

17 July 2022

Hymn TIS 225 My heart and voice I raise

Blessed be God: Father, Son and Holy Spirit. **Blessed be God's kingdom, now and for ever.**

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. And also with you.

Sentence

Ask, and it will be given you; seek, and you will find; knock, and the door will be opened for you. Luke 11.9

PRAYER OF PREPARATION

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name, through Christ our Lord. Amen

Prayer of the Day

Provident Father, with the prayer your Son taught us always on our lips, we ask, we seek, we knock at your door: help us so to seek that we may truly find, so to ask that we may joyfully receive, and so to knock that the door of mercy may be opened for us; through Jesus Christ our Lord. Amen

Hosea 1.2-10

² When the Lord began to speak through Hosea, the Lord said to him, 'Go, marry a promiscuous woman and have children with her, for like an adulterous wife this land is guilty of unfaithfulness to the Lord.' ³ So he married Gomer daughter of Diblaim, and she conceived and bore him a son. ⁴ Then the Lord said to Hosea, 'Call him Jezreel, because I will soon punish the house of Jehu for the massacre at Jezreel, and I will put an end to the kingdom of Israel. ⁵ In that day I will break Israel's bow in the Valley of Jezreel.' ⁶ Gomer conceived again and gave birth to a daughter. Then the Lord said to Hosea, 'Call her Lo-Ruhamah (which means "not loved"), for I will no longer show love to Israel, that I should at all forgive them. ⁷ Yet I will show love to Judah; and I will save them – not by bow, sword or battle, or by horses and horsemen, but I, the Lord their God, will save them.' ⁸ After she had weaned Lo-Ruhamah, Gomer had another son. ⁹ Then the Lord said, 'Call him Lo-Ammi (which means "not my people"), for you are not my people, and I am not your God. ¹⁰ 'Yet the Israelites will be like the sand on the seashore, which cannot be measured or counted. In the place where it was said to them, "You are not my people", they will be called "children of the living God".

Psalm 85

¹ O Lord, you were gracious to your land: you restored the fortunes of Jacob.

² You forgave the iniquity of your people: and covered all their sin.

³ You put aside all your wrath: and turned away from your fierce indignation.

⁴ Return to us again, O God our saviour: and let your anger cease from us.

⁵ Will you be displeased with us for ever: will you stretch out your wrath from one generation to another? ⁶ Will you not give us life again: that your people may rejoice in you?

⁷ Show us your mercy, O Lord: and grant us your salvation.

⁸ I will hear what the Lord God will speak:

for he will speak peace to his people, to his faithful ones, whose hearts are turned to him.

⁹ Truly his salvation is near to those that fear him: and his glory shall dwell in our land.

¹⁰ Mercy and truth are met together: righteousness and peace have kissed each other.

¹¹ Truth shall flourish out of the earth: and righteousness shall look down from heaven.

¹² The Lord will also give us all that is good: and our land shall yield its plenty.

¹³ For righteousness shall go before him: and tread the path before his feet.

Colossians 2.6-15

⁶ So then, just as you received Christ Jesus as Lord, continue to live your lives in him, ⁷ rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness.

⁸ See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ. ⁹ For in Christ all the fulness of the Deity lives in bodily form, ¹⁰ and in Christ you have been brought to fulness. He is the head over every power and authority.

¹¹ In him you were also circumcised with a circumcision not performed by human hands. Your whole self ruled by the flesh was put off when you were circumcised by Christ, ¹² having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.

¹³ When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ. He forgave us all our sins, ¹⁴ having cancelled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross. ¹⁵ And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.

Luke 11.1-13

¹ One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, 'Lord, teach us to pray, just as John taught his disciples.' ² He said to them, 'When you pray, say: "Father, hallowed be your name, your kingdom come. ³ Give us each day our daily bread. ⁴ Forgive us our sins, for we also forgive everyone who sins against us. And lead us not into temptation.'"

⁵ Then Jesus said to them, 'Suppose you have a friend, and you go to him at midnight and say, "Friend, lend me three loaves of bread; ⁶ a friend of mine on a journey has come to me, and I have no food to offer him." ⁷ And suppose the one inside answers, "Don't bother me. The door is already locked, and my children and I are in bed. I can't get up and give you anything." ⁸ I tell you, even though he will not get up and give you the bread because of friendship, yet because of your shameless audacity he will surely get up and give you as much as you need.

⁹ 'So I say to you: ask and it will be given to you; seek and you will find; knock and the door will be opened to you. ¹⁰ For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

¹¹ 'Which of you fathers, if your son asks for a fish, will give him a snake instead? ¹² Or if he asks for an egg, will give him a scorpion? ¹³ If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!'

Sermon

Nicene Creed

We believe in one God, the Father, the almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he

ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Prayers

Response

God of grace, hear our prayer.

The Lord's Prayer

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us.

Save us from the time of trial and deliver us from evil.

