

8-31-25 Message

Tue, Sep 02, 2025 8:55AM 33:40

SUMMARY KEYWORDS

Answers in Genesis, small groups, Bill on board, prayer lessons, Lord's Prayer, Bible study methods, observation interpretation application, Israel audience, kingdom preparation, Jacob's trouble, daily bread, forgiveness, temptation, prayer model.

SPEAKERS

Pastor Dow Boyer



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I wanted to share a little bit over the next couple of weeks, because we've got a lot going on. We've got Answers in Genesis coming in a couple of weeks, and that's pretty exciting. So they'll have both the Sunday School hour and our main worship hour. We have Dean coming a couple weeks after that. And so when I was looking at the schedule, I think the thing that made most sense to me was to do what I'm going to do this week and next week. So I hope you'll enjoy it. Let me give you a little background, though, small groups are about to begin, and shortly after, we brought bill on board. Bill on board, B, O, B, Bob. Bob, there's a new one for you. Bill on board. Bob, we brought the big, beautiful bill on board. And when, when we did him, and Donna and myself sat down and we said, let's talk about small groups. I had had documentation. I going back, I think, through 2018 and it is remarkable how we've stayed kind of steadfast with the same thing since 2018 so we essentially ended last year with seven groups and 110 participants, and that was pretty consistent over what we'd had for the previous several years. And so the goal, I said, we sat down, and we said, I know we only have one summer to do this, but what about 15 groups and 150 participants? And so they probably hated me for that, but we sat down, and now, three months later, we're at 11 groups and 160 participants, and that's pretty exciting. So that means 45% increase in participation and 57% increase in groups, all in one summer. So I'm excited about that, and I think there's probably still more to come. So we got talking, we're like, Alright, then how are we going to start? What are we going to talk about? And that's where Bev is just phenomenal in this area. So Bev had been working on and putting together over the summer our first set of lessons, and we're so excited about it, and it's on the idea of prayer. And I thought, You know what? I want to give as much support to this as possible. So I feel like over the next couple of weeks, I can give a primer to get us excited and get us all on the same page as a family here, and know that we're going to be talking about prayer. So that is kind of what we're going to do here in the next couple of weeks. But if we're going to do it, I feel like we need to start with the main model of prayer that is used all across churches today, and that is the quote, unquote, Lord's Prayer. It is the most recited prayer in the world, and it pretty much breaks its own contextual rule, moment by moment. So we're going to look at that a little bit today. My goal today, if nothing else, is to encourage us, but also to make us think about why we do what we do. I remember back when I was going to Crossroads Bible College. I think it started out being Baptist Bible College in Indianapolis, but

