

Matthew 6:5–13 (CEB)

⁵“When you pray, don’t be like hypocrites. They love to pray standing in the synagogues and on the street corners so that people will see them. I assure you, that’s the only reward they’ll get. ⁶But when you pray, go to your room, shut the door, and pray to your Father who is present in that secret place. Your Father who sees what you do in secret will reward you.

⁷“When you pray, don’t pour out a flood of empty words, as the Gentiles do. They think that by saying many words they’ll be heard. ⁸Don’t be like them, because your Father knows what you need before you ask. ⁹Pray like this:

Our Father who is in heaven,
uphold the holiness of your name.

¹⁰Bring in your kingdom
so that your will is done on earth
as it’s done in heaven.

¹¹Give us the bread we need for today.

¹²Forgive us for the ways we have wronged you,
just as we also forgive those
who have wronged us.

¹³And don’t lead us into temptation,
but rescue us from the evil one.

Luke 3:21–22 (CEB)

²¹When everyone was being baptized, Jesus also was baptized. While he was praying, heaven was opened ²²and the Holy Spirit came down on him in bodily form like a dove. And there was a voice from heaven: “You are my Son, whom I dearly love; in you I find happiness.”

Matthew 14:22–23 (CEB)

²²Right then, Jesus made the disciples get into the boat and go ahead to the other side of the lake while he dismissed the crowds. ²³When he sent them away, he went up onto a mountain by himself to pray. Evening came and he was alone.

Luke 6:12 (CEB)

¹²During that time, Jesus went out to the mountain to pray, and he prayed to God all night long.

Mark 1:35 (CEB)

³⁵Early in the morning, well before sunrise, Jesus rose and went to a deserted place where he could be alone in prayer.

Prayer is the right place to begin building better habits.

In this series, we are talking about building habits, good habits, good *moral* habits, that change us from the outside in, that reorient our hearts so that we love what God loves and love them in God’s way. For our hearts are like a compass that has been knocked about so much it’s no longer accurate – follow it and you’ll end up in the wrong place. It might look like the right place, even feel like the right place, but you’d soon be disappointed. Too many people think they know what the “good life” is and how to get there, but, too late, they realize that they were never headed in the right direction after all.

You can’t think your way to such habits or feel your way to them. Good moral habits, aka virtues, are built from doing, from practicing these habits until they become . . . well, habitual. These practices must rest on a base of sound learning, but without disciplined practice, our habits won’t change. Dr. Jonathan Gregoire is a great example. We’ve all seen Jonathan’s hands and feet fly across the organ. It seems almost supernatural at times, but of course it isn’t magic or hope or wishing that got Jonathan where he is. It was years of

practicing, countless hours spent developing skills and habits required to master the organ. Jonathan has built his mastery on a sound base of music theory and endless practice.

Jesus practiced what he preached. He was a bundle of good moral habits; one particularly well-depicted in the Gospels is the habit of prayer. Above, you'll find some of the occasions when Jesus prayed, often withdrawing from others to be alone with the Father in prayer. His time in prayer was rarely for others to see; it was for him and his Father. He taught us all that our prayers are never to be for show, never long and verbose, but simple and genuine. Our prayers are to reflect our faith, i.e., our trust in God.

Prayers built upon trust

In the Bible, trust is a good synonym for faith. When we say that we have faith in Jesus Christ, we mean that we trust Jesus – completely and utterly. Now, all of us are experienced at building trusting relationships with others, or at least trying to. We know that building trust is not easy. It takes time. We risk trusting a person in small matters so that we might come to trust them in large matters. We know that trust is fragile. Trust takes a long time to build but it can disintegrate in a moment of betrayal. We know that trust must be cherished and protected. And . . . we know that hypocrisy and empty talk are *not* the way to build trust (back to Jesus on prayer in Matthew 6 above).

Prayer is conversation with God; conversation that is to be grounded upon trust. Indeed, prayer builds trust, making it a habit. So, just as we strive to be sincere and forthright with

“Hallowed be your name”

I remember reading a child's rendition of the Lord's prayer. As I recall, God's name was Harold in the child's prayer! Now, I doubt many of us make that mistake, but I do suspect that we tend to blow right past “hallowed be your name” with little awareness of what it means.

This phrase could just as easily be translated “set apart your holy name.” Perhaps Eugene Peterson gets even closer when he renders the phrase as “reveal who you are” in his paraphrase, *The Message*. For the ancient Hebrews, the name and the person are much closer in thought than for us today. In the Bible, the name of God is virtually indistinguishable from the person of God. When we pray that God's name be hallowed or holy or sanctified or set apart or revealed, we are praying that God would let all the world see that he is the one true God. We are praying that God will usher in his kingdom in all its fullness— so that even God's enemies would come to honor God's name.

those we trust, there can be no hypocrisy or deceit in our prayers to God. The psalmists are sometimes incredibly angry with God and they don't hesitate to voice their anger. Of course they don't hesitate; they trust God.

It is in the context of this deep, abiding trust in God that Jesus' teaches his disciples the Lord's Prayer. He points them toward God's kingdom and teaches them to rely completely upon God, even for the bread they eat. The disciples are to trust in God's forgiveness, even as they forgive others. Condemned by the Nazis, a modern-day disciple, Dietrich Bonhoeffer, would pray, “I put my trust in your grace and commit my life wholly in your hands.”

Whether we are praising God or thanking him. Whether we are confessing or asking. Whether we come to God with a peaceful heart or an angry one. In all this, we trust that God loves us and hears us and answers us. The basic ingredients of prayer are the ingredients that build trust between two persons: honesty, sincerity, caring, thanking, appreciating, loving, serving . . . add to this list yourself. And in the end, pray with a trusting heart.