For the kingdom, the power, and the glory are yours now and for ever. Amen.

Jesus said: Come to me all who labour and are heavy laden, and I will give you rest. Matthew 11.28

Prayer of Approach [Let us pray.]

We do not presume to come to your table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies.

We are not worthy so much as to gather up the crumbs under your table.

But you are the same Lord whose nature is always to have mercy.

Grant us, therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

Confession

God is steadfast in love and infinite in mercy, welcoming sinners and inviting them to the Lord's table.

Merciful God, our maker and our judge, we have sinned against you

in thought, word, and deed, and in what we have failed to do:

we have not loved you with our whole heart; we have not loved our neighbours as ourselves;

we repent, and are sorry for all our sins. Father, forgive us. Strengthen us to love and obey you in newness of life; through Jesus Christ our Lord. Amen.

Absolution

Almighty God, who has promised forgiveness to all who turn to him in faith:

pardon you and set you free from all your sins, strengthen you in all goodness

and keep you in eternal life, through Jesus Christ our Lord. Amen.

Peace

We are the body of Christ. **His Spirit is with us.**

The peace of the Lord be always with you. **And also with you.**

Hymn 256 The Servant King

OFFERTORY

Blessed are you, Lord, God of all creation. Through your goodness we have these gifts to share.

Accept and use our offerings for your glory and for the service of your kingdom. **Blessed be God for ever.**

Thanksgiving 5

The Lord be with you. **And also with you.** Lift up your hearts. **We lift them to the Lord.**

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Loving God, we thank you for this world of wonder and delight.

You have given it to us to care for, so that all your creatures may enjoy its bounty.

Lord our God, **we give you thanks and praise.** We thank you that when we turned away from you, you sent Jesus to live and work as one of us, and bring us back to you.

He showed us how to love you and set us free to love and serve one another.

Lord our God, **we give you thanks and praise.**

We thank you that on the cross

Jesus took away our sin, all that keeps us from each other and from you. He frees us from hate and fear, from all that destroys love and trust.

Lord our God, **we give you thanks and praise.**

And so, with everyone who believes in you, with all the saints and angels, we rejoice and praise you, saying: **Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest.**

And now we thank you for these gifts of bread and wine; may we who receive them, as Jesus said, share his body and his blood.

On the night he was betrayed, he took bread and gave you thanks. He broke the bread and gave it to his friends, and said, 'Take and eat. This is my body given for you. Do this in remembrance of me.'

After supper he took the cup and gave you thanks. He shared the cup with them and said, 'This is my blood poured out so that sins may be forgiven. Do this in remembrance of me.'

Christ has died. Christ is risen. Christ will come again.

When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory.

Fill us with your Spirit that we may follow Jesus in all we do and say, working for justice and bringing your peace to this world that you have made.

Accept our prayers through Jesus Christ our Lord.

Blessing and honour and glory and power are yours for ever and ever. Amen.

We who are many are one body, for we all share in the one bread.

The gifts of God for the people of God.

Come let us take this holy sacrament of the body and blood of Christ in remembrance that he died for us, and feed on him in our hearts with thanksgiving.

The body of Christ keep you in eternal life. Amen

The blood of Christ keep you in eternal life. Amen

Living God, in this holy meal you fill us with new hope.

May the power of your love, which we have known in word and sacrament, continue your saving work among us, give us courage for our pilgrimage, and bring us to the joys you promise.

Father, we offer ourselves to you as a living sacrifice through Jesus Christ our Lord.

Send us out in the power of your Spirit to live and work to your praise and glory.

Hymn Joyful joyful we adore you

Blessing

The peace of God which passes all understanding keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. Amen.

Dismissal

Go in peace to love and serve the Lord: **In the name of Christ. Amen**



After telling us about a certain man, the man who fell among robbers, and a certain woman, Martha, with references to a certain lawyer and a certain village Luke goes on to tell us about Jesus praying in a certain place which leads to lots of teaching about prayer.

In Biblical times there were set prayers. A devout Jew would repeat his prayers in the morning and again in the evening. Rabbis, like John the Baptist, taught their disciples appropriate prayers so Jesus' disciples naturally asked him to teach them a prayer. The prayer we most commonly pray is Matthew's version which is fractionally different. Perhaps Jesus taught fractionally different versions on different occasions or perhaps someone added or deleted a phrase or two along the way. Scholars love to debate these things but it makes no difference to us.

Luke's version in its plainer form, focus's our attention on its simplicity and the directness of its petitions. We say 'Father' or 'our father' but Jesus said 'Abba' which is the more intimate, family version of Father like our use of 'Daddy'. It is this personal relationship which makes the rest of the prayer possible.



Not all Fathers are like our heavenly Father. We know the ideal picture but some of us have not experienced it for ourselves, perhaps are fathers were absent, overly strict, neglectful or even abusive and we carry that pain with us into our adult lives so that it is very hard to trust a heavenly father.

