sup> 1 Cor. 14:16; Rev. 22:20, 21.

*Second*, There is also the practice of the saints: 1.) Moses pleads and reasons with God, Ex. 32:11-13. 2.) Asa pleads with God, 2 Chron. 14:11. 3.) Job thought it was a good way of praying, Job 23:4. 4.) The example of the woman of Canaan, who argued with Christ to great avail, Matt. 15:22-27.

*Third*, the very nature of prayer makes it a business of weight which should be gone about with sincere earnestness, Ps. 138:3. And, because it is so great, we have need of instruction, Job 37:19.

The reason for this pleading it not that we should move, persuade or bring over the Lord to give us our desires, Jas. 1:17; Job 23:13. The design is, rather, to exercise and strengthen us in praying graces, faith and fervency, Zech. 12:10; Matt. 17:21. Therefore, we should enforce our petitions with arguments, Rom. 15:30.

Question 2—*What is the import of the conclusion?*

*Answer*—The conclusion speaks of *the kingdom, and the power, and the glory*, Matt. 6:13.

By *kingdom*, we are to suppose neither the kingdom of grace, nor the kingdom of glory, but God's essential kingdom whereby he exercises universal sovereignty over all things, Dan. 4:32. Here God's sovereignty and his universal dominion over all creatures are acknowledged, as he has a right to everything to which he gave being, 1 Cor. 8:6. In this portion of the doxology is supposed a humble expression of subjection to him, and dependence upon him for all things we enjoy or hope for, Ps. 145:10-13.

By *power* is not the authority whereby God may do whatsoever he pleases, but that power whereby he can do what he will in that kingdom, Dan. 4:35. Dominion without power is not sufficient to maintain its rights, but such is not the case with God, 1 Tim. 6:15, 16. He alone possesses the power, as governor of the nations, whereby he can, without the least difficulty, secure the welfare and happiness of his subjects, and to reduce to nothing the designs of his enemies, Job 40:12, 13.

By *glory* is meant, not God's essential glory, but his declarative glory, Rom. 9:17. In this, consists the end of all his works in the earth, 1 Tim. 1:17.

Furthermore, it is added, *for ever and ever*, which intimates that, whatever changes there may be in the nature or condition of created beings, God is unchangeably the same, Heb. 1:11, 12; and, therefore, remains glorious in himself, and to be forever admired and adored by the saints, whose happiness depends upon his immutability, Mal. 3:6.

We are herein taught that we may not plead upon any worthiness in ourselves or any other creature, but only upon God, Dan. 9:4, 7-9, 16-19. We must have a Mediator, 1 Tim. 2:5. Yet, in all prayer, though we may plead somewhat of our good or evil, Isa. 38:3; Ps. 25:11; the stress should always fall to God's faithfulness in his promise, 1 Kings 8:25. The plea for being heard lies in these three things: 1.) The kingdom is the Lord's, therefore he may do or grant what he pleases, Matt. 20:15. 2.) The power is the Lord's, therefore he may do whatsoever we ask, over all opposition, and however hopeless the thing may seem in itself, Eph. 3:20, 21. 3.) The glory is the Lord's, therefore he will do it that he might have the glory from answering the petitions of men, Josh. 7:9.

To this prayer, we are called to add praises, Phil. 4:6. We ought to exalt the Lord over ourselves and all creatures, because: 1.) He is the absolute ruler of all of the creation, and there is none like unto him, 1 Chron. 29:10, 11. 2.) He is the omnipotent and only omnipotent, whose power exceeds the power of men and angels, 1 Chron. 29:12, 13. 3.) He is the chief end of all things, the only end, all things being of him and through him and

to him, Isa. 48:11. He is to be praised because he is both able and willing to help us, Luke 11:13.

In the arguments presented, we by faith are emboldened to plead with him that he would help us by answering our petitions, 2 Chron. 20:6, 11. Finally, we are quietly to rely upon him, that he will fulfil our requests, 2 Chron. 14:11.

Question 3—*What is the significance of the word, Amen?*

*Answer*—The word, *Amen*, expresses both our desire to be heard and prayers answered, 1 Cor. 14:16; as well as an abiding assurance that he will both hear and answer, Rev. 22:20, 21.

The catechisms describe the saying of *amen* as testifying or a testimony of our desire and assurance, whereby we should note that in so doing we set to God's seal, his promise sealed in earnest by the Spirit, 2 Cor. 1:22; that we proclaim God to be true, John 3:33. In so doing, Christians are testimony bearers, Acts 18:5; and they imitate Jesus, who in his own body, bore the same testimony to the truth of God, Rev. 1:2.