

Sermon Big Idea	Helpful Resources
<p>Before Jesus teaches us to ask, he teaches us to see. The way we see God determines everything about how we pray.</p>	 <p>The Bible Project Guide: The Lord's Prayer</p>

Read the Text
<p>In your group, read the passage out loud, with each person reading a verse.</p>

Head: Grasping the Text
<p><i>Goal: To grasp the theological concepts and historical context of the text.</i></p>

1. Read Exodus 4:22, 2 Samuel 7:14, and Isaiah 63:16 in sequence. How does the word Father develop across these three passages — from national language, to royal language, to the desperate cry of a broken people? What is still missing from each of these uses of Father that Jesus supplies in Matthew 6:9? What does the rarity of Father language in the Old Testament — only fifteen references in half a million words — tell us about how revolutionary it was for Jesus to hand this word to ordinary disciples?
2. Read John 17:4–5 alongside Matthew 6:9. In John 17 Jesus is not teaching about prayer — he is actually praying, and we are allowed to listen. What does the phrase "the glory I had with you before the world existed" tell us about the nature of Jesus' relationship with the Father? How does understanding that eternal intimacy change the weight of what Jesus is doing when he says to his disciples, "pray like this: Our Father"? What does it mean that he is sharing his own relationship with the Father with us?
3. Read Ezekiel 36:22–23 and John 17:4. Both passages show God and Jesus committed to the hallowing of God's name. What does it mean that God himself is committed to protecting and honoring his own name? How does knowing that God is already working toward the hallowing of his name change the confidence with which we pray this petition? And what is the connection between Jesus finishing the work the Father gave him — John 17:4 — and what it means for us to hallow God's name in our own lives?

Heart: Grasping the Internal Transformation
<p>Goal: Examine how the text reshapes our identity, affections, and motivations to bring about honest self-examination.</p>

4. The sermon noted that the word Father lands differently for different people depending on their experience of earthly fathers. Some grew up with fathers who were present, loving, and safe — and the word feels like home. Others grew up with fathers who were absent, harsh, or dangerous — and the word carries pain. Where do you land? And honestly — how has your experience of your earthly father shaped the way you approach God in prayer? What would it look like to let God's fatherhood correct and redefine your experience rather than confirm it?
5. The sermon observed that the first-person singular — I, me, my — is completely absent from the Lord's Prayer. Jesus says Our, not My. How much of your prayer life is genuinely communal — aware of and interceding for others — and how much is primarily personal and individual? What does the absence of I and me from the prayer Jesus gave us reveal about the kind of prayer life he is calling us into? What would it look like practically for your prayer life to become more genuinely communal?
6. The London cab driver illustration asked: if a professional takes that seriously the responsibility of upholding the name and reputation of their tradition — how seriously do we take the name we carry? Be honest — in the last week, in your ordinary daily life, where did you represent God's name well? And where did your choices, words, or attitudes misrepresent the character of the God you claim to follow? What does that honest assessment reveal about where your life most needs the refining work this petition invites?

Hands: Grasping Your Next Step

Goal: To move from hearing the Word to living it out as a disciple with specific, practical, and achievable steps for the coming week.

7. The sermon said that "in heaven" is not a statement about God's distance — it is a statement about his capacity. This Father is not tired, not limited, not out of resources. This week identify one situation in your life where you have been praying small — where fear, doubt, or a shrunken view of God has been limiting how boldly you bring your needs to him. Write it down. And this week pray about that situation with the full weight of "in heaven" behind it — bringing it to the One for whom nothing is impossible, who is not surprised, not overwhelmed, and not limited by anything you are facing.
8. The sermon identified three practical ways we hallow God's name — purity, honesty, and faithfulness under pressure. Pick the one that is most personally challenging for you right now. Be specific — not just "I want to be more honest" but "there is a specific situation this week where honesty will cost me something." Write down what it is and what hallowing God's name would look like in that specific moment. Come back next week ready to share what happened.
9. The sermon closed with the gospel anchor: hallowed be your name is a prayer, not a promise — because we cannot hallow God's name in our own strength. This week before you pray anything else — before the requests, the needs, the list — spend two minutes with just the opening words. Say them slowly: Our Father in heaven, hallowed be your name. Before you say Father — remind yourself of what it cost for you to be able to use that word. Before you say hallowed be your name — ask the Holy Spirit to do in you what you cannot do for yourself. Then pray. Come back next week ready to share one thing that shifted when you started from that place.