

Prophecy8

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[0 : 00] Well, we are continuing our consideration of the subject of prophecy and how it relates to and is radically different from mystery. We are not living in the prophecy section today, but in the mystery section. And when I use the word prophecy, please understand, I am not talking simply in terms of what is coming in the future. When we use this word prophecy, we are using it primarily as it involves the previous administration of God's doing with humanity. And that previous administration is not known as the grace of God or the dispensation of the grace of God. It is known as the administration or dispensation of and for Israel. And it is very, very pronounced in that it is largely materialistic. It is earthly and it has to do with that which existed and God's dealings with men before the church, the body of Christ was ever revealed or even thought of. So what we are trying to do is simply show the tremendous distinctions that exist between the old administration, that which was kingdom oriented, involved Israel, it was earthly, and the dispensation or the administration of the grace of God, which is where we are now.

And that was never prophesied, was never predicted. God just sprung it on humanity out of the blue. And the best reading definition that you can get of that is in Ephesians chapter 3. We've looked at it a little bit. We'll be looking at it again later, but not in the 9 o'clock hour, in the 10-15 hour. So, note, if you will, that major changes occur between the earlier Old Covenant administration, involving primarily Israel and materialistic, and the new. This is reflected in an emphasis no longer on the physical and the material, but on the spiritual. And that's where the mystery concept comes in. A change from the focus on Israel alone to the focus of being on Israel plus everybody.

That's what happens with the dispensation of the grace of God. It is thrown open based upon the work that Christ accomplished on the cross that enabled God to throw open the door of the grace of God to everyone because Jesus died for the sins of the world. And that is a significant breakthrough for which, of course, we are all grateful. An emphasis on the Mosaic law under which Israel functioned to be distinguished from the emphasis upon grace that replaces the law and is now operative for Jew and Gentile as the church. I just want to make a couple of these points and then we'll open for questions. I've got other references to consider, but your questions may be more important than what I'm planning to bring. So, we are suggesting, and we have just begun this, that even the subject of prayer is a matter of prayer. And its function has changed. And I do not think it is amiss to say, and I don't think

I'm speaking, I don't think I'm speaking just for myself, but I think prayer is one of the most confusing, misunderstood, sometimes discouraging realities that takes place in the Christian life. And a lot of that is due to the fact that the distinction that I've been describing is not made by people when it comes to the subject of prayer. And they look to the scriptures, as we all do, for examples of prayer. And we look at the people who prayed them and at the results they got.

[4 : 25] And our conclusion is, well, that's the way they did it. That's the way it worked for them. That's the way it ought to work for me. But it doesn't. And I don't understand why. And that is discouraging. And we know that there has to be an answer to it somewhere. There is no way that God's integrity or power can be compromised. So, there must be something that we're doing wrong. And in many instances, there is. And what we're doing wrong is we are trying to apply Old Testament Israeli kingdom conditions of prayer to our expression and understanding of prayer today. And brethren, it won't fly. And it's not supposed to fly because it's a whole different administration operating with different game rules, different ground rules. And if you don't take that into consideration, you will very easily, as I did, speaking from experience, become confused and discouraged when it comes to prayer. So, what I want you to do is look at some of the examples that we're talking about. And we spent a little bit of time in Matthew 6. Let's go back there, if we

may, please. Matthew's Gospel, Chapter 6. This is during the earthly ministry of our Lord.

And he functioned and operated under which? The old or the new? The old. Never lose sight of the fact that even though Jesus spent about 33 years on this earth, and he spent approximately the last three or three and a half years on this earth, he operated, sustained himself, preached, taught, lived under the mosaic economy. So, what I am saying, and this is admittedly confusing, what I'm saying is what is commonly called the New Testament more appropriately belongs in the old.

Albeit, it is separated from the old by 400 years, 400 silent years between the conclusion of the Old Testament and the opening of the new. And it is just automatic for us when we open our Bibles to Matthew Chapter 1 and Verse 1, and we read the frontispiece right before that that says something like the New Testament of our Lord and Savior Jesus Christ. You need to understand there is nothing inspired of God by that statement. That was put there by the people who printed the Bible. It is not inspired any more than the chapters and verses that are indicated are not inspired. It is not inspired any more than the marginal notes you find in the Bible. They are not inspired either.