my favorite class I ever took there was, I mean, I loved the systematic theology classes. I loved all the survey classes, the different things like that, but, but there was a class that I took that was called Bible study methods, and the textbook, the main textbook was this one right here. Howard Hendricks was from Dallas Theological Seminary, and so this was the textbook that they chose to use. And this changed everything for me, because I am one of those who I'm a researcher, and it started helping me be able to understand the Bible just by asking questions. And for me, it was breaking the Bible study down into three main methods, and that is observation, interpretation and application. So often we just grab the Bible, and we just pull the verse out. Sometimes we pray, we throw a dart at it, I don't know, and then we immediately take that verse and we say, I want to do something about this verse today. And it's pretty dangerous. It's also a lot of our devotional books are really geared towards one verse, And then somebody talking about it for two minutes and then telling you, go do it. And it has really created, I think, in Christianity Today, a group of people that are really biblically illiterate. We don't know how to go and find it ourselves and find the answers. And it really starts with asking good questions, and then you try to find the answers to those questions. Guess what you're doing? You're studying. And so what we do in that class. Like, let's say we took Romans chapter 12. We would start out with putting the verses on one side of the page, drawing a line down the middle, and then we'd have observational questions on the other end. So if I was reading through there, I'd be like, Oh, that's interesting. Living sacrifice is that used anywhere else in the Bible? Little Question over here research living sacrifices. I thought all the other sacrifices were dead, right? And you start going through there, and then you're finding the answers to those things. And you start really getting everything around these big questions that all start with. W it's like, who was writing to Whom were they writing? What were they writing about? Why were they writing? Where were they writing from? Right? We start answering those questions. And. Then you start understanding what it meant in its original context. You've got to do that work before you just start applying things more often than not. The more work you do, you realize I have no business applying that when I get some of the answers I get. And so one of the projects that we had in school was actually the Lord's Prayer, and it really always hindered, I guess, centered around the idea of vain repetitions. When I was at Bible college, as I've grown and as I've studied more and more, I realized that there is so much more about the context with this prayer than me, than just the vain repetitions piece. So I want to take you guys on a little bit of journey. So if we're going to talk about prayer a lot, this, for a lot of people, is the model prayer. It is what they pray. In fact, there's probably churches all over today that right now, as I'm speaking, they, as a congregation, out loud together, are praying this prayer. I think we should at least test it, and that's what I plan to do today. And so by doing this, I think there's three main things to understand about Matthew, Mark, Luke and John. And you don't even have to be too in depth, as far as a Bible student really, to ask or to answer these three things and to realize these three observations. And the first one is this, when you think about Matthew Mark, Luke and John. The audience was Israel. That's the first thing when you're get we before you're cracking open those four books of the Bible. Realize the audience, which is a big question you have to have answered any time in the Bible, is Israel. Matthew 1524, says he answered and said, I am not sent but unto the lost sheep of the house of Israel. The Jesus of Matthew, Mark, Luke and John was sent in His earthly ministry to the lost sheep of the house of Israel, not because I said it, but because the word of God says it. And when you look at this, Matthew 1524, this was the the Gentile woman. And it's amazing when she first talks to him, he didn't even answer her. So we have this occurrence in scripture where somebody's inquiring of Jesus, and he basically gives her the cold shoulder. We even have the disciples who were saying, Send her away. I mean, everywhere else, we're like, oh well, he's, he's, he's definitely he's, he's reaching out to everybody and and he's open to everybody. But this seems to be an exception here. And then in Matthew chapter 10, a few chapters earlier, it says these 12 Jesus sent forth and starting in verse five, and commanded them, saying, Go not