I once had a councillor tell me to "live in the truth" by which he meant everytime something reminded me of a bad memory to remind myself of the truth of the moment, all that is honourable or of good report in that moment. I did, and the bad memories gradually lost their power. Perhaps it would also help to call our heavenly caring, compassionate parent by a different name, it would be entirely appropriate to use Jesus' own word and say 'Abba' which reminds us every time that we are talking to Jesus' father, the incredibly loving, trustworthy reliable God.



Although Luke says just 'Abba' without the inclusive 'Our' in front of it, we can still see that the whole prayer is a joint supplication by the use of 'we, us and our' throughout the prayer. It is the community prayer of Jesus' disciples. It is not an expression of individual piety which can be set apart from the life and worship of the community.

A person's name, character and identity were closely related in Jewish thought. The petition that God's name might be 'hallowed': made holy or sanctified, is

double sided. It is a prayer that God would act to establish his own sovereignty, but it also voices a longing for the day when all people will revere God.



The next phrase 'your kingdom come', is an extension of the first. If God's name is sanctified, then God's sovereignty and dominion will have been established. That is why Jesus came to earth, this is what he preached about: 'The kingdom of God is at hand'. What was expressed in the Old Testament as hopes for the coming 'day of the Lord' are here recast in a petition that echoes Jesus' announcement of the coming Kingdom.

These petitions are followed by three petitions that focus on our needs: bread, forgiveness and deliverance.



The manna given to the Israelites in the wilderness could not be hoarded, so they had to rely on God's provision each day. Genuine prayer begins with expressing our complete dependence on God's mercy for even our most basic needs. Nowadays, few of us worry about what we will eat each day, but the provision of revenue is still God's provision and he still answers this prayer and sometimes he calls us to answer this prayer for others.

Forgiveness was one of the expected blessings of the day of salvation for the Jewish people, they believed that there would come a time when they no longer relied on the sacrificial system but received forgiveness directly from God. As surely and desperately as we need bread, we need forgiveness. Jewish teaching had already linked the necessity of forgiving others to one's ability to receive forgiveness. One who cannot forgive cannot receive forgiveness; mercy flows through the same channel, whether given or received. We stand in need not only of daily sustenance but also of continual forgiveness. We can address these needs to God, however, because we have experienced his love.



The word rendered in our reading today as 'temptation' is very difficult to translate, sometimes translated as temptation and sometimes as trials. God does not tempt us (James 1: 13-14), the devil tempts us to sin but sometimes God does test his people - Abraham, Job, the Israelites in the wilderness and Jesus at Gethsemane, etc. In this petition we are asking our God, who controls all of life, to deliver us from anything that will threaten our ability to pray any other part of this prayer. The final petition is the one that underscores our relationship to God, to whom we can appeal for protection from any circumstance that might threaten our lives or our relationship to Him.

In Luke's gospel the model prayer is followed by two short parables illustrating God's willingness to answer prayer and a directive to pray with confidence.

If we agree that a neighbour or a father will answer a neighbour's or a child's request, then should we not also believe that God answers those who call out to Him in need.



In the sort of house Jesus is talking about the family would all sleep side by side on the floor, so that if the father gets up the whole family would be woken up but the neighbour outside has a real problem, and the sleeping friend can and will help him. The laws of hospitality in that time were strict: if a traveller arrived needing food and shelter one has an obligation to provide it. The friend outside knows that the friend inside will understand: because he would do the same.

There are all sorts of ways in which God is not like a sleepy friend but Jesus is focussing on one point of comparison only, he is encouraging us to knock with a kind of holy boldness, a persistence, knowing that God will answer. This isn't just routine or formal praying this is entering into the battle; we are called to struggle in prayer for peace, for reconciliation, for a thousand things for the world and the church, hundreds of things for our family and friends and neighbours and perhaps a dozen or two for ourselves. Yes, it's important to be disciplined and regular but it is also important to pray at that moment.



Jesus' illustrations about giving a child real food rather than poisonous snakes or scorpions make their point. If we are every tempted to imagine God as a tyrant who would take delight in giving us things that weren't good for us, we should remember these pictures and think again. Since God led his people out of Egypt we have been able to call him Abba because he is the liberating God, the God whose kingdom was coming, bringing bread for the hungry, forgiveness for the sinner, and deliverance from the power of darkness- all the themes we may notice that Luke has been talking about in all our readings from the last several weeks.



The Lord's prayer is not just a loosely connected string of petitions, Jesus had already provided bread and 'breaking bread' was to become the sign of his presence in the church, he was already offering forgiveness and would accomplish it completely in his death and he was already demanding that his followers imitate God in forgiving their enemies and he was already waging the battle to bring full deliverance for all. This is a prayer that grows out of the mission of Jesus himself. It has been ideally suited both as it stands, and as a framework for wider praying, for his followers ever since.

Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.