

GOSPEL COMMUNITY GUIDE
Life WITH God : The Lord's Prayer
Luke 11:1-13; Matt. 6:5-8 | October 12, 2025



CONNECT

What makes prayer feel easy for you, and what makes it feel hard?

QUICK UPDATES

Share any upcoming church events and handle housekeeping for the Gospel Community.

REVIEW

Have someone read the passage out loud from the ESV translation or something similar. Reflect on any insights, questions, or parts that stood out from the text or the sermon. Then read the summary below.

This week we begin a new series on The Lord's Prayer. After learning how to live in God's ways through the Ten Commandments, we now turn to learning how to live in God's presence. In Luke 11, the disciples ask Jesus, "Lord, teach us to pray," and Jesus responds with a model that shapes not just our words but our hearts. Prayer is not a performance to impress or a transaction to earn results, it's a relationship with our Father. Jesus lived, died, and rose again to make that relationship possible. As we begin this series, we're reminded that prayer is the oxygen of our life with God: simple, vital, and sustained by His grace.

LEARN & LIVE

These questions help us grasp the truth of the passage and consider how to live it out.

- Read Luke 11:1–2. What do you think the disciples saw in Jesus that made them ask, "Lord, teach us to pray"?
- How does the sermon contrast living in God's ways (Ten Commandments) and living in God's presence (The Lord's Prayer)?
- According to Matthew 6:5–8, what two errors in prayer does Jesus correct? How might those same errors show up today?
- Why does Jesus emphasize private prayer over public prayer? What does that reveal about God's heart?
- What does it mean that the Lord's Prayer is a "template" or "pattern" rather than just words to repeat?
- Walk through each "hook" in the Lord's Prayer (Our Father, Hallowed be Your Name, etc.). Which one stands out most to you right now, and why?
- How does the gospel shape our approach to prayer, especially in the phrase "Our Father"?
- In Luke 11:5–13, what do the parables of the friend at midnight and the father giving good gifts reveal about God's character?
- The sermon said, "Our confidence in prayer is not that we are good at prayer, but that the gospel is true." How does that statement encourage or challenge you?

GO DEEPER

These questions invite us to slow down and wrestle with what's going on beneath the surface. Use these to go a little deeper or in your Huddle Groups.

- When you think about your own prayer life, what words come to mind (joyful, distracted, dry, consistent, uncertain?) Why?
- The sermon said, "Jesus lived, died, and rose again so that you might learn to pray." How does that reshape your motivation for prayer?
- What's one way you've been tempted to treat prayer as a performance, transaction, or last resort?

- The disciples saw something beautiful in Jesus's prayer life. What might "beautiful prayer" look like in your own life?
- How has your view of God (as distant, disappointed, or delighted) shaped the way you pray, or don't pray?
- When you hear Jesus call God "Our Father," what emotions or thoughts does that stir in you?
- The sermon said, "Our aim in prayer is not that we get results we want, but that we get God." How would your prayer life change if that became your focus?
- What hinders you most from regular private prayer: time, distraction, guilt, self-sufficiency? What might it look like to bring that honestly before God?
- The image of prayer as oxygen, how does that image invite you to think differently about prayer in your everyday life?
- Jesus invites us to approach God not as a reluctant master but as a generous Father. How would believing that truth change the way you pray this week?
- **How is the Spirit inviting you personally to respond and what will you do differently this week?**

PRAY

- Pray about one way God spoke to you tonight through His Word.
- Pray by name for someone in your life who doesn't yet know Jesus.
- Pray for the needs of those in the group.
- Pray for this ministry area of Redeemer: **EASTERN EUROPE PARTNERSHIP** | Pray for church planting efforts in Slovakia (Pastor Ervin) and in Latvia (Pastor Kaspars) where many are affiliated with the church in name only and being a gospel-professing believer is often looked down upon.

5 GROUP DISCUSSION RULES

We want to be full of grace as we meet, deepening our relationship with one another and with Christ. These five values help us know our **P.L.A.C.E.** in our GC's and Huddles.

1. **Pray** - Prayer is a space for confession, struggle, and praise. Keep requests focused on yourself and your immediate family, so we can pray specifically and personally.
2. **Listen** - Be present and attentive. Share with humility, be mindful of time, and remember: silence is okay.
3. **Apply** - Answer honestly. Consider how God's Word speaks into your life, and what it might look like to respond.
4. **Confess** - Confession and repentance are signs of maturity. We meet one another with grace, not shame.
5. **Encourage** - Practical advice is helpful, but truth is better. Speak the gospel into each other's hearts and stories.

COMMENTARY EXCERPT:

11:1–13 How to pray (see Mt. 6:9–13; 7:7–11). Christian prayer goes back to the example and command of Jesus himself. The Lord's Prayer appears here in a different, shorter form from the more familiar one found in Matthew. It is generally thought that the early church adapted Jesus' words in different ways to meet its needs. Luke's form contains an address and two sets of petitions.

Father translates the Aramaic Abba used by Jesus (cf. 10:21; Mk. 14:36). Here, therefore, Jesus invited his followers to use the same intimate term to address God which he himself used.

Hallowed be your name is the first of two petitions concerned with God himself. May his name, i.e. his person, be honoured in the world at large. Such hallowing forms the basis for the second petition: Your kingdom come. May God's rule in peace and righteousness swiftly come into effect. This is a prayer for God to act by hastening the coming of the day of the Lord. Only after these petitions are the needs of the petitioner mentioned.

First, there is a prayer for the supply of daily bread. This may be a petition not just for ordinary food but also for the bread of life, the gift of God without which we cannot live. Daily (Gk. epiousios) is a word of uncertain meaning: 'for tomorrow' or 'necessary' are possible renderings. The former brings out the way in which the prayer asks for a foretaste of the blessings of the kingdom now.

Secondly, there is a prayer for daily forgiveness, which is granted only to those who forgive others.

Finally, the petitioner asks to be preserved from tribulation and testing which would weaken faith and lead to exclusion from God's kingdom.

Marshall, I. H. (1994). Luke. In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 999). Inter-Varsity Press.