into the way of the Gentiles and into any city of the Samaritans. Enter ye not, but go rather to the lost sheep of the house of Israel. Not only was Jesus's ministry to the lost sheep of the House of Israel, but it was also to the lost sheep of the House of industry, industry, Israel, industry, that would be centuries later. That's a different message anyway, but the 12 he's sending out to do the same thing. There wasn't an asterisk. So when we're looking at this, we have to realize Matthew, Mark, Luke and John. This was the audience, in fact, outside of a Samaritan woman who was considered a half breed, outside of the Centurion or Centurion outside of the Canaanite woman, you really have no interaction at all with Jesus and Gentiles till you really get to the trials. And he's kind of locked away in a room with Pilate outside of that. But the actual ministry portion for three years, those are very limited experiences. And it's interesting a little bit because, I mean, it probably doesn't make for a very good Super Bowl ad. But think about it. Jesus talked about marriage between one man and one woman. He ignores a Gentile woman who wasn't of his religion. He ignores the plight of any gentile or heathen. He proclaims to be the only way to God, and he tells an adulteress to go and sin no more. Seems more like he'd be called an intolerant, judgmental bigot in today's society than a socialist or a friend of a certain political group. Moving on. The second thing you'll see is that the purpose of Matthew, Mark, Luke and John was preparation for the kingdom, a Jewish audience in preparation for the Kingdom. And we find in Matthew chapter three, verses one and two. And those days came John, the Baptist, preaching in the wilderness of Judea and saying, Repent ye, for the kingdom of heaven is at hand. This is towards the beginning of these books. It's about John preparing the way and saying, Repent for the Kingdom. Is at hand. That would set the tone of what was going to be talked about in all four accounts. In Mark, chapter one, verse 14, it says, Now after that, John was put into prison, Jesus. Came into Galilee preaching the gospel of the kingdom of God. Even Jesus was preaching the kingdom of God. And that this makes a little bit of sense, because in Second Samuel chapter seven, this is an instance here where Nathan is basically speaking to David. God's giving Nathan the words. And he says these things here, which is going to set up the Davidic this Davidic Kingdom he's talking about in Second Samuel, chapter seven, this covenant. Moreover, I will appoint a place for my people Israel, and will plant them that they may dwell in the place of their own and move no more, neither shall the children of wickedness afflict them anymore as before time. Couple verses later, in verses 12 and 13, he says, When the day, when thy days be fulfilled, thou shalt sleep with thy fathers. I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish His kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. So Israel would have understood when this message was being preached, the kingdom is at hand. They would have known. In fact, you don't see a line of questioning from the audience asking, what is this kingdom you speak of? They knew. They knew exactly what it was talked about. And the third piece of this not only was the audience Israel lost sheep of the house of Israel, specifically, the purpose was preparation for the kingdom, but it was to be preceded by Jacob's trouble. That is why there is so much about overcoming and so much about what is going to happen to you in order to get to the kingdom. This was very important. They would have understood this. Jeremiah, chapter 30, verse seven, says, alas, for that day is great, so that none is like it. It is even the time of Jacob's trouble, but he shall be saved out of it. Matthew 24:21 gives a lot of information about this Day of Judgment, as they call it, right the day of wrath is God is pouring out His wrath on the earth. It says, For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall excuse me, nor ever shall be. And then you see a lot of this in the book of Revelation. It helps you to understand, before we look into this prayer, that this was what was going on. This was the immediate audience, the immediate purpose of it. That's a very careful distinction to make because each and everyone of us in here have a much different future and purpose in our lives today, and I think that we're going to see this as we go through this. So this is part of the Sermon on the Mount written in Galilee, probably around the lake ganasara area. And it starts with those famous Beatitudes, Blessed is the HE WHO hungers