They were all inserted by people over the years in an effort to help people make connections and understand what the Bible is saying. Sometimes they help, sometimes they lead us astray, because that's the nature of humanity and its inconsistencies. So, what we are going to consider just briefly is in Matthew Chapter 6, the Lord's Prayer and the condition imposed to secure forgiveness.

[7 : 53] It is, and I don't know what else to call it, it is a works-based model. And in verse 12, part of what is commonly called the Lord's Prayer goes this way, and forgive us our debts, or trespasses, some translations, as, or in the same way that we also have forgiven our debtors and do not lead us into temptation. That too needs some expression, but we won't spend time there. And verse 14, for if, big two-letter word, isn't it? If, conditionality, if, if you forgive men for their trespasses, your heavenly Father will also forgive you.

And the opposite, but if you do not forgive men, then your Father will not forgive your transgressions.

Does that belong to today in the body of Christ? Absolutely not. Absolutely not. Now, nobody is saying that we should just ignore it.

Nobody is saying that we shouldn't forgive others who have wronged us. Of course we should. And Paul makes it quite clear. Under mystery, in Chapter 4 of Ephesians, But be ye kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake, has forgiven you.

But there's no conditionality there. Paul doesn't go on to say, and if you don't forgive others, then God's not going to forgive you. That doesn't fit this dispensation. That fit the old dispensation.

[9 : 51] And Jesus was speaking about it in a strictly Jewish Old Covenant context. And it was intended exclusively for the nation of Israel.

This, that I've just quoted in Matthew, which I suggest really belongs to the Old Testament, this commandment, this was never given to the Babylonians, never given to the Egyptians, never given to the Assyrians, never given to any of this.

It was given to Israel, exclusively to Israel. Well, what about all the rest of those people? Hey, they were on their own. They were, as Paul says in Ephesians 2, when he reminded them, remember, you Gentiles, that is, you non-Jews, you were at that time, and when he's talking about that, that time, he means before Jesus Christ came and made the penalty for everybody.

Before that time, you Gentiles outside of Israel, you were what? You were lost. You were undone. You had no promise. You had no connection with the covenant of Israel. You were without God, without Christ, and without hope in this present world. Your situation was really bad.

[11 : 14] And that's the way God viewed all those who were outside of his covenant that he had established with Israel. And it was a pretty bleak picture. So that's the change that is, that has taken place, at least just a part of it in connection with Christ.

So here we read, in the conditionality of your forgiveness, and that was given in that context involving Israel. In chapter 6, look at the same chapter, in verse 28.

Why are you anxious about clothing? Observe how the lilies of the field grow, they do not toil, nor do they spin. Yet I say to you that even Solomon in all his glory did not clothe himself like one of these.

But if God so clothes and raised the grass of the field, which is alive today and tomorrow is thrown into the furnace, will he not much more do so for you, O men of little faith?

So do not be anxious then, saying, What shall we eat? What shall we drink? With what shall we clothe ourselves? For all these things, now look here, for all these things, the Gentiles.

[12:22] Who's he talking about there? He's talking about everyone outside of Israel. These are the things that Gentiles eagerly seek. Your heavenly Father knows that you need all these things.

But, in other words, there's nothing wrong with these things. But fretting and stewing over the provision for them was something that was not becoming for the Israelite of that day.

But, here's what they were to do. Seek first. All that means is, put this first. put this at the top of your agenda.

The kingdom and his righteousness, that's God's righteousness, and all these things, material things, physical things, clothing, food, shelter, all of these things, shall be added to you.

Are we supposed to be seeking the kingdom of God? No. No. That was the Jewish thing.

[13:30] That was, that was, that was in this prayer at the beginning. The prayer was, thy kingdom come, thy will be done on earth as it is in heaven. That was a very applicable prayer for the Jew, anticipating the arrival of the kingdom.

