

# AMEN

*Matthew 6:9-13; Luke 11:2-4*

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*Individuals or groups may enjoy working through this content while having fellowship at home, while away on summer vacation, or in a Connect Group. We'll provide updated content from week to week this summer.*

**Our Father 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.**

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

**For thine is the kingdom, and the power, and the glory, forever.**

**Amen.**

You probably thought we were finished last week! But here we come to the true conclusion of the Lord's Prayer, with the single word, "Amen."

Contrary to popular belief in many churches, "amen" does not mean, "The service is over; let's go home." It's a word that means something along the lines of "This is true; may it be so."

One author makes this note about the church ending the Lord's Prayer with *amen*: Although the word *amen* does not appear in either version of the Lord's Prayer given to us in the Gospels, the church was certainly wise to incorporate it into the liturgical use of the Lord's Prayer because the Word of God so often uses *amen* at

the end of prayers and doxologies. By saying “amen” at the end of the Lord's Prayer and every prayer that we model according to its structure, we are expressing our confidence that God surely hears our prayer and will respond according to His sovereign will” (Kevin DeYoung).

**At its heart, amen carries two connotations:**

1. **Theological Affirmation** - We are affirming the substance of what is declared is aligned with what God declares to be true.
2. **Communal Submission, Obedience, and Unity** - We are affirming that it is not enough to simply intellectually affirm truth, but to practice it together. Our “amen” is a rallying cry of a united church to a shared vision.

**JESUS TO PEOPLE**

God is the God who is there and not silent. In a cultural moment in which we often are bombarded with messages of personal preferences and definitions of truth, Jesus calls himself “the truth” (John 14:6).

The gift of Jesus’ incarnation is “the truth” which became flesh and dwelt among us. Jesus gives clarity to the mystery of what is true and also gives us his inerrant, infallible Scriptures to be a lens through which we can see reality around us. God is kind to allow us to not wander in the dark to offer best guesses of what might be true, but he has “turned on the lights” to speak clearly so we might know how to live rightly in our heart, soul, and mind (Matthew 22:37).

**...PEOPLE TO COMMUNITY...**

Commentators continually note the communal nature of “amen.” We cannot live “amen” alone. RC Sproul notes the word “amen” is meant to do in a church community: “Therefore, the expression ‘amen’ is not simply an acknowledgment of personal agreement with what has been stated; it is an expression of willingness to submit to the implications of that word, to indeed be bound by it, as if the Word of God would put ropes around us, not to strangle us, but to hold us firmly in place.”

Truth is a communal work - *not* in the sense that truth is determined by a vote but in the reality that we hold one another to the truth both in our beliefs and our actions. As we “amen” this Sunday to conclude our series on the Lord’s Prayer, we are saying to one another, “We will do this together, and hold me accountable if you see me doing otherwise.”

## **...COMMUNITY TO MISSION**

“Amen” is meant to push this united community to look outward. Indeed, God’s truth is often offensive, but we never make the mistake of believing that it is an imposition. What God has declared to be good, right, and true is an invitation to liberation from the greatest enemies of humanity such as Satan, sin, death, and Hell.

While God’s truth can be initially difficult to understand and require significant sacrifices, it is always a gift and invites us into flourishing. Consequently, in the spheres of influence God has entrusted to us, we not only hold fast to what is true, but we live in such a way that “adorns the doctrine of God” (Titus 2:10). Over time, faithfulness to always tell the truth and to live out the implications of the truth will have transformative impact among non-Christian friends, neighbors, family, and co-workers.

## **QUESTIONS FOR REFLECTION AND DISCUSSION**

1. What did you think “amen” means if/when you say it? How does that align with the biblical definition?
2. How do you respond to the culturally popular position that truth is defined by personal experience or preference?
3. Do you view God’s truth more as a gift or an imposition to those around you?
4. What does it look like to make God’s truth attractive, or to use Paul’s words, to “adorn the doctrine of God”?
5. How do you believe “amen” impacts a community? How are you praying that this word can unite and direct the future of Nashville First?
6. Is there something you’ve been believing is true that you need to recognize is not consistent with God’s “amen”?

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