

## Lifeline

“Doxology”

May 3-4

### Introduction

Hey everyone! I'm Mark and I want to welcome you to our service. Today we are concluding our series, *Lifeline* and what a season it has been! God has been so gracious in pouring out His favor and grace upon us through miracles, signs, wonders and salvations that I don't ever want to go back! Turn to your neighbor and say, "Let's never go back!" We had *the* best Holy Week this year. I thought about playing it safe and saying, "One of the best" but I said to myself, "You know something, I think we can go 'best' on this one." God brought our dear friends the Lee's from Pioneer Ministry out from New Zealand and we are still getting praise reports and testimonies of healings that are taking place. Then Palm Sunday and Good Friday we experienced powerful outpourings of God's Presence in Worship. On Easter many people dedicated or re-dedicated their lives to Christ and are now walking in resurrection power. So I anticipate one of the best Baptisms ever! And the best part of all is that this isn't just happening in New Hope Central Oahu but all over the State of Hawaii! Churches all over the islands are experiencing greater outpourings of God's Presence and power and people are hungry for God in a fresh way! And as God is moving, let's not be content for a one-time anointing then go back to business as usual amen? This isn't a spiritual high, it's a new normal!

In Jesus' day it says He went from town to town teaching, and healing, and casting out demons. But after some time had passed He noticed something odd about the places He'd just been,

*20 "Then Jesus began to denounce the towns in which most of His miracles had been performed, because they did not repent. 21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. 23 And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades. For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day. 24 But I tell you that it will be more bearable for Sodom on the day of judgment than for you," (Matthew 11:20-24).*

There were these towns in Jesus' day that experienced miraculous revival! But after the outpouring, after the miracles, it says they went back to business as usual and nothing changed. And Jesus said, "It will be more bearable for Sodom on the day of judgment than for you!" I believe what we're experiencing in this season is but a taste of what God has in store but it's possible to miss it if we go back to business as usual and nothing changes. So let's never go back because God is doing a powerful thing in our islands!

### How Not to Miss the Move of God

One of the best ways to not miss the present move of God is to pray like Jesus. In this season we are experiencing a direct lifeline to heaven. And the Lord's prayer will help us to stay in that sweet-spot and not depart from it.

Because as we've been studying the Lord's Prayer one thing has become strikingly apparent and that is, Jesus did not pray like most of us pray! Most prayers in the Church today are prayers of escape. "Lord, save me from this, Lord, don't let this happen, Lord, please fix this, and come back soon so we can get out of here!" We've even come up with our own prayer that we pray far more often in Church than the actual prayer Jesus taught us to pray!

Every weekend across America, Churches are leading people in a prayer we made up. It's called, "The Sinner's Prayer". The emphasis is usually the forgiveness of sins and the assurance of eternity with God. And there's nothing wrong with that! But it's not the prayer Jesus taught us to pray. The sinner's prayer tends to focus on escaping earth to get to heaven but the Lord's prayer is about inviting heaven to invade earth. Dallas Willard once said, "Many Christians have faith *in* Jesus but not the faith *of* Jesus." Many believe in Jesus for a future eternity but do we have the faith of Jesus for our present reality? Many have the faith of Martha. Shortly after her brother died, Martha confesses to Jesus,

*21 "Lord," Martha said to Jesus, "if You had been here, my brother would not have died. 22 But I know that even now God will give You whatever You ask,"*

Martha had faith *in* Jesus.

*23 Jesus said to her, "Your brother will rise again."*

*24 Martha answered, "I know he will rise again in the resurrection at the last day."*

*25 Jesus said to her, "I am the resurrection and the life. The one who believes in Me will live, even though they die; 26 and whoever lives by believing in Me will never die. Do you believe this?" (John 11:23-26).*

Many of us have the faith of Martha. We believe we're going to heaven and that we'll rise again at the last day. But Jesus came to show us that resurrection power is not just for tomorrow, it is for today! The Kingdom is not only a future relief, it is a present reality. The message of most Churches says, "Jesus came to get you to heaven" but the gospel of the Kingdom says, "Jesus came to get heaven into you!"

*10 "Your kingdom come, Your will be done, on earth as it is in heaven," (Matthew 6:10).*

[Diagram of our prayers and theology vs. Jesus']

### **How Did We Mix the Message?**

So if Jesus' message was that the Kingdom was at hand, how did we get to the place where we're still waiting for it to return?

Our understanding of Jesus' gospel has been heavily influenced by secular worldviews. Greek Philosophy, especially the teachings of Plato, introduced a concept called dualism. Dualism is the idea that reality is split into two parts: the spiritual (which is good, eternal, and pure) and the physical (which is corrupt, temporary, and inferior). In this view, the body is a prison for the soul and salvation is about escaping the physical to experience the spiritual. As this thinking crept into the Church the gospel was framed less as the restoration of God's reign on earth and more as a way of escape. Watch this,

*1 "Do not let your hearts be troubled. You believe in God; believe also in Me. 2 My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? 3 And if I go and prepare a place for you, I will come back and take you to be with Me that you also may be where I am. 4 You know the way to the place where I am going," (John 14:1-4).*

If we read this passage through the lens of Dualism, where the physical is only a place to escape to a perfect spiritual reality then it appears like Jesus is assuring us, “Don’t worry, My Dad’s got this palatial mansion in the sky and when I go there I will build each of you a condo so you can be with Me.” Isn’t that how most of us understand this passage?

