

The Jesus Creed 2
The Lord's Prayer
Matthew 6:9-13

Sermon

Hobart, September 11th, 2011

Devonport, September 24th, 2011

Launceston, September 25th, 2011

GOSPEL READING

Matthew 6:5-13

⁵ “When you pray, don’t be like the hypocrites who love to pray publicly on street corners and in the synagogues where everyone can see them. I tell you the truth, that is all the reward they will ever get. ⁶ But when you pray, go away by yourself, shut the door behind you, and pray to your Father in private. Then your Father, who sees everything, will reward you.

⁷ “When you pray, don’t babble on and on as people of other religions do. They think their prayers are answered merely by repeating their words again and again. ⁸ Don’t be like them, for your Father knows exactly what you need even before you ask him!

⁹ Pray like this:

Our Father in heaven,

may your name be kept holy.

¹⁰ May your Kingdom come soon.

May your will be done on earth,

as it is in heaven.

¹¹ Give us today the food we need,*

¹² and forgive us our sins,

as we have forgiven those who sin against us.

¹³ And don’t let us yield to temptation,*

but rescue us from the evil one.*

For yours is the kingdom and the power and the glory forever. Amen.

* Or *Give us today our food for the day*; or *Give us today our food for tomorrow*.

* Or *And keep us from being tested*.

* Or *from evil*. Some manuscripts add *For yours is the kingdom and the power and the glory forever. Amen*.

INTRODUCTION:

I. COMMUNICATION

A. WHAT WOULD YOU SAY ARE THE VITAL COMPONENTS THAT MAKE AND KEEP A RELATIONSHIP ALIVE AND HEALTHY?

1. Love, time, sharing activities and common goals, support, similar priorities
2. Communication

B. RELATIONSHIPS REQUIRE AN UNDERSTANDING OF EACH OTHER

1. And we get to know and understand more about who the other person really is deep inside their being through spending time with them, sharing life with them, and communicating
2. Listening to them, asking them questions, and seeking to understand how they tick, and what we can do to love,
 - a) to live with them in peace and harmony
 - b) to serve them and be a blessing to their lives

S.P.S:

A. THE GREAT COMMANDMENT JESUS GAVE

1. Or what Scott McKnight calls “the Jesus Creed”
 - a) Reminds us that the most important thing in life is to

B. TRINITARIAN THEOLOGIAN, SCOTT MCKNIGHT CALLS IT, “THE JESUS CREED”

Mark 12:29

Jesus replied, "The most important commandment is this:

'Listen, O Israel! The LORD our God is the one and only LORD.³⁰ And you must love the LORD your God with all your heart, all your soul, all your mind, and all your strength.'³¹ The second is equally important: 'Love your neighbor as yourself.'^{*} No other commandment is greater than these."¹

C. JESUS AND THE ENTIRE NT MAKES IT CLEAR THAT WE ARE ENABLED TO KNOW THE LORD OUR GOD, AND TO LOVE HIM AND OUR NEIGHBOUR THROUGH JESUS

1. Through letting him bringing the Father to us, and us to the Father
2. Through letting him live his life of love in and through us through the presence of the Holy Spirit

D. TODAY WE ARE GOING TO SEE THAT THE LORD'S PRAYER HELPS US TO REMEMBER AND BETTER UNDERSTAND AND LIVE THE GREAT COMMANDMENT

1. To be in close and loving communication with God

E. PRAYER

* Deut 6:4-5.

* Lev 19:18.

¹Tyndale House Publishers. (2004). *Holy Bible : New Living Translation*. "Text edition"--Spine. (2nd ed.) (Mk 12:29-31). Wheaton, Ill.: Tyndale House Publishers.

BODY:

II. THE LORD'S PRAYER

A. WE SAW LAST TIME HOW JESUS' AMENDED THE SACRED CREED OF JUDAISM, THE "SHEMA"

1. And added the command to love our neighbour as our self, to the command to love God with all our heart, all our soul, all our mind and all our strength.

