



Week of June 14, 2020: The Lord's Prayer – “The Doxology”

Discussion Questions Set #1

“Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.” (Matthew 6:9-13)

“... for Yours is the kingdom, the power and the glory, forever and ever. Amen.”

“Praise be to you, LORD, the God of our father Israel, from everlasting to everlasting. Yours, LORD, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, LORD, is the kingdom; you are exalted as head over all. Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all. Now, our God, we give you thanks, and praise your glorious name.” (1 Chronicles 29:10-13)

In sermon, it was suggested that a helpful way to view prayer is to envision it as a sandwich, with praise of God forming the bread of the sandwich and our requests, the filling. Without the bread, a sandwich is a disordered, formless mess; likewise, without our acknowledgement of God's praiseworthy greatness, prayer becomes a similar disordered, formless mess.

1. Though not in the original manuscripts of the book of Matthew, this doxology was joined to the Lord's Prayer very early on in church history. Why do you think the early followers of Jesus desired to end their recitation of the Lord's Prayer in this way?
2. Why is praise of God so important in giving our prayers structure and form? Why might our prayers become less formed without acknowledgements of God's greatness?
3. Doxologies (words about glory) are common place in the Old Testament and within the writings of the New Testament. When you think of common practice in the church today, do you see doxologies being used? What other forms – other than recited statements - might doxologies take in our practice today?

Discussion Questions Set #2

“God's kingdom, power, and glory are advanced chiefly through the Gospel, in which the brilliant rays of his wisdom, mercy, justice, holiness, and power are captured all at once”. (Michael Horton, a professor of theology and apologetics at Westminster Seminary California)

1. In the doxology, we can see the following paired ideas in the Lord's Prayer
 - The Kingdom and “Your Kingdom come ...”
 - The power and “Your will be done ...”
 - The glory and “hallowed by Your name”What is the significance of these repeated/reinforced ideas?
2. In sermon, the analogy of using a magnifying glass to harness the immense power of the sun to make a mark in the world was used to encourage us to apply the gospel to capture the immensity of God's wisdom, mercy, and justice permitting us to make a mark in the world through the advancement of God's Kingdom, power and glory. Why is it important that we recognize our participative role in the advancement of these things? When we see a gain in God's Kingdom, power or glory, to whom goes the credit? How does the Lord's Prayer help us keep this straight?

Discussion Questions Set #3

In sermon, it was suggested that we say “amen” to agree with the prayers and statements of others. As we finish the Lord's Prayer with the word amen, we are agreeing with all those who have and all those who ever will pray the Lord's Prayer, regardless of the language used. It's an incredible thought that each time we pray these words, we are adding our agreement to the nearly 2.5 billion Christians presently praying this prayer and the innumerable others who have recited these words throughout history.

1. How does understanding the timeless agreement that closing our prayers with the timeless word “amen” allows, affect your understanding of the corporate nature of prayer?
2. In a time where disagreement seems to reign supreme, how does the untranslated word “amen”, spoken in every prayer, point a way forward?