However, when Jesus Christ, the Messiah came, and brought the promise of the kingdom with him, ready to establish it, upon believing Israel, what happened?

Believing Israel was not believing. They rejected the king, and that shut down the whole program, that will one day be implemented, but could not be implemented then, because Israel was not on board.

And as we pointed out, and I hope this is a fact that you never lose sight of for the rest of your life, there are two things required for the kingdom of heaven to come to earth, and everything be as it's supposed to be.

Two things are required. One, the price has to be paid for that kingdom. Jesus did that. That's over and done with. The second thing is, Israel must embrace Jesus as their Messiah, whom they earlier rejected.

[14:55] And that shut down everything. That put the whole kingdom concept on hold. And Israel was taken and set aside by God.

And he has turned instead to a combination of believing Jews, and of all things, believing Gentiles. Puts them together, and calls it the church, which is his body, a whole new entity. So we are not living in anticipation of the kingdom of God coming to earth.

What we are living in anticipation of is the king coming. We look for him. He's going to return. We look for the second coming, not to establish the church, that's later, but to catch us up, take us to himself.

Then the tribulation period begins, and at the conclusion of it, Christ returns, demolishes the Antichrist and all his minions, and then he sets up that long-awaited kingdom.

[16:02] Then the kingdom of God will have come to earth, because the king will be here, and he will establish it. Then, then, what he promised to the twelve, you who have followed me, in the regeneration, when the Son of Man comes into his kingdom, you also will sit upon the twelve thrones, judging the twelve tribes of Israel.

And this all ties in, by the way, with Peter having been given the keys, not to the church, which our Roman Catholic friends believe, but Peter was given the keys to the kingdom.

And remember, he says, whatever you bind on earth will have been bound, already bound in heaven, whatever you refuse or deny on earth. What does that mean?

That's the administration that they are going to operate with during that kingdom period. And that's never come into play. And it won't until that time comes.

So, all of these things have to be rightly divided. because if they aren't, you have nothing but confusion.

[17:13] It will not fly. All right, let's look at chapter 7 while we're in the neighborhood. Chapter 7 and verse 24. Here we've got another illustration of something that I think I'm using this because it doesn't set forth a goal and do likewise necessarily as much as it does establish a principle.

And here, let me inject this. In the Old Testament as well as in the New, there are abiding principles that are always in play.

It doesn't make any difference what the administration is. And here is an example of that. He's giving his two foundations, and I'll just read through it quickly, beginning with verse 24. Therefore, therefore, everyone who hears these words of mine acts upon them may be compared to a wise

man who built his house upon the rock.

And the rain descended, and the floods came, the winds blew, and burst against that house, yet it did not fall, for it had been founded upon the rock. And everyone who hears these words of mine and does not act upon them will be like a foolish man who built his house upon the sand.

And the rain descended, and the floods came, and the winds blew, and burst against that house, and it fell, and great was its fall. The result was that when Jesus had finished these words, the multitudes were amazed at his teaching, for he was teaching them as one heaven authority and not as their scribes.

[18 : 39] And what we have here is what I call an abiding principle. And the principle is this. Whatever it is you're doing, you have to plan and build upon, whether it's your life or whatever, on a firm foundation.

That's the only principle that's being taught here, is that that which is being built has to have a solid foundation under it. Well, everybody knows that. Was that true in the Old Testament?

Sure was. Is it true today? Of course it is. Whether you're building a life or whether you're building a building, so much is dependent upon the foundation. And all I'm suggesting is that's a spiritual principle.

It doesn't make any difference what dispensation or administration you're living in. And then in chapter 8, we've got an interesting situation here because it involves somebody that's not supposed to be in the picture.

It involves a Gentile. Look at this. Matthew 8, and verse 5, And when Jesus entered Capernaum, a centurion came to him.

[19 : 52] What is that? A centurion is a Roman. This word centurion literally means a hundred. It's a word from which we get the word century.

And a centurion, in the context here, was a Roman army officer who had under his authority 100 Roman troops.

I guess you would say this guy was maybe, I don't know, maybe like a first sergeant or maybe like a first lieutenant or something like that. He certainly wasn't the top commander, but he was an officer and he had a hundred enlisted men at his beck and call.