B. THE JEWS AT THAT TIME ALSO HAD A SACRED PRAYER, CALLED THE "KADDISH"

1. Which means "holy" or the "the Sanctification"
2. Because "The central theme of the Kaddish is the magnification and sanctification of God's name"²

a) According to the Jewish Encyclopedia;

The Kaddish has a remarkable history. Originally...It was the doxology recited by the teacher or preacher at the close of his discourse, when he was expected to dismiss the assembly with an allusion to the Messianic hope, derived especially from the Prophets and the Psalms.³

b) There are various versions of the Kaddish still used today on synagogue services. Probably the most well known one is the "mourners Kaddish"

3. Along with the [Shema](#) and [Amidah](#), the Kaddish is one of the most important and central prayers in the Jewish liturgy

4. The Kaddish that Jesus would have known was;

"Magnified and sanctified [comp. Ezek. xxxviii. 23] be His Great Name in the world which He hath created according to His will. May He establish His Kingdom during your life and during your days, and during the life of the

² <http://en.wikipedia.org/wiki/Kaddish>

³ Kaddish, Jewish Encyclopedia,
<http://www.jewishencyclopedia.com/view.jsp?artid=7&letter=K#i15#ixzz1X2GI2ahV>

whole household of Israel, even speedily and in a near time! So say ye 'Amen.'"⁴

C. AS HE DID WITH THE SHEMA, JESUS TAKES THIS BEAUTIFUL PRAYER THAT HE WAS BROUGHT UP KNOWING AND RECITING, "THE KADDISH"

1. And builds his own from it

D. LET'S HAVE A LOOK THEN, AT JESUS' PRAYER, "THE LORD'S PRAYER", IN MATTHEW 6:

III. THE "LORD'S PRAYER"

A. JESUS HAS BEEN GIVING WHAT IS KNOWN AS "THE SERMON ON THE MOUNT"

B. HE HAS BEEN WARNING AGAINST THE ALL TOO COMMON TENDENCY TO MAKE PRAYER AND OTHER RELIGIOUS ACTIVITIES INTO A PERFORMANCE

1. An endeavour to make ourselves look good in front of others

Matthew 6:1

6 "Watch out! Don't do your good deeds publicly, to be admired by others, for you will lose the reward from your Father in heaven.

C. HE TALKS ABOUT GIVING QUIETLY AND PRIVATELY, AND THEN GOES ON TO TALK ABOUT NOT PRAYING TO SHOW OFF

1. He then urges them not to pray long and meaningless prayers like the pagans

Matthew 6:5-13 (NLT)

⁷ "When you pray, don't babble on and on as people of other religions do. They think their prayers are answered merely by repeating their words again and again. ⁸ Don't be like them, for your Father knows exactly what you need even before you ask him!

2. The NIV translates v7;

⁴ Kaddish, Jewish Encyclopedia

⁷ And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words.⁵

3. The Greek is *battologeō* { bat-tol-og-eh'-o }

- a) KJV- vain repetition
- b) speak without thinking⁶
- c) to speak much or extensively, with a possible added implication of meaningless words - 'to use many words, to speak for a long time.'⁷
- d) to repeat the same things over and over, to use many idle words, to babble, prate.
- e) Some suppose the word derived from Battus, a king of Cyrene, who is said to have stuttered; others from Battus, an author of tedious and wordy poems.⁸

4. Jesus urges us not to pray like that

- a) Not to pray for vain or selfish reasons, just to look good, or feel righteous
- b) And not to pray long babbling, meaningless prayers, perhaps mistakenly thinking like the pagans, that God will have to hear us because we have prayed so lengthily

⁸ Don't be like them, for your Father knows exactly what you need even before you ask him!

- c) God doesn't need us to go on and on, and repeat things over and over as if he doesn't already know what is on our mind and what we really need
- d) He isn't some remote, unfeeling, insensitive, imperceptive male authority, sitting in an isolated office on the zillionth floor of heaven, that needs everything in triplicate, and down to the last detail to become aware and persuaded to help us

⁵ *The Holy Bible : New International Version*. 1996, c1984 (electronic ed.) (Mt 6:7). Grand Rapids: Zondervan.

⁶ Greek-English Lexicon of the New Testament : Based on Semantic Domains: 33.88 βατταλογέω

⁷ A Greek-English Lexicon of the New Testament and Other Early Christian Literature: βατταλογέω

⁸ Enhanced Strong's Lexicon: 945 battologeō { bat-tol-og-eh'-o }

5. Having made these important caveats about prayer,

a) Jesus then taught them how to pray

6. In Luke 11:1, at another time, one of the disciples asked Jesus;

11 Once Jesus was in a certain place praying. As he finished, one of his disciples came to him and said, "Lord, teach us to pray, just as John taught his disciples."