and thirst after righteousness, blah, blah, blah, those into those that are preached a lot today. And then we get into in chapter six, going to start talking in verse five through seven about this idea of prayer. And he's going to mention two groups of people, both to start with the the letter H. So this is where we're at starting in verse five, thank you for that long build up, and thank you for your patience. So Matthew six five says, When thou prayest thou being Israel, specifically talking kind of 12 in that audience at the Sermon on the Mount, when you prayest Thou shall not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets that they may be seen of man, verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet when thou hast shut thy door. Pray to the Father, which is pray to excuse me, pray to thy father, which is in secret, and thy father, which see it in secret, shall reward thee openly. But when you pray, use not vain repetitions as the heathen do, for they think that they shall be heard for their much speaking. So we see the hypocrites. It was about public reward the heathen. It was about vain repetitions. He's telling his audience don't be like either of these people. Very important as we're setting this up. So this is we're going to look at Matthew's version. Luke has a version as well, but it's a little bit shorter. There's a lot more information in Matthew's so we're going to look at this one, starting in verse nine of chapter six. After he builds that up, he says, After this manner, therefore pray ye Our Father. Which art in heaven, hallowed be thy name. Now let's start with we kind of get the whole father thing, even though the majority of the Old Testament really, they do not refer to him as. Father. There are places, but the vast majority of it, it is Yahweh, right? And then there start to be a transition to Adonai and so but there is, more often than not, you're seeing that it was not father in the Old Testament, but clearly we are transitioning, specifically in the Gospels. It's going to lead to where we're going forward. But then he says, hallowed be thy name. This is an important distinction as well. In Ezekiel, chapter 36 verse 23 this being the prophet Ezekiel, saying, I will sanctify my great name which was profaned among the heathen. This is why the prayer starts out this way. He says, which you have profaned in the midst of them, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. You see, it's also in Isaiah chapter six, when you get the seraphim, and it says, holy, holy. Holy is the Lord of hosts. The whole earth is full of his glory. The name of the Lord being hallowed around the whole earth, the whole globe was a purpose. And it was to show the heathen that He was God. They knew that when he comes to set up His kingdom, that's exactly what was going to happen. Hallowed would be his name. Now the next part of this, verse 10, says, Thy kingdom come. Thy will be done in earth as it is in heaven. This is a pretty big distinction between a lot of Paul's letters. When the focus is on the heavenlies. You see a lot that even when Jesus goes to prepare a place, he says that I come to you right after he says that. And so the idea here, before Israel, is the land there's gonna be 1000 years in a real land. Here he says, Thy kingdom come? Thy will be done on earth or in earth, as is in heaven. Now this is a pretty fascinating thing here. But Zacharias, who's the husband of Elizabeth would be the father of John the Baptist. Gabriel comes to him and says, you're going to have a child. And he's like, How is this possible, right? And then shortly after, he goes, Well, there's going to basically, basically be a sign. And guess what? I'm going to shut you up. Even though you're a priest, you're not going to be able to talk until these things are fulfilled. So Elizabeth gives birth to John the Baptist is out there, and still Zacharias mouth is shut up. It's not until after he Circumcised the eighth day. But then this is what Zechariah says. Keep in mind, because we know what John the Baptist said. Keep in mind what his dad was saying here in verse 68 as he was prophesying. Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us and the house of his servant, David, as he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies and from the hand of all that hate us, to perform His mercy promised to our fathers and to remember his holy covenant. That was a lot there, but Zacharias knew that that's what was happening. But he knew his son was to be a

forerunner to that. We see in a revelation chapter 11:15, the seventh angel sounded, and there was great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever. This is that kingdom being set up revelation 26 blessed and holy. Is he that hath pardon the first resurrection on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him 1000 years. This prayer is starting out by saying your name is going to be holy in all the earth. You're going to set this kingdom up. We're praying for this kingdom to take place on earth as it is in heaven. Which leads us to the tricky part of the prayer. He goes right into verse 11, Give us this day our daily bread. And I'm fairly certain, if you've not studied this out, you've missed quite a bit of juice, so to speak, because there is a lot with this little phrase, and when you study it out, it makes so much sense. Keep in mind that in Revelation 13, starting in verse 16, this is talking about what's going to happen during the tribulation. He says he causes all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and think no man might buy or sell save he had the mark or the name of the beast or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man and his number is 600 103, score and six. If you do not have the Mark of the Beast during the Tribulation, you will not be able to get food. Remember the three things going into Matthew Mark, Luke and John to Israel, preparation for the kingdom and preceding that is going to be Jacob's trouble. You wonder why they are praying. Give us this give us this bread each day. It's because of this very thing. In fact, we see in Revelation 12:14, something's going to sound really similar to Exodus 16, but it says to the woman were given two wings of a great eagle that she might fly into the wilderness and to her place where she is nourished for a time and times and a half a time from the face of the serpent. God is going to supernaturally during the Tribulation, provide for Israel in the wilderness, again, because in Exodus chapter 16, you see talk of an eagle on eagle's wings, you see a wilderness and you see Manna coming down from heaven. Those three things are going to happen again. And so their prayer is, Give us this day our daily bread. What was happening? Happening to the Israelites in the wilderness? They were receiving each day, the manna God was supernaturally providing. That's the point of this, because it makes no contextual sense outside of that. Why would they pray for that? We saw a time where Jesus took a basket and then he fed 5000 why are we praying this prayer? This has everything to do with life in the tribulation and moving on. It says in verse 12, forgive us our debts as we forgive our debtors. Today, we are forgiven. We talked about this a few weeks ago, but it's a good reminder, right? If we've placed our faith in the death, burial and resurrection of Jesus, Christ alone. If we've done that, we are sealed with that Holy Spirit of promise, and we've been forgiven all trespasses. We don't need to be praying to ask God to forgive us of our sins. Today, it's already happened. It doesn't mean that we're rude or arrogant. We could spend our time thanking God for that forgiveness, but we've already been forgiven. Ephesians, one seven, and whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. Colossians, 1:14 and whom we have redemption through his blood, even the forgiveness of sins. There was no shedding of blood in Matthew chapter six hadn't happened yet. Romans, 3:23, through 25 all have sinned come short of the glory of God, Being justified freely by his grace through redemption, that is in Christ, Jesus, whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are passed through the forbearance of God. Compare that to after Peter preaches at the day of Pentecost in Acts chapter two, which a lot of churches start the church, but in Acts 3:19, right after that sermon, Peter says this, Repent you therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, much different than the verses that I just read, and it makes a lot of sense, from a national standpoint for Israel, that it won't be until the times of restitution that sure sins will be blotted out. The prayer finishes, though, with something very interesting in verses 14 and 15, because not only did we

