

GRBC Online Sermon Transcript

9th August - The Lord's Prayer



Welcome

Hello Everyone. My name is Dan Copperwheat, I am the Minister and Pastor of Greenleaf Rd. Baptist Church in Walthamstow....Welcome to GRBC Online!

I'm back! Slightly more beardy than last time you saw me, heh? Looking outside, summer looks like its on its way out...I guess I'm prepping for a cold winter.

Anyway...It was great to have some time-off and some time of reflection and prayer. Thank you for your messages and prayers...no fish were caught. Even if I told you I did...would you believe me?' The irony is, a big one really did get away. Anyway....A big thank you to Nigel for his word last week, if you have been unable to listen to this, it is my aim to make all sermons available via a searchable web-archive...this will of course take time so, in the mean time if you'd like to get in touch to engage with our sermons or to request a file, please use the contact form at the bottom of this page.

I have, since being back, had the opportunity to catch up on the building project in the Sanctuary. I have to share how excited I am. We are getting close enough to completion now that, frankly, as much as I want to share photos and videos...I don't really want to ruin the surprise!

The work that has gone on behind the scenes, hours of volunteering work and service has been something quite special and I am grateful to those members of our family that have contributed to this project.

The Sanctuary, now as a multi-functional space has the potential to provide support, care and love to our City in new ways. From our TOTs groups, to Senior's Ministries, from Conferences to concerts, from community groups to social occasions, weddings, birthdays this space provides new opportunities for everyone to *belong*...bringing creative, innovate talents, inspirational story-telling and thoughtful art. It is my hope that GRBC, as a worshipping,

believing, hopeful people, recognises the gift that this facility is, a blessing given in order to be a blessing. That we might *be transformed*.

Can I ask you to thoughtfully, prayerfully, and carefully consider new ways to express your commitment to this project? Perhaps by giving financially, an act as simple as sponsoring a chair could make a massive difference. Perhaps volunteering time for various groups and activities. Perhaps offering your particular skills and talents may develop and deepen our engagement with the creative culture of our Borough...but most of all please can I ask you to make commitment to pray for in doing so you find yourself the answer to those prayers.

This week, we are into week three of our sermon Series 'The Lord's Prayer' and the reflection will explore the phrase 'Your Kingdom come, your will be done, on Earth as it is in Heaven'.

If you are joining us for the first time, simply scroll down this page and every time you encounter a play button, click it and an audio or video file will guide you through the section.

May God be with you and may He bless you today.

Opening Prayer

Read by Gomer

Great and wonderful God,
in your unfathomable goodness and great providence
you have given us the good things of this world,
and furthermore
you have made us a pledge of your eternal kingdom;
during this past day
you have kept us safe from evil:
so grant us to end the day
without sin
in the presence of your divine glory
and to sing hymns to you
who are our God
and who along are good and loving to everyone.

For you, O God,
are full of mercy
and deep love for mankind:
we give you glory,
Father, Son and Holy Spirit ,
now and for ever,
to the ages of ages.

Amen

Taken from 'Praying with the Orthodox Tradition', Bishop Kallistos Ware

Song: Living Hope

Tomlin

Great is Your faithfulness, oh God
You wrestle with the sinner's heart
You lead us by still waters and to mercy
And nothing can keep us apart

*So remember Your people
Remember Your children
Remember Your promise, oh God*

Your grace is enough
Your grace is enough
Your grace is enough for me

Great is Your love and justice, God
You use the weak to lead the strong
You lead us in the song of Your salvation
And all Your people sing along

*So remember Your people
Remember Your children
Remember Your promise, oh God*

Your grace is enough
Your grace is enough
Your grace is enough for me
Yeah, Your grace is enough

Yes, Your grace is enough
Heaven reaching down to us
Your grace is enough for me
God, I see Your grace is enough
I'm covered in Your love
Your grace is enough for me, for me

Confession & Repentance:

Read by Amele Dibaba

Almighty God, our Heavenly Father, We have sinned against you and against your children, in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are truly sorry and repent of all our sins. For the sake of your son Jesus Christ, who died for us, forgive us all that is passed; and grant that we may serve you in newness of life; to the glory of your name.