² Jesus said, "This is how you should pray:"

7. Jesus taught him a shorter version of the same prayer we read in

Matthew 6:9-13;

⁹ Pray like this:

Our Father in heaven,

may your name be kept holy.

¹⁰ May your Kingdom come soon.

May your will be done on earth,

as it is in heaven.

¹¹ Give us today the food we need,*

¹² and forgive us our sins,

as we have forgiven those who sin against us.

¹³ And don't let us yield to temptation,*

but rescue us from the evil one.* [from evil.]

8. Some manuscripts add

For yours is the kingdom and the power and the glory forever. Amen.

* Or *Give us today our food for the day; or Give us today our food for tomorrow.*

* Or *And keep us from being tested.*

* Or *from evil.* Some manuscripts add *For yours is the kingdom and the power and the glory forever. Amen.*

D. THE KADDISH SAYS:

1. "Magnified and sanctified [comp. Ezek. xxxviii. 23] be His Great Name in the world which He hath created according to His will. May He establish His Kingdom during your life and during your days, and during the life of the whole household of Israel, even speedily and in a near time! So say ye 'Amen.'"⁹

E. JESUS MADE THREE BASIC AMENDMENTS TO THE "KADDISH"

1. In the first verse he has started by referring to God as "Father"
 - a) This has enormous meaning and implication for our understanding of Who our God is for us, and how we are to relate and communicate with him,

2. Secondly; Jesus adds three lines about our daily bread, forgiveness and temptations

3. Thirdly, as Scott McKnight points out,

"The additional lines shift from "your" to "us".

As a result of these changes, the Lord's Prayer has two parts, the "you" petitions and the "we/us" petitions.

May *your* Name be hallowed, May *your* kingdom come, May *your* will be done on earth

Give *us* our daily bread, Forgive *us* our sins as we forgive... Lead *us* not into temptation but deliver us...

F. WHO ARE WE PRAYING FOR IN THE SECOND HALF OF THE LORD'S PRAYER?

1. Jesus' prayer doesn't say, "Give me today my daily bread..."
2. We pray, "give us"

G. SO JESUS HAS REMODELLED THE KADDISH ALONG THE SAME LINES AS HE AMENDED THE SHEMA

⁹ Kaddish, Jewish Encyclopedia

1. from focusing *singly* on *loving and honouring God*
 - a) to Loving and honouring God *and* loving our neighbour!
2. So we have as McKnight sums it up in the;
Shema of Judaism: Love God (by following *Torah*)
Shema of Jesus: Love God (by following *Jesus*) and love others
Kaddish of Judaism: Petition for God's glory
Kaddish of Jesus: Petition for *Abba's* glory and petition for others
3. Jesus prayer then fits in fully with Jesus' creed to love God and love others as ourselves

H. TERTULLIAN, THE EARLY CHURCH FATHER SAID;

In the [Lord's] Prayer is comprised an epitome of the whole Gospel?

1. The Lord's Prayer is a wonderful summary of the Gospel

I. LET'S TAKE A BRIEF LOOK AT SOME OTHER HELPFUL ASPECTS OF THE LORD'S PRAYER

IV. HELPFUL ASPECTS OF THE LORD'S PRAYER

A. THE LORD'S PRAYER IS NOT ONLY SOMETHING TO REPEAT AND USE AS IT IS

1. It is also a framework for us to build our prayers upon
2. A framework for our own praises and requests

⁹ Pray like this:

Our Father in heaven,

may your name be kept holy.

B. "OUR FATHER"

1. The first distinctive feature of the Lord's Prayer to the prayers of the time, is the way it addresses God as "Father".
 - a) In calling God Father, we are using a term of love

- b) We are expressing and acknowledging our direct, familiar, loving, face to face, intimate family relationship with our God.
- c) Going back to the Jesus creed, we are beginning our prayer by expressing our love for God

2. McKnight says that “Father”

Is the signature term of Jesus, and it marks the center of his teaching about God.¹⁰

Matthew 6:10

¹⁰ May your Kingdom come soon.

May your will be done on earth, as it is in heaven.

C. THE LORD'S PRAYER ALSO DIRECTS US AWAY FROM SELF-SATURATED PRAYERS

1. It reminds and focuses us on Jesus' priorities;
2. Priorities of remembering and honouring *Who* God is, his kingdom and his purposes and plans,
3. And his concerns and priorities for our physical, spiritual and moral lives
4. Scot McKnight writes about the impact of the Lord's prayer in our lives;

The prayer provides structure; its content is rock solid; it helps us avoid selfishness; and these simple words quietly create a little miracle of transformation.