just read that piece of it, we're going to actually miss verse 13. We'll come back to it. But verses 14 to 15 right after the prayer, it says, For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive your trespasses. This prayer would have been during a period of time of conditional forgiveness. We have total, complete forgiveness today. In Ephesians 4:32 says, Be kind one to another. Tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. The prayer ends in Matthew 6:13 saying, lead us not into temptation. And that is the word *parasmos* in the Greek it could be interpreted trial or temptation. He says, lead us not into temptation, but deliver us from evil, for thine is the kingdom and of the power and the glory forever and ever. Amen. Have you ever wondered why the church is being essentially judged in Revelation two and three? It's always about if you overcome until the end, you. Then things that Jesus was talking about was all in preparation of getting through something very difficult and still standing at the very end. This is kind of the end of this prayer. It's deliver us from this evil day, the evil one, this temptation, this this great tribulation. Deliver us from that help us to be overcomers here at the end. Now that is contextually, what was going on. And the real question is, should that be our model of prayer today, we don't really check any of those boxes. It's easy because we're all the time asking, I how do I pray? I don't know how to pray. Well, here, just do it this way. This is the thing that probably is most interesting though, the apostle Paul comes on the scene, writes 13 books and never instructs one person to pray this prayer. In fact, he says in Romans 8:26, we looked at last week, it says the Spirit also help with our infirmities. We know not what we should pray for. Well, sounds like if we're just supposed to pray this prayer in Matthew six, we do know what we're supposed to pray for. Why would he have just directed him that way? I don't mean that to be condescending, but you're logical people. You have the capability of thinking. That's a logical question, how do you reconcile the two? We don't know how to pray versus Oh, we know how to pray. There's a model to follow. We should be asking, what is the difference there? Now, all that being said, the last thing I want you to do is come out here and just say, well, just throw out all Matthew, Mark, Luke and John. I'm not saying that at all, or just every time Jesus prayed that we can't take any principles or anything like that from it. I'm not saying that at all, but maybe we're looking in the wrong places. For example, I think we find the priority of prayer in Mark 13:35 I think this is a great example that we can follow today, Jesus and in the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed. I think it's a good idea, and something that we even have today to get alone with God, find a way away from distractions, and really get on your hands and knees and pray to God. Sometimes today I feel like we're so busy and there's so many noises happening. It's like we're listening to 10 radio stations at the same time, and God forbid that we actually are doing Bible study on our phone. Don't ever do that, please. I have to get on the young people about that this device is loaded with distractions. If this is where you're doing your Bible reading and you get a ding, or you get an update, or you get a vibrate, what are you going to do? You're going to see what just happened, or you're going to be so excited to get done with your Bible study so that you find out what you missed. And so I think it's the same thing with prayer, get away from the distractions. I think this makes a lot of sense, right? And I think that's where you constantly see Paul talking over and over again about prayer all the time. He even tells us to pray without ceasing. But there are a lot of times where Paul anywhere that he could was getting alone, he was praying and he was praying for other people. So I think the priority of prayer we definitely see in Mark 13:35, and then we see the necessity of prayer. The probably the prayer that makes more sense to try to pull things through is the Garden of Gethsemane, because of what Jesus was going through there, because we go through tough times, and we should be going to God during the tough times that we're going through. Matthew, 26:39 through 41 says he went a little further, fell on his face and he prayed, saying, Oh, my father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt. And he cometh unto his disciples and