Amen.

Taken from Baptist Praise & Worship

Old Testament Reading: Isaiah 11:1-9

Read by Jenny Brady

1 A shoot will come up from the stump of Jesse;
from his roots a Branch will bear fruit.

2

The Spirit of the Lord will rest on him—
the Spirit of wisdom and of understanding,
the Spirit of counsel and of might,
the Spirit of the knowledge and fear of the Lord—

3

and he will delight in the fear of the Lord.

He will not judge by what he sees with his eyes,
or decide by what he hears with his ears;

4

but with righteousness he will judge the needy,
with justice he will give decisions for the poor of the earth.

He will strike the earth with the rod of his mouth;
with the breath of his lips he will slay the wicked.

5

Righteousness will be his belt
and faithfulness the sash around his waist.

6

The wolf will live with the lamb,
the leopard will lie down with the goat,
the calf and the lion and the yearling[a] together;
and a little child will lead them.

7

The cow will feed with the bear,
their young will lie down together,
and the lion will eat straw like the ox.

8

The infant will play near the cobra's den,
and the young child will put its hand into the viper's nest.

9

They will neither harm nor destroy
on all my holy mountain,
for the earth will be filled with the knowledge of the Lord
as the waters cover the sea.

Song: King of My Heart

McMillan/McMillan CCLI: 7046145

Let the King of my heart
Be the mountain where I run
The fountain I drink from
Oh, He is my song

Let the King of my heart

Be the shadow where I hide
The ransom for my life
Oh, He is my song

'Cause You are good
You are good, oh oh
You are good
You are good, oh oh
You are good
You are good, oh oh
You are good
You are good, oh oh

And let the King of my heart
Be the wind inside my sails
The anchor in the waves
Oh oh, He is my song

Let the King of my heart
Be the fire inside my veins
The echo of my days
Oh oh, He is my song

You're never gonna let
You're never gonna let me down
And You're never gonna let
You're never gonna let me down

Thanksgiving

Read by Dan Copperwheat

Almighty God, Father of all mercies, We your unworthy servant give you most humble and hearty thanks for all your goodness and loving kindness to us and to all people. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And give us, we pray, such a sense of all your mercies that our hearts may be unfeignedly thankful and that we may show

forth your praise, not only with our lips but in our lives, by giving up ourselves to your service, and by walking before you in holiness and righteousness all our days; Through Jesus Christ our Lord, to whom, with you and the Holy Spirit, we all honour and glory, for ever and ever. Amen.

Reading: Matthew 13:10-17

10 The disciples came to him and asked, “Why do you speak to the people in parables?”

11 He replied, “Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. 12 Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. 13 This is why I speak to them in parables:

“Though seeing, they do not see;

though hearing, they do not hear or understand.

14 In them is fulfilled the prophecy of Isaiah:

“You will be ever hearing but never understanding;
you will be ever seeing but never perceiving.

15

For this people’s heart has become calloused;

they hardly hear with their ears,

and they have closed their eyes.

Otherwise they might see with their eyes,

hear with their ears,

understand with their hearts

and turn, and I would heal them.’[a]

16 But blessed are your eyes because they see, and your ears because they hear. 17 For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

Sermon: ‘Your Kingdom come, Your will be done on Earth as it is in Heaven’

I got a watch that year. On one side of my Parents bed, were my three younger brothers buried underneath many large boxes, all covered in bright Christmas wrapping. I remember looking down at my smaller box and bow with mixed emotions. There was all that grandeur and bigness on one side of the room, the quintessential Christmas scene attractive and eye-catching. The other side was a more reserved affair. Now, I knew my parent sand I obviously knew that something great was located in this small package. The gift itself was my first watch and this small package made a dramatic impact in my life. Something so small as a watch had a bearing on everything I did. I felt had entered the world of the adults, time entered my consciousness in a new way. Was I late, was I early...was it done, had it started? These two small hands wrapped around my wrist by imitation leather.