It is with such a heart that we are to pray the Lord's Prayer, even as we pray it together and often aloud. It is the prayer Jesus taught his disciples.

The Lord's Prayer¹

Jesus spoke more often about the Kingdom of God than about anything else. Not surprisingly then,

¹The Lord's Prayer will greatly repay slow praying and thoughtful reflection. Two excellent and brief books on the Lord's Prayer are *The Lord and his Prayer*, by N.T. Wright and *Lord, Teach Us: The Lord's Prayer and the Christian Life*, by William Willimon and Stanley Hauerwas.

the Lord's Prayer is a kingdom prayer. In his sermon, Jesus trains his disciples for the kingdom; in this prayer, Jesus teaches his disciples to pray for its arrival.

Prayer is theology and theology is prayer. What we pray for reveals our deepest beliefs about God and ourselves. One way to approach the Lord's Prayer is to think of it as being in two parts. In the first part, we express our desire for the arrival of God's kingdom so that the will of God will be done, so that God's desires for his creation will be realized. This is not some other-worldly thing – God's will is to be done on earth, as it is in the kingdom of heaven. Think of it as the merger, or marriage, of the two – our world is to be transformed into the full expression of God's love and creative power, a world free from sin and death, misery and tragedy.

Dietrich Bonhoeffer (1906-1945) was a German Lutheran pastor who publicly opposed the Nazis from 1933 until his execution. In 1943 he was implicated in a plot to assassinate Hitler. Bonhoeffer was jailed by the Nazis and later hung.

Dietrich Bonhoeffer

'condemned to death'

O Lord God,
Great is the misery that has come upon me.
My cares overwhelm me: I am at a loss.
O God, comfort and help me.
Give me strength to bear what you send,
And do not let fear rule over me.
As a loving Father, take care of my loved ones,
My wife and children.

O merciful God,
Forgive all the sins I have committed
Against you and against my fellow men.
I put my trust in your grace,
And commit my life wholly into your hands.
Do with me as is best for you,
For that will be best for me too.
Whether I live or die, I am with you,
And you are with me.
Lord, I wait for your salvation
And for your kingdom.

In the second part of the Lord's Prayer we turn to our own lives, admitting that it is God, not we, who provides today and every day even the basics of life – like bread. We pray that God will shelter us from the trials and tests that come at us so often in a world still rocked by pain and suffering. We even pray for our rescue, not from some abstract idea of evil, but from the foes of God that threaten all goodness and mercy. All this is to be God's doing. Nonetheless, we recognize our own part in this as well. We confess to God our understanding that God's forgiveness of us is somehow bound up with our own forgiveness of others. We are not to be bystanders sitting out God's war against evil. We are not to be escapists watching the world sink ever deeper into godlessness. We are to be the light to the world, the ones through whom God accomplishes the very things for which we pray!

Where to begin

Building better habits of prayer begins with daily prayer, not a few offhand comment or requests, but a more disciplined commitment. Rev. Allison Jean is suggesting to the Connection Groups that they begin with the daily praying of the Lord's prayer. You could add to that the daily practice of *Lectio Divina*, to which Taylor Davis introduced us in the traditional services. You "simply" take a passage of Scripture, Psalm 117 or John 14:27 for example, then *read* it, *meditate* on it, read it again, *pray* over it, read it again and *contemplate* what you have read. The goal is not intellectual or analytical, but to enter into the passage, to embrace the passage as the Living Word – to pray the passage.

However you decide to begin a disciplined habit of prayer, strive to make it a daily habit, for in that you will find transformation and a reoriented heart.

Questions for Discussion and Reflection

The discussion questions for this study are drawn from the curriculum for our Connection Groups, which will be meeting throughout the series. The questions were written by Rev. Allison Jean.

1. Share one thing that struck you from Jesus' teaching about prayer in Matthew 6:5-8 (above).

- Why did this catch your attention?
 - What does the Lord's prayer mean to you in your faith?
2. How does prayer impact your life on a regular basis?
 - Is prayer a spiritual practice that you struggle with? Why or why not?
 - When have you experienced the effects of prayer in your life? How did this impact you?
 3. In the four brief passages above, Jesus is living out his own teaching about prayer. How is your faith impacted by the idea that Jesus is the living example we are called to follow?
 - How is this different than the idea that Jesus is simply a teacher?
 - Share about a time when you truly *experienced* your faith (this could be in a worship service, on a retreat or a vacation, in a surprising encounter). How did this impact your life?

Daily Bible Readings

More on prayer

Monday, Psalm 16 "You show me the path of life. In your presence there is fullness of joy."

Tuesday, Psalm 91 "My refuge and my fortress; my God, in whom I trust."

Wednesday, Luke 11:1-8 Luke's version of the Lord's Prayer; Jesus teaches about the value of persistence.

Thursday, John 17 Jesus' final prayer. Read this in light of the Lord's Prayer. Can you see any similarities?

Friday, Matthew 4:23 – 7:28 The entire Sermon on the Mount. Please read it in one sitting.

Saturday, Luke 18:1-8 Jesus tells a story about persistent widow. What might this say about prayer?

Scott Engle's Bible Classes

Monday Evening Class

We are studying the book of Acts.

Meets from 7:00 to 8:15 in Piro Hall

Tuesday Lunchtime Class

We are studying Paul's letter 1 Thessalonians.

Meets from 11:45 to 1:00 in Piro Hall

About the weekday classes:

Join us whenever you can. Each week's lesson stands on its own. This is very "drop-in." Bring something to eat if you like. Bring a study Bible.

On occasion Scott must cancel class, so if you are coming for the first time, you can check www.scottengle.org to make sure the class is meeting.

Scott's 10:50 Sunday Class in Smith Worship Center

This is a large, lecture-oriented class open to all ages.

Our current series: *Paul: A biography*.