*“Jesus replied, “Anyone who loves Me will obey My teaching. My Father will love them, and We will come to them and make Our home with them,” (John 14:23).*

That word for “home” in v.23 is **monē** (μονή), which is used only twice in the New Testament—both times in **John 14**:

- In verse 2: *“My Father’s house has many rooms (μοναί / monai).”*
- In verse 23: *“We will come and make our home (μονή / monē) with them.”*

Same word. Same idea. Jesus is **not** primarily talking about building condos in the clouds. He's talking about preparing **a dwelling place for the Father—in us**. Again, God’s Presence coming to earth, here, now. Being with God is not a future relief, it is a present reality.

If Greek dualism gave us a gospel of **escape**, the Enlightenment gave us a gospel of **information**.

The Enlightenment was a cultural movement in the 17th and 18th centuries that emphasized **reason, science, and individualism** over tradition and revelation. It produced a lot of good—medicine, education, civil rights—but it also deeply shaped how we approach faith. Christianity became more about **thinking the right things** than experiencing the living God.

In this era, the Church began to mirror the values of the age:

- Faith was reduced to **rational belief** rather than relational trust.
- The Bible became a **book to be dissected** instead of a story to be inhabited.
- The gospel was framed as **propositional truth**, not kingdom power.

One theologian put it this way:

**“The apostles had little theology but a lot of power; we have a lot of theology but little power.”**

That hits hard—but it's accurate. The early Church didn’t just preach the kingdom, they **demonstrated** it. Miracles, signs, wonders, radical community, healing, and deliverance were all **normal**. They didn’t just talk about resurrection—they lived as if it actually happened.

But post-Enlightenment Christianity traded Presence for principle. We became experts in doctrine but novices in encounter. The Spirit was sidelined in favor of **systems, seminars, and statements of faith**.

Instead of people burning with the fire of God’s presence, we produced churches full of people who know the right answers but struggle to live in the power of the Spirit.

## **The Church of Today**

Much of the Western Church today is marked by belief without burning, knowledge without nearness, and form without fire. We've mastered the language of faith but often lack its power. Our churches are full of people who can explain doctrine but struggle to experience the presence of God. We've become content with services that inspire but rarely transform, and discipleship that informs but rarely empowers. The result is a faith that is credible on paper but lacking in impact. We were meant to be a people who carry the presence of God, but too often we settle for programs over power, and routine over revival.

## **The Lord's Prayer**

The prayer of Jesus is a radical challenge to get back on mission. It is a plumb line that reveals how far we've strayed but also how to return. And it gives us a model for how Jesus Himself prayed and lived while on the earth.

**Relationship** ("Our Father")

**Reverence** ("Hallowed be Your Name")

**Reign** ("Your Kingdom come")

**Reliance** ("Give us daily bread")

**Reconciliation** ("Forgive... as we forgive...")

**Resistance** ("Deliver us from evil...")

*"Abba, Father," He said, "everything is possible for You. Take this cup from Me. Yet not what I will, but what You will," (Mark 14:36).*

## **Conclusion**

For Jesus, this prayer was more than just three tips to a better prayer life. It was a radical, life-altering, manifesto that He Himself lived by. Jesus daily had to bring Himself under submission to the Father, especially in this moment of ultimate surrender to the cross. What resulted was a brand new way of life — a Kingdom life for all who believe.

So where does that leave us? It leaves us with a decision: Will we settle for a gospel of escape and information, or will we live out the gospel of incarnation and transformation? The Lord's Prayer isn't just something to recite—it's a call to reframe our lives around the Kingdom. It's Jesus giving us His lifeline so we can live as He lived, pray as He prayed, and walk in power as He walked.

When we pray *"Your Kingdom come, Your will be done on earth as it is in heaven,"* we are not just asking God to do something—we're making ourselves available to be part of the answer. This prayer is a declaration of war against the status quo. It is a surrender of our comfort zones, our escape plans, and our "someday" religion. It's a daily commitment to bring heaven into every sphere of our lives—our homes, workplaces, schools, and neighborhoods.

Family, let's not just be people who witness a move of God; let's be the people through whom God moves. The Lord's Prayer is not the prelude to revival—it *is* the revival. So let's live it, pray it, and walk it out daily. The Kingdom is here. The King is moving. And we will never go back.

**Group Discussion Questions:**

1. "Your Kingdom come, Your will be done on earth as it is in heaven" —What would it look like for that line of the Lord's Prayer to be fully lived out in your everyday life (e.g., at home, work, school, or with your friends)?
2. Jesus modeled a prayer life that didn't just seek escape from the world but engagement with it. In what ways can you reshape your prayer life to reflect that shift—from escape to impact?
3. The message emphasized not just having faith in Jesus, but the faith of Jesus. What do you think the difference is—and how might your prayers sound different if you prayed with the faith of Jesus?