And this centurion is going to be somewhat different, just as the centurion is in Acts 10 by the name of Cornelius. He too will be a Roman army officer. But here, these Romans, what are they doing here anyway?

Well, they're in the army and they have been assigned to Israel, one of the many outposts that Rome was in charge of and Rome conquered.

[21 : 01] And Rome sent their authorities, their ambassadors, their rulers to all of the countries that Rome conquered to establish the government of Rome and to exact taxes from the people and send the money to Rome.

And Israel was one of those places. And a guy by the name of Cornelius had been assigned to Israel. And this guy, we don't know his name. He's not given a name, but he's just a centurion. And he says, we read in verse five, the centurion came to Jesus entreating him. What's unusual about that? Anybody?

Anybody? A Gentile approaching a Jew. Yeah, a Gentile. A Gentile approaching a Jew. Remember, the Jews were a conquered people.

And for the most part, they hated their conquerors. Well, what's unnatural about that? Nothing. But as they sometimes were forced to interact with the local Jews just on the basis of carrying out their responsibilities, they would hear things.

[22 : 13] They would see things. They would pick up on things. And the Romans, traditionally, were coming from a position of polytheism, the worship of many gods.

They had a god for this, a god for that, and a god for other things. And the Greeks were just as bad. They had multiple gods as well. But this centurion is different, kind of like Cornelius in Acts 10, because it required them to literally reject the concept of many gods in order to embrace the god of Israel.

Because the crowning thing that achieved the Israel, that constituted Judaism and the Israelite belief was that they were monotheistic.

One god. And one god only. I would imagine that some of these Romans and some of these people, when they're, you choose, you believers, just one god?

Only one god? That's right. We believe he's god of heaven and earth and he's in charge of everything. Well, I've never heard anything like that. And you know, to many people, especially reasoning with that fallen human intellect, that might seem logical.

[23 : 33] Because their concept of polytheism was there was a god of the ocean. It was called Neptune or Poseidon. It was different. One was a Greek and one was a Hebrew.

And there was a goddess of love and she was, what was it?

Diana? Yeah, Diana. Thank you. It was Diana. She was a goddess of love. And there was a god of the hunt. There was a god of this, a god of that. And they believed that the world and the universe was so huge and so involved that no single god could possibly care for everything.

So they had, they assigned different roles to their gods. And the Jews are coming along and saying, no, you guys got it all wrong. There is one god. He's in charge of everything. Well, this is something that the Romans are going to have to begin processing and thinking about this because they're completely, and apparently some of them, we know Cornelius was one, he was called a god-fearer. And this fellow here, we are told that in verse, verse five, the centurion came to him entreating him, which is a little difficult for us to understand because this is, this is obviously a position, a person who is in a definite position of authority over the one to whom he is appealing.

[25 : 05] And we know that the opposite is true here, that the one to whom he is appealing is actually the authority. But that would be a different role for this Roman to recognize, and yet he obviously had recognized Jesus as being superior, perhaps because he had seen and heard about miracles.

And he came to him and says, my servant is lying paralyzed at home, suffering great pain. We have no idea about the origin of the servant.

We don't know if he too was a pagan Roman or if perhaps he was a Jew, we are not told. But at any rate, this centurion had developed a real affection and interest for his servant, and he was deeply concerned about him.

And he says, he is in great pain. And he said to him, I will come and heal him. But the centurion answered and said, Lord, now we don't know how much to read into that.

This is not spelled with all capital letters like the word Lord sometimes is, which indicates the ultimate deity. But the centurion is at least acknowledging the kind of superiority of himself or of this Roman.

[26 : 29] he is acknowledging the superiority of Christ in that he is appealing to him. And he says, I'm not qualified for you to come under my roof, but just say the word and my servant will be healed.

For I too am a man under authority with soldiers under me and I say to this one, go and he goes and to another come and he comes and so on. And when Jesus heard this, he marveled.

He is kind of puzzled. He's stunned at the expression of this one who is not a Jew.

