

**Scripture Focus:** *Matthew 6:9–13 (note on the doxology); 1 Chronicles 29:11; Luke 1:46–55; Psalm 20:7; John 12:23–28; Revelation 11:15*

**Key Themes:**

- The closing doxology is ancient Christian tradition (*Didache*) and functions as a frame that centers the whole prayer on God.
- “Kingdom, power, glory” are not churchy clichés; they are politically charged words that declare Jesus’s reign over every rival authority.
- This ending is a pledge of allegiance: we belong to God’s kingdom, trust God’s power, and live for God’s glory.
- The cross redefines glory; God’s victory looks like self-giving love.
- Christians are a hopeful people who pray and live toward God’s promised future—forever.

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**Opening Prayer and Review**

**Focus 1: Why Keep the Doxology?—Tradition, Framing, Summary**

Though absent from the earliest biblical manuscripts, the church added this doxology very early (cf. *Didache*). It functions like a frame around the prayer—naming that everything we ask is grounded in who God is. As Barth says, we pray because the kingdom, the power, and the glory belong to God, not to us.

**Reflection Question 1:** In what ways does this final phrase summarize the whole prayer?

**Focus 2: Subversive to the Powers**

To pray these words is to make rulers nervous. We announce that ultimate authority does not rest in emperors, parties, economies, or polls, but in God. The church’s prayer is a quiet revolution.

**Reflection Question 2:** Why should Christians praying the Lord’s Prayer make the powers that be “shake in their boots?”

**Focus 3: “The Kingdom”**

*Basileia* names a real realm and a real Ruler. Saying “Thine is the kingdom” declares our primary citizenship in heaven’s commonwealth. It relativizes every other allegiance—nation, tribe, ideology.

**Reflection Question 3:** Why does the prayer use such politically charged terms like *kingdom*, *power*, and *glory*?

**Focus 4: “The Power”**

*Dynamis* is the might to save. Psalm 20:7 contrasts chariots and horses with trust in the Lord. Christians do not secure the world by domination but by dependence on God’s power revealed in Christ.

**Reflection Question 4:** What does it mean to say the Lord’s Prayer is subversive of the “natural order”?

## Focus 5: “The Glory”

*Dóxa* is the honor of victory—but in John 12 Jesus calls the cross His “hour” of glory. God wins by self-giving love. The church’s glory is cruciform: service, mercy, and truth lived out in public.

**Reflection Question 5:** Why are Christians a hopeful people? Where does our hope lie?

## Focus 6: “Forever”—Hope, Imagination, and Holy Defiance

The doxology stretches our vision: God's kingdom will come in fullness. We live now with holy imagination, refusing cynicism, working for shalom, and dreaming God-sized dreams for our lives, church, and city.

**Reflection Question 6:** What kind of dreams does God have for your life, family, church, and community?

## Closing Prayer

Yours, O Lord, is the kingdom,  
the power, and the glory.  
Reign over our loves, strengthen our witness,  
and shine your glory through our lives—  
today, tomorrow, and forever. Amen.

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**Notes:**

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

**Scripture Focus:** *Matthew 6:9–13; Revelation 3:14; Colossians 1:17*

**Key Themes:**

- *Amen* is more than punctuation—it is a declaration of truth and faith.
- Jesus Himself is called “The Amen” (Revelation 3:14).
- To say *amen* is to say “Yes” to God’s reality and to live with confidence that God hears and answers prayer.
- Amen is the word that holds the Lord’s Prayer—and our lives—together.

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**Focus 1: The Final Word**

“Amen” is one of only two Hebrew words (with *Hallelujah*) that has remained untranslated across centuries and languages. We hear it in Judaism, Christianity, and Islam—it is the world’s most common prayer word. Amen means “so be it,” “truly,” or “yes.” It is not just the end of a prayer, it is a declaration of faith in God who listens and responds.

**Reflection Question 1:** What does the word “amen” mean to you?

**Focus 2: Jesus, the Great Amen**

Jesus often began His teachings with amen—translated as “Truly, truly, I say to you.” He is also called The Amen in Revelation 3:14. Truth, for Christians, is not an argument but a person. To pray *amen* is to align ourselves with Jesus, the ultimate reality.

**Reflection Question 2:** Why do you think Revelation calls Jesus “the Amen”?

**Focus 3: The Amen Corner**

In some traditions, the “amen corner” is the part of the church where people affirm truth with a spoken “Amen.” To pray amen is to join God’s “Amen Corner” in the world—affirming where we see the kingdom breaking through, encouraging those who serve, and standing with the truth.

**Reflection Question 3:** What could you do to be more a part of God’s “Amen corner”? Where can you say “Amen” to God’s work in the world today?

**Focus 4: Faith in a God Who Answers**

Karl Barth reminds us that prayer begins with the certainty of God’s answer, not the strength of our words. The Heidelberg Catechism says God’s answer is “more certain than our awareness of what we ask.” To pray *amen* is to believe God’s “yes” is stronger than our doubt.

**Reflection Question 4:** Do you believe God answers prayers? Has God ever answered your prayer in an unexpected way?

## Focus 5: Held Together by the Great Amen

Even when memory fades or faith feels weak, *amen* holds us together. Patients in hospital chapels, saints throughout history, children learning to pray—all can say this word. In Christ, the Great Amen (Colossians 1:17), everything is held together and brought to its conclusion.

**Reflection Question 5:** How does the amen hold the prayer together? How does God hold us together when we can no longer hold ourselves?

## Closing Prayer – A Chorus of Amen

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