Jesus' in his teaching about God's way of doing things, emphasised the small, the seemingly insignificant and occasionally mundane.

Jesus' disciples, who asked Jesus' for instruction on prayer, were a group of people looking for something big to happen. They along with their people were longing for a huge change in their lives. It is hard for us to really comprehend this, because our society in many ways, very helpfully places an emphasis on the individual, however the hopes' in Jesus time were not just personal but rather for the people. They wanted their God to become King. They had become fed up of the those rulers who had used and abused them. The Roman Emperors' were a curse in their eyes, the Herodian Dynasty was, for many, just laughable. Their hopes, their prayer was that God, would step into their history, their story. King of a Kingdom.

Many in that history had spoken hopefully and powerfully about such a hope. Looking around in their own time these Prophetic figures were able to see what would be required in order to turn things around. Many pointing to the entrance of God, his presence with his people. Ezekiel, saw God as a Shepherd coming to care for his sheep. Zechariah saw YHWH going with the saints. Malachi saw the Lord's return as something that could occur suddenly. Perhaps most clearly the words in the book of Isaiah, speak of a revelation that brings together majesty and gentleness.

The people had a hope of liberation and freedom, almost like a new Exodus where Israel would be bought out from under the grand Empires built on wonder and amazement as well as terror and oppression.

They had been raised on these words,

How beautiful on the mountains
are the feet of those who bring good news,
who proclaim peace,
who bring good tidings,
who proclaim salvation,
who say to Zion,
“Your God reigns!”

Listen! Your watchmen lift up their voices;
together they shout for joy.
When the Lord returns to Zion,
they will see it with their own eyes.

Burst into songs of joy together,
you ruins of Jerusalem,
for the Lord has comforted his people,
he has redeemed Jerusalem.

The Lord will lay bare his holy arm
in the sight of all the nations,
and all the ends of the earth will see
the salvation of our God. (Isaiah 52)

Jesus, from Childhood would too have been immersed in such a tradition, and it seems made them the theme of his mission and ministry.

At this point many Western Christians would say, ‘Well this all sounds very political, Empires, Governments, Kings and Kingdoms. Jesus wasn’t into politics...He came with a Spiritual message, timeless and eternal for individual salvation.

But clearly such a view is not the story. When the Disciple filled with hope about the possibility of big change, Jesus said 'pray that it will come on Earth as it is in heaven'...whatever Jesus' announcement about the Kingdom meant, it was surely something that could happen, in our space and in our time. It would then have an impact on societies choices and on political life, because these are the spaces and times in which we live, and in which we can embody God's way of doing things. This where God's will would be done.

This means at the same time, that this part of the prayer has personal and individual implications as well as those worked out in a communities political life. Jesus in the way he taught, through parables and stories layered meaning for all levels of human life and existence. This way of teaching is quite upside down to the way that many of us are taught...we ask a question and expect a single answer, a silver bullet to provide us with an idea of the truth, what is right and what is wrong. Jesus' opened up the questions with the way he taught and it seems to be the case that often Jesus' confounded and confused people as much as he made sense to them. Perhaps this 'upside down' 'back to front' teaching is in the nature Kingdom of God, that God's way of doing things feels so challenging.

Consider Jesus' teaching about who is first and last, Jesus' says the first shall be last and the last shall be first. Well that feels back to front? The person who shows up last minute can have a seat at the table along with everyone else? Getting rewarded the same? Treated the same?

Consider Jesus's teaching about the people who might be participants in this Kingdom. After all the excuses are made those that are gathered into the party are the poor, the crippled, the blind and the lame. In a world that left such people outside, they will be welcomed in.

Now, in Christ's time, the pompous grandeur of Emperors claimed possession of their own gospel of peace, the declared it throughout the known world. Yet, reading the message and life of Christ we find a different way of being in the world. One that is upside down. The Roman Empire in particular had won its position through military strength and violence. So saturated in such a way of doing things, so part of the kingdoms of this world were the disciples, that a number of them were willing and ready to take up arms and fight fire with fire. The problem is at the end, you are still

left with fire. Whether it was the Zealous Son's of Thunder with their call for fire from heaven to destroy their enemies or Peter's readiness to use a sword, to which Jesus reminds him of the need for violence but for peace.

