

GOSPEL COMMUNITY GUIDE

Life WITH God : The Lord's Prayer

Matthew 6:10 | November 2, 2025



REDEEMER
ROUND ROCK

QUICK UPDATES

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

CONNECT

When you think of the word kingdom, what images or emotions come to mind?

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 6:10 Jesus teaches us to pray, "Your kingdom come, Your will be done, on earth as it is in heaven."

This prayer realigns our fogged vision and restores our focus on what truly matters. It's a prayer of surrender and allegiance, a glad confession that God's rule is good and His ways are better than ours. Jesus is a Shepherd, not a dictator; a Savior, not a tyrant. His rule brings peace and freedom, not control or fear. The kingdom He brings is both already and not yet; it's present wherever He reigns in hearts and lives, and it's still coming in fullness when He returns. This kingdom doesn't advance through power or politics but through faith, prayer, and quiet faithfulness. When we pray "Your kingdom come," we're asking God to take more ground in us and through us, to make His rule visible in our lives, our church, and our world until the day the King returns to reign forever.

LEARN & LIVE

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

- When you hear the words "Your kingdom come, Your will be done," what images or assumptions come to mind? How might Jesus' meaning differ from what people often think?
- The sermon described this prayer as a "happy prayer of surrender and submission." Why do those words feel hard in our culture, and why might Jesus see them as essential to true freedom?
- Matthew 6:10 joins "Your kingdom" and "Your will." What's the relationship between the two ideas? Can one exist without the other?
- How does viewing Jesus as Shepherd instead of dictator or taskmaster change the way you respond to His leadership in your life?
- Psalm 23 and John 10 describe the Shepherd's care. Where in your life right now do you most need to be "led beside still waters"?
- Jesus' kingdom is "already but not yet." How do you see both of those realities in your own experience; moments of renewal now, yet longing for what's still unfinished?
- What does it practically mean that the kingdom advances "quietly but powerfully"? Where do you see evidence of that kind of slow, faithful kingdom growth around you?
- In what ways does our culture's "you do you / have it your way" mindset conflict with Jesus' teaching here? How do you personally feel that pull?
- Jesus said the kingdom is within us (Luke 17). How does that truth affect the way you see ordinary obedience or unseen faithfulness?
- "Seek first the kingdom of God and His righteousness." What might it look like to treat the kingdom as the first thing rather than a good second thing in the flow of an ordinary week?

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.

- Where do you most resist praying, “Your will be done”? What fear or desire keeps you from full surrender in that area?
- Think about a place where you’ve been trying to rule your own life. What has that rule produced, peace or exhaustion?
- The sermon said that people who refuse to surrender to Jesus “have a dictator: their flesh.” What would it mean for you to actually believe that about your own habits or temptations?
- When you imagine Jesus’ reign in your life, do you picture loss of control or gain of freedom? Why?
- The kingdom comes quietly, like yeast in dough. What would need to change for you to value that kind of quiet faithfulness more than visible success or recognition?
- The gospel replaces shame with freedom and joy. Are there ways you’re still living as though sin or guilt are your true rulers rather than Jesus?
- Which “second things” have recently become “first things” for you? (the places where good gifts have quietly taken the throne of your heart)
- The sermon described the Church as an “embassy of the kingdom.” What kind of reputation does the Church have in your own relational circles?
- Jesus’ kingdom is already breaking in, but not yet complete. What helps you hold on to hope when the “not yet” feels heavy, like when evil still seems to win or prayers go unanswered?
- One day every knee will bow before the King. If you could fast-forward to that moment, what would you most want to have been true of your life of surrender between now and then?
- **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: [Pray by name for one person in your life who doesn't know Jesus](#)

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.