

GOSPEL COMMUNITY GUIDE

Life WITH God : The Lord's Prayer

Matthew 6:9b | October 26, 2025



REDEEMER
ROUND ROCK

CONNECT

When was the last time something left you in awe? How might that feeling relate to what it means to “hallow” God’s name?

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.

In Matthew 6:9 Jesus teaches us to begin prayer with, “Hallowed be Your name.” Before we ask for anything, we are invited to adore God for who He is. To “hallow” means to treat as holy: to see, honor, and treasure God as He truly is. His name already is holy; we’re praying that it would be recognized as holy in our hearts, in our lives, and in our world.

Jesus reveals the holiness of the Father redeems us so that we can revere His name and sends us to reflect His holiness to others. To pray this way is to reorder our loves, to put God’s glory before our own, His kingdom before our kingdom. As His people, we now bear His name in the world so that others might see His holiness and grace through our lives.

LEARN & LIVE

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

- Jesus teaches us to begin prayer with, “Hallowed be Your name.” Why do you think He starts there instead of with “Give us this day our daily bread”? What does that reveal about how our prayers are usually ordered?
- If “to hallow” means to treat as holy, sacred, set apart - what does it look like to treat God casually instead?
- When you pray, do you tend to approach God more like “Our Father” or more like a distant force you’re just trying to get help from? How do those two approaches shape the way you pray?
- *“What comes into our minds when we think about God is the most important thing about us.” (Tozer)*
When you think of God, what’s the first thing that honestly comes to mind: harsh judge, disappointed parent, distant/abstract, gentle and near, holy and untouchable, patient Father, something else?
- We said that “the name of God” means everything God has revealed about Himself: His character, His mercy, His holiness, His works. Which part of God’s character is hardest for you to actually believe is true of Him?
- Read Ezekiel 36:22–27. God says He will act “for the sake of my holy name,” and then He promises cleansing, a new heart, and His Spirit. How is that both uncomfortable (God cares about His glory) and comforting (He gives grace and a new heart)?
- In the sermon, Pastor Rick said: “If we don’t want God’s glory above our own, then it’s pointless to ask for bread, forgiveness, or protection.” How does that challenge the way you usually pray?
- When Jesus prays, “Not my will, but Yours be done,” what do you notice about His view of the Father? Is it trust? surrender? obedience? love? all of the above? How is that different from how people usually think about surrender?
- We said holiness isn’t just “big moments.” It’s the small, daily choices in our hearts, homes, and habits. Where do you see that being true in your real week? (Think: speech, schedule, money, media, anger, how you treat people.)
- “Mission” in the sermon was not just church programs, it was everyday life reflecting God’s character. Where do you think you already carry God’s name into the world (home, work, team, texts, etc.) whether you’re thinking about it or not?

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.

- If you're really honest: whose name do you most want to be honored as great in your daily life, God's, or yours? Where do you feel that most? (Approval, being right, looking put-together, winning arguments, success, being "the strong one," etc.)
- Where in your life do you most resist praying, "Not my will, but Yours be done"? What would it cost you there if God's will actually won?
- We said "to hallow God's name" is not just to say beautiful words about Him, but to live in a way that tells the truth about Him. Where does your life currently tell a false story about what God is like?
- Think about your home atmosphere (tone, pace, language, what gets celebrated, what gets replayed). If someone could be a 'fly on the wall' in your home - would they leave thinking: "God is holy, patient, forgiving, and true"... or something else? And what would it be?
- Which sin is most likely right now to "drag the name of God through the mud" in your life: bitterness, pride, anger, lust, hidden dishonesty, envy, comfort-worship, something else? How does that sin compete with revering God's name?
- Do you believe God's holiness is for your good, or do you mostly experience it as pressure? How does the idea of God holding you through something painful help you interpret God's holiness differently?
- When you're hurt, misunderstood, overlooked, or opposed - what do people learn about your God from how you respond? What do they learn about what you actually worship?
- We said even repentance can "hallow God's name," because it shows His mercy is real. Is there anything in your life right now that actually needs repentance, not explanation, not justification, not "I'm working on it", but repentance?
- You were told at your baptism that you now bear the name of Father, Son, and Spirit. Do you live with an awareness that you represent Jesus to people who may never open a Bible? How would your week look different if you woke up with that in mind?
- One day, "every knee will bow... every tongue confess... to the glory of God the Father" (Philippians 2). Sit in that for a moment: every story, every power, every person, every timeline ends with Jesus exalted. If that's where history is going, what needs to change in you now so your life, your loves, your habits, are already pointed that direction.
- **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: **INTERNATIONAL FRIENDSHIP PROGRAM** | Pray for the five families in our church hosting international students this year, and pray that each of us would seek to love our international neighbors, coworkers, and classmates.

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.