And he says to those who were following, probably to a group of Jews there, truly I say to you, I have not found such great faith with anyone in Israel.

What's he saying? He's saying, this man who isn't even a Jew, not even a son of Abraham, is demonstrating greater confidence in my ability than a lot of those who are Jews.

[27 : 38] Remarkable. And I say that many shall come from east and west and recline at table with Abraham and Isaac and Jacob. When will that be?

In the kingdom of heaven. But he's not suggesting that that's what was going on because it certainly was. He's talking about that will be in the future. But the sons of the kingdom, and who were they? Who were considered the sons of the kingdom? They're Jews. They're fellow Jews. But as Paul said, they are not all Israel that are Israel. In other words, there are Jews who are Jews just by virtue of their birth.

But they are not Jews in their faith or in their confidence. And that's what he's talking about here. When he says the sons of the kingdom, they will be Jews.

Oh, they'll be seed of Abraham, but they are not believers. They will be cast out into the outer darkness and that place will be weeping and gnashing of teeth and so on. And Jesus said to the centurion, go your way.

[28 : 42] Let it be done to you as you have believed. And the servant was healed that very hour. That is an exception. And it needs to be understood as an exception.

This is not the pattern. This is outside the norm. All right. Now let us go, if we may please, to, before we do that, while we're on the way.

If you've got a question or comment, anybody, this would be a good place to insert it. Yeah. Dolly? Oh, okay.

I forgot about the mic, but... Okay. So, is it safe to say that Jesus was not a Christian?

Oh, absolutely. Okay. Yeah. Yeah. Jesus was not a Christian because he didn't qualify. Right. A Christian has to be one that has confronted the reality of their sin and has appealed to God for forgiveness of their sin.

[29 : 46] And Jesus doesn't qualify. Jesus had no sin. So, yeah. You're right. Absolutely. It would be a mistake to call Jesus a Christian. And some people tend to think, well, Jesus is not only a Christian, but he's the best Christian that ever lived.

Well, I think we've understood that. Okay. Other comments or questions? Somebody else? All right. Let's look here at Matthew chapter 19. A rich young ruler. Yes.

Oh, okay. Sarah. So, are there just only two births, Jewish and Gentile? I'm sorry. Repeat that. Is there only just two births, Jewish and Gentile?

Yes. Yes. They make up the entirety of the world's population. As I've often quoted the statistics, the Jewish people do not comprise even 1% of the population.

Not even 1%. They comprise two-tenths of 1% of the world's population. And everybody else is Gentile.

[30 : 55] Doesn't make any difference what their skin color is. Doesn't make any difference what their nationality is. Doesn't make any difference what language they speak. They are Gentiles. If you are not a Jew, you are a Gentile.

And to be a Jew, you have to be a descendant of Abraham, Isaac, and Jacob. So, okay. Was there another comment or question? All right, let's look at chapter 19, Matthew.

One came to him and said, verse 16, Teacher, what good thing shall I do? Now, that ought to give us a clue right off the bat, shouldn't it?

He's looking at something that he can perform or do that I may obtain eternal life. And I need to inject this in here too because it isn't all that clear.

When he asks about eternal life, he's not thinking in terms of those in the body of Christ today when we think of eternal life.

[31 : 58] We think of, believe on the Lord Jesus Christ and thou shalt be saved. And when you die, to be absent from the body is to be present with the Lord. That's eternal life. The Jew had absolutely no concept at all in the Old Testament or in the Gospels of dying and going to heaven that never entered their life or their picture.

They have thought only in terms of dying, death, and then some kind of an indeterminate kind of existence. And maybe that's what's being spelled out in Luke 16 and the rich man and Lazarus. I don't know about that. But their ultimate goal and objective is to be a resident in the kingdom of heaven when it comes to earth.

That would be entering the kingdom. And those who are going to have significant positions will not just enter the kingdom, they will inherit the kingdom.

That means there will be certain benefits made available to them because of their works, deeds, accomplishments.

[33 : 19] That's what this kingdom is all about. So, what good thing must I do? And he said, why are you asking me about what is good? There is only one who is good.