find it them asleep and say it unto Peter, what could you not watch with me one hour? Watch and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. We see temptation being addressed. We see God's Will being addressed. You know, today we it's definitely we want to be able to go to the Lord. It talks about that in Philippians chapter four, right? That we're always going to Lord with thanksgiving, making our request known unto God. And the peace of God, which passes all understanding, shall keep our hearts and minds through Christ, Jesus, very important again. Pray without ceasing. We're not told not to pray today, but we're not commanded to pray the prayer in Matthew chapter six, and I hesitate to call it the Lord's Prayer. Because the Lord could never pray that prayer. He would have to be a sinner to pray that prayer. It's just what we have called. It might be better served to call it the disciples prayer. Now I know this was a little different today, but I wanted to kind of teach you guys, as we're going through this idea of prayer, both in our small groups. And I'll talk a little bit next week about the come about the connection between thankfulness and prayer. And then we're going to look at a prayer that Paul had in Ephesians chapter three, which I think gives us a pretty good model of how to pray today. And so I want us to get there next week, but what I wanted to set us up with today is not to slap you on the hand, if this is how you pray, but maybe challenge you, should you be praying this prayer today? Is it the prayer for you? Does it serve purpose? Knowing this was the original context of the prayer, not to mention it starts out before the prayer, talking about the heathen are the ones who have the vain repetitions. But if we're repeating this prayer over and over and over and over again, doesn't it kind of defeat the purpose? Doesn't it become a vain repetition at that point? So the Lord's Prayer is beautiful. It's awesome in the Bible, but it was for a specific purpose. It's not how we pray today, because we will not be here for any of that tribulation. We're not going to have to worry about it, right? We're going to be raptured up before any of that happens. Because talks about First Thessalonians that we are not appointed unto wrath. Israel cannot say that they will have to go through tribulation in order to get to their earthly kingdom, where we will be seated in the heavenlies. And that is the main difference, and that's why that prayer is not your prayer for today, I'm going to have everybody stand, if they will. We're going to bring Stan up here to help us sing here in a moment, we are really, really good about studying, but we also have to realize that we can't study our way out of the necessity of prayer. We have to be people of prayer, not just people of study, and I think that's very important. We don't ever want to minimize that prayer is essential. Today. Paul prayed over and over and over again, even in some of the craziest situations. And we are instructed to do the same, Dear Heavenly Father, as we close in prayer today, Lord, I pray that people would enjoy a day of rest tomorrow. Lord, I pray that they would understand the rest that they have in you today, knowing that you did the work on the cross, Lord, and we pray that there isn't a soul in here or who is listening, or who may watch this later. Lord, who who comes out of this place or this talk? Lord, without placing their faith in the death, burial and resurrection of Jesus Christ to wash away their sins and give them eternal life, we thank you for that precious shed blood on the cross that was sufficient to wash away every sin. Lord, you paid the price so we didn't have to. And though we thank you Lord that we are able to study your word and Lord that we're able to understand what is for us today versus what is not for us today. Lord we thank you for the all the beautiful places in scripture where where prayer is discussed and talked about, Lord, but we are also thankful that is clear for us today, that that is not our model in Matthew chapter six, Lord, I pray that you just be with the people now, help them to have a great week, and Lord, we promise to give you all the honor and praise in Jesus name, amen. You.