It is the myth that has continued to hold sway over humanities existence, that violence can be be redemptive. But violence can never bring real peace. How could the Prince of Peace defeat evil if he has to abandon peace itself in order to do so? Jesus' then is willing to demonstrate his commitment to God's way of doing things, his passion for God's Kingdom so consumes him, that he places one peaceful step after another all the way to death. He looks weak, and pathetic, small and frail...but this is the 'back-to-front' route, the 'upside life' of the Kingdom, for he who shall lose is life, will find it.

This comparison between the Kingdom of God, his will and way of doing things, versus human systems and structures, our political ways and means reveal how seductive and alluring grandeur and bigness is. We go for Empire and all its benefits because it appears to provide safety and security, perhaps even to avoid sacrifice. The cost of it, however, is almost always felt by the poor, the crippled, the blind and the lame as they experience its injustices

If we are honest, it is easy for the way of Empire to drift into Church life too... the show, the production, the building, the events, the programme...when these things become untethered from humbly serving our local communities they have the potential to become big things...

If we are honest, it is easy for it to drift into our lives too. Where we place our hope and security in bank balances, job security and military might.

So when we pray 'Your Kingdom come, Your will be done, on Earth as it is in Heaven' we are praying that as communities we would engage in God's way of doing things, welcoming the stranger, acknowledging God's bias toward the poor and the sick, often left behind, rejected, oppressed and neglected by Empires. That we would make the journey, step by peaceful step toward transformation.

In praying this prayer, we are readying ourselves, continually, for change. This kingdom, in its upside-down back-to-front, small before big way, will

always hope for last minute additions to the party, bringing new life and energy.

In praying this prayer, we saying to God that, we will look at what might be considered small and insignificant by the rich and the powerful. That person, that interaction, that moment that God inhabits.

In this prayer we are reminded, "That great things come in small packages; a mustard seed, a bit of yeast, with the potential to change everything.

Song: Lord Reign in Me

Brown CCLI: 2490706

Over all the earth you reign on high
Every mountain stream, every sunset sky
But my one request, Lord my only aim
Is that you'd reign in me again

Lord reign in me, reign in your power
Over all my dreams, in my darkest hour
You are the Lord of all I am
So won't you reign in me again

Over every thought, over every word
May my life reflect the beauty of my Lord
Cause you mean more to me than any earthly thing
So won't you reign in me again

Lord, reign in me, reign in Your power
Over all my dreams, in my darkest hour
'Cause You are the Lord of all I am
So won't You reign in me again

Lord, reign in me, reign in Your power
Over all my dreams, in my darkest hour
'Cause You are the Lord of all I am
So won't You reign in me again

The Apostle's Creed

Read by Peter Bailey

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.

Amen.

E17 Boxes of Hope

During the Coronavirus Pandemic GRBC have partnered with the Red Balloon Foundation. Together with our brothers and sister's at St. Peter in the Forest, St. Mary's and St. John's Walthamstow, we are pleased to contribute into this fabulous project.

'Boxes of Hope' are being delivered direct to the doors of families living in the E17 postcode area during the COVID 19 outbreak. If you would like to find out more, refer people you know or offer sponsorship click here: <https://www.rbf.org.uk/walthamforest>

Giving

Our Christian faith is not just a matter of hearing and thinking but action. One way we can demonstrate this trust in Jesus' is to bring all that we are and all that we have under his guidance and care. This includes our wallet!

However, if you are a guest or visitor, please feel under no obligation to give. This call to respond generously is for those that consider GRBC to be their spiritual family and home.

We would like those who have joined together in our covenant to consider regular giving thorough standing order or bank transfer. If you are a UK Taxpayer, by providing the relevant information, the Church and the community work we do is given the ability to access gift aid.