If you wish to enter into life, keep the commandments. Well, that's not what we preach today, is it? It's because we don't keep the commandments, none of us, because we can't. The law is weak through the flesh. That's not our message. And thank God it isn't because if it were, we'd be in big, big trouble.

Keep the commandments. And now he's going to challenge and he says, well, which? Which ones? And Jesus said, you shall not commit murder, adultery, steal, false witness, honor your father, your mother, blah, blah, blah.

And the young man said, and this young man is also highly delusional and in denial. And he said, all these things I have kept, what am I still lacking? And Jesus said, well, if you wish to be complete, go and sell your possessions and give to the poor and you shall have treasure in heaven.

[34 : 37] And he's talking about the kingdom of heaven. He's talking about on earth. And then, come and follow me. Well, those who have difficulty with this because of its legalistic sounding requirements say, well, Jesus didn't actually mean that.

what he meant was that this man needed to develop a spirit and a sense of sharing. And if he arrived at that, that would be, Jesus knew that this young man just needed, that he had all of these things going for him.

And what he needed was what Jesus gave him. And, but he didn't, but Jesus didn't really mean that. I just cannot buy that at all. I think Jesus said what he meant and he meant what he said because he's not talking about believe on the Lord Jesus Christ and thou shalt be saved.

There was no basis for even believing that then. Jesus hadn't gone to the cross. This man's on the other side. So what he is giving him appears to us because it is very legalistic kind of requirements not for going to heaven but for entering that kingdom.

[36 : 08] And it is a works oriented thing. So reading on and here's what we have. Go and sell your possessions. So on. The young man, verse 22, went away grieved for he was one who owned much property.

Jesus said to his disciples, truly I say to you, it's hard for a rich man to enter the kingdom of heaven. This is the same kingdom that John the Baptist came preaching. Repent for the kingdom of heaven is at hand.

And as I say to you, it's a works oriented thing. And then who can be saved? And Jesus said with men, this is impossible, but with God, all things are possible. And Peter, he's listening, Peter is listening to all of this and he says, well, we've left everything and we've followed you.

What will there be for us? We've done what you've asked. And Jesus said, truly I say to you, you who have followed me. And what he's talking about is for the past three years in the regeneration, and that is a term synonymous with the kingdom.

That when the kingdom comes, the earth is going to be regenerated. It's going to be fixed. It's going to be the way it ought to be. In the regeneration, when the son of man will sit on his glorious throne, you also shall sit upon 12 thrones, judging the 12 tribes of Israel.

[37 : 38] Well, this again is all earthly, kingdom material, and it is very works oriented. And by the way, just let me inject this here. Remember something that James said?

Show me your faith without your works. I will show you my faith by my works. Some have a great deal of difficulty in coinciding these two. And let me tell you something.

James and his writing does not belong with the dispensation of the grace of God. It belongs with the kingdom concept. And that's why it, James is addressed to who?

To the 12 tribes scattered abroad. Wow. Do you know what? It all kind of comes together. And what Paul is saying under the dispensation of the grace of God is that not of works, lest anyone should boast.

It's a whole new thing. Wow. Comments or questions before we go on. Anyone? Anyone? Okay. Dolly, what? Hang on, Dolly.

[38 : 48] I can speak loud. No, it won't come on the recording. Okay. I was just curious in Matthew 19, 16 in that passage you just described, when he's asked about the commandments, he doesn't list all 10 of them when he replies to the young man.

Mm-hmm. I just wanted your thoughts on that. I have no idea why he didn't list all of them. I think he was just giving a sampling of, for instance, I think he was just, you know, just not being as thorough as he possibly could have been or needed to be.

He was just addressing the significance of the issue. Let's go quickly about this prayer thing to Gideon in Judges chapter 6 back in the Old Testament. This is a remarkable passage.

I'm just, I'm struck by God's patience. Judges chapter 6 and beginning with verse 11.

Verse 11. Verse 11. I don't want to read all of this content, but let's just jump in with verse 14 if we may for time's sake.

[40 : 14] And the Lord looked at him and said, Go in this your strength and deliver Israel from the hand of Midian. Now notice who's talking here. The Lord looked at him.

