

DISPENSATIONALISM (21)

Difference #6 - Israel is classified by God as an unfaithful wife (Jer. 3:14, 20; Ezek. 15; Is. 54:1-10); the Church is classified by God as a spotless bride (II Cor. 11:2; Rev. 19:7-9).

Difference #7 - The purpose of God for Israel is to save a nation; the purpose of God for the Church is to save individuals (Acts 15:13-15; Rom. 11:25-27).

Difference #8 - The purpose of God for Israel is to regather a nation (Matt. 24:31); the purpose of God for the Church is to form a body (Eph. 1:22-23; Col. 1:18; I Cor. 12:27).

The purpose of God for His Church is to develop within itself in a purity that lines up with Scripture so that God might eventually present it as holy and blameless (Eph. 5:26-27). The purpose of the Church is not to change society or judge sinners outside the family of God (I Cor. 5:12-13), although we do have the responsibility to expose that which is evil (Eph. 5:11). Our goal is to mature and develop as believers in the family of God through understanding God's Word so that we might build up the body of Christ (Eph. 4:11-12).

QUESTION #10 – What is the dispensational significance of what is called the “Lord’s Prayer”? Matthew 6:8-13

Without even carefully analyzing the prayer, we could immediately conclude that this cannot possibly be a prayer for the N.T. Church because it is a prayer that was taught to disciples before Jesus went to the cross and before His disciples even believed in Him, because they would not believe in Him until after His resurrection (Mark 16:14). So to suggest that this is a prayer for the Church Age is very naïve theological thinking.

The Apostle John, who is the Apostle to present believe on Jesus Christ gospel to the world, does not even record this prayer. In fact, he records a prayer of Christ in John 17 that doesn't present any concept like this. Furthermore, when he brings up the subject of prayer, he specifically brings out the fact of praying in Jesus' name, something not seen in the Lord's prayer (John 14:13-14).

Even the Apostle Peter, who was actually taught the Lord's prayer, did not tell N.T. believers to pray it. In fact, in his teaching to the church on prayer, he never mentions it—I Pet. 3:7; 4:7; 5:7.

Paul, who is the Apostle to the Gentiles and Church Age, never prays this prayer or ever teaches churches to pray it. His epistles are filled with prayers and challenges to pray and nowhere do you find anything remotely connected to this prayer (Eph. 1:16-19; 6:11-18; 6:19-20; Phil. 1:19; Phil. 4:6-7; Col. 4:3-4; I Thess. 5:17, 25; II Thess. 3:1-2; I Tim. 2:1; 2:2; Philemon 22). Not one time in any of these prayers does Paul say be sure and pray the Lord's prayer.

Now these cannot be mere coincidences. The truth is the Lord's prayer is a very dispensational, legal prayer concerning Israel and her Kingdom. All six requests have Kingdom distinctions. **This is not a prayer for the Church or the Rapture of the Church; this is basically a Jewish prayer that requests God bring His Kingdom to Israel on earth.**

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The context of this prayer is that Jesus is teaching His Jewish disciples not to be Pharisaical in their prayer (Matt. 6:1-8). This prayer was to be a model prayer for these disciples prior to the reception of the Holy Spirit.

When we read John 16:24-27, two points are very obvious:

- 1) These disciples had prayed.
- 2) These disciples had not prayed in Jesus' name.

So we would conclude from this that from the time Jesus taught them to pray until the time they would pray in Jesus' name, they used this particular formula for prayer. This is a Jewish prayer. This is a prayer that anticipates a King and a Kingdom. This is a prayer formula for the disciples while the King was here on earth before He went to the cross.

Now the prayer is comprised of specific phrases, not for repetition, but for structure.

Phrase #1 - "Our Father who art in heaven." **Matt. 6:9a**

This specifically has to do with the fact that God is Israel's God or Father and He is located in the third heaven, which is the throne of God. The beginning point of this is that even though the Son of God was physically here on earth, God the Father still needed to be addressed.

Phrase #2 - "Hallowed be Your name." **Matt. 6:9b**

The name of God the Father is Holy. The word "hallowed" is one that presents the idea of "majestic holiness." Now God was known by three main names to Israel: 1) Jehovah - sovereign covenant God of Israel; 2) Elohim - sovereign creator God of all things; 3) Adonai - sovereign controller over everything. We suspect that the sacred name was "Jehovah," which is the sacred "I AM" that connects Him to Israel. This is the word given to Moses in Exodus 3:13-14. That name is sacred and holy.

Phrase #3 - "Your kingdom come, your will be done on earth as it is in heaven." **Matt. 6:10**

This is a specific Jewish request for God to bring about His Messianic Kingdom for Israel on earth and for Him to control everything on earth, just like He does in heaven. Frankly, we do not pray this prayer in this Church Age (Rev. 22:16). We pray for the Rapture and we pray like the Apostle John, "Come Lord Jesus" (Rev. 22:20).

Phrase #4 - "Give us this day our daily bread." **Matt. 6:11**

At age 67, one has been on this earth 24,455 days. We would guess that we have been involved in praying for the food between 75,000 to 100,000 times. Those prayers have thanked God for the food and not asked God to supply daily bread. Just before the Kingdom is established on earth, Israel will literally pray this prayer because she will not be able to buy or sell and she will need God to supply food for her during the Tribulation (Rev. 13:16-17).