Jesus also knows this prayer will *remind his followers of his priorities*—priorities like God's Name, kingdom and will, priorities physical, spiritual, and moral.

If we love someone, we love what they love. God's love plan is for his glorious Name to be honoured and his will to become concrete reality on earth.

¹⁰ McKnight, p.19, 20

Earth is Abba's frontier; heaven is already his. In pondering God's Name, kingdom and will, we are prompted (daily) to *yearn* for what God yearns for. Love always prompts yearning.

5. Richard Foster writes;

In prayer, real prayer, we begin to think God's thoughts after Him; to desire the things He desires, to love the things He loves.¹¹

6. Dallas Willard talks about how using the Lord's prayer as framework for our prayers, helps us to "live" in the prayer. It becomes part of us, and we end up living it more and more in our daily lives.

7. We pray for God's will, for his loving, gracious life and kingdom to come, not only in the future, but into our lives today

a) And from us, into the lives of others

Matthew 6:11=13

11 Give us today the food we need,*
12 and forgive us our sins,
as we have forgiven those who sin against us.

13 And don't let us yield to temptation,*
but rescue us from the evil one.* [from evil.]

For yours is the kingdom and the power and the glory forever. Amen.

D. THE LORD'S PRAYER LEADS US TO DEPEND ON GOD FOR THE THINGS OF LIFE WE NEED,

1. and in love and compassion, to pray for those common needs for others as well

a) We pray that God's kingdom will break into the every day lives of this world and make things good and right for us and our fellow human beings

¹¹ Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth*, Harper & Row, 1978, p. 30

* Or *Give us today our food for the day; or Give us today our food for tomorrow.*

* Or *And keep us from being tested.*

* Or *from evil.* Some manuscripts add *For yours is the kingdom and the power and the glory forever. Amen.*

- b) We pray specifically for daily material provisions, for food, shelter, safety and health
- 2. We pray for relationships, for forgiveness and reconciliation between us and God,
 - a) and us and our neighbour,
 - b) and neighbour and neighbour
- 3. We pray for strength to resist evil, temptation, selfishness and injustice
 - a) And we pray the same for the lives of others

E. MCKNIGHT;

I don't know about you, but I tend to begin my prayers for others with what I know about them and what they need. Jesus offers another path: We can begin with what he wants for them. By using the Lord's Prayer, we join his loving prayer for them.¹²

F. THE SECOND MAJOR DIFFERENCE TO THE "KADDISH" WE HAVE SEEN

- 1. Is Jesus' focus on love for others, on praying for our needs, but also the needs of all of us
 - 2. Praying for justice and freedom from evil for all people, that everything on earth may be as it is in heaven
 - 3. Knowing that God is sovereign, he has the whole world safely and lovingly in his hands
 - a) And is calling us all to be part of his kingdom of power and glory forever
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¹² McKnight, p.21

CONCLUSION:

V. THE LORD'S PRAYER

A. WHEN WE USE THE LORD'S PRAYER AS A FRAMEWORK FOR OUR PRAYERS, WE PRAY NOT A ROTE, ROUTINE PRAYER OF DUTY

1. But a prayer as an act of love for God, for ourselves, and for neighbour

B. BY PRAYING AND REMEMBERING THE LORD'S PRAYER WE ARE REMINDED OF JESUS' PRIORITIES;

1. Priorities of remembering and honouring *Who* God is, of loving God and loving our neighbour
2. It helps keep his kingdom and his purposes and plans, and his concerns and priorities for our physical, spiritual and moral lives at the front of our minds, and at the top of our priorities

C. IT GIVES US A FRAMEWORK FOR OUR PRAYER, AND A FRAMEWORK FOR OUR LIVES

1. As Richard Foster writes;

we begin to think God's thoughts after Him; to desire the things He desires, to love the things He loves.¹³

D. THE LORD'S PRAYER THEN IS NOT JUST A PRAYER TO GOD FOR WHAT WE WANT HIM TO DO

1. It is the life God calls us to participate in
2. The life Jesus lived, and continues to live in and through us in order to bring his kingdom, his will, his love into this world more and more
 - a) A life based on close, intimate and loving communication with our Father in heaven

E. PRAYER

¹³ Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth*, Harper & Row, 1978, p. 30