I cannot assign anything to this other than a Christophany. The Lord is looking at him, I think, face to face just like I am looking at you.

And I cannot see this as being anything other than a Christophany. And it would, it would appear that Gideon would have to know who this one is. And the Lord looked at him and said, Go in this your strength and deliver Israel from the hand of Midian.

Have I not sent you? Now one would think that would be sufficient. And he said to him, O Lord, how shall I deliver Israel?

Behold, my family is the least in Manasseh and I am the youngest in my father's house. But the Lord said to him, Surely I will be with you and you shall defeat Midian as one man.

[41 : 30] Now one would think that his response would be, Okay, that's good enough for me. Let's go. But let's read on. So Gideon said to him, If now I have found favor in thy sight, then show me a sign that it is thou who speakest with me.

Please do not depart from here until I come back to thee and bring out my offering and lay it before thee. And he said, I will remain until you return. Gideon went in, prepared a kid, unleavened bread, blah, blah, blah, blah, blah.

And the angel of the Lord in verse 21, and then Gideon saw that he was the angel of the Lord in verse 22. Now I've seen the face of the Lord face to face and Gideon built an altar there.

And what we've got here as it goes on is the unbelief of this man, which is in keeping with this old covenant kind of thing.

This is the same kind of unbelief that Moses demonstrated that God had to address. It's the same kind of unbelief that exists throughout the Old Testament and all they were continually seeking was some physical sign, some demonstrable, visible evidence that I can really believe what you were saying.

[43 : 00] In other words, in other words, I'm unable to believe it just because you say it. You've got to show me some evidence, some kind of proof.

And what's he asking for? It could be something to look at. A sign. A sign. This is why we read, as Paul says, the Jews require a sign.

And that's exactly what Gideon is looking for. That's what Moses was looking for. That's what everyone's looking for. Give me some sign. Physical, material.

That's what this old covenant thing is based upon. And where does grace come in with this? We walk by faith, not by sight.

That means we operate and function on the basis of not what God does so we can see miracles solely on the basis of what God has said.

[44 : 06] And if he said it, take it to the bank, over and out, that's the end of the argument. You act and operate on the basis of what God says. That is walking by faith, not by sight.

And the difference is day and night. Old Testament, that was what they cut their teeth on. Israel requires a sign, but we are to walk by faith and not by sight.

That was the first buzzer. Other comments or questions? Anybody? Okay. We need a microphone on wheels.

Okay. Okay. Did you see the mute? Am I off? No, you must have muted it. Am I a mute? It says on. Yeah, but look at the bottom.

It's mute. Mute. On. On. Nobody. Are my batteries dead? I don't think so.

[45 : 10] Oh, the power was turned off. How's that? Okay. Well, that'll do it every time. I didn't do it. Okay. We need to turn it on for this class. We need to turn it on and leave it on.

I did, but apparently Ron turned it off. I'll blame Dave. Okay. One of us. Okay.

Not to be a smart aleck, but make the connection, tie this to prayer. prayer. I mean, I like everything you've talked about, but what does it have to do with prayer and how we pray and are we expecting an outcome or is our prayer based on our faith?

Okay. I know that you've said we shouldn't expect it. We're not praying for an outcome. Yep. We're praying for whatever God will have. I really appreciate your question. I would have appreciated a lot more 15 minutes ago, but I'll tell you what, this I had down to cover, but our time is gone, so can we pick up on this subject right here that you're talking about now on prayer and looking for the outcome, et cetera, and we will begin with that next week and Marie will help remember, okay, but for now, for now our time is gone.

That second buzzer is going to ring if it hadn't, and it deserves a more thoughtful answer that I plan to give it than what I can cover in a couple of sentences, so we'll start with that next week.

[46 : 47] Okay, so as not to be confused, then, you're building on this foundation as you lead up to why we pray and what a prayer structure would be.

Yes, yes, absolutely, and we are called upon to be people of prayer, and, well, I'll just leave it there. Okay, we'll get more into the prayer thing maybe in the later service this morning, so thank you for your kind attention.

We will be