

Pertinent Perspectives on Prayer, Part 2

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[0 : 00] Well, in our last session, which was the first we were dealing with, in connection with perspectives on prayer, we referred to John's Gospel, chapters 14 and 15, where our Lord was praying.

And He said something to the effect that, whatsoever you ask in My name, faith-believing, I will do it. And all you need to do is call upon Me, and I will do it, whatsoever you ask, and so on.

And I related to you how I tried to appropriate that as a new Christian over 60 years ago. And for me, it didn't work. And I couldn't understand why it didn't work.

But I knew the problem wasn't with God, it had to be with me. And that simply meant that I wasn't exercising enough faith, or that there was some unknown, undiscovered sin in my life that was displeasing to the Lord, and I had to find out what it was and confess it.

And then I would be able to do what Jesus was talking about, of asking anything I wish in His name, and He would do it. And it never occurred to me, in fact, I never even heard of the concept, at that time as a new Christian, that what Jesus was talking about was in connection with kingdom, anticipation, praying.

[1 : 19] And I never made that connection, and if somebody had told me about it back then, I wouldn't have even understood what they were talking about. But we've got to appreciate the fact that there is a development, a progression of doctrine and truth in the Bible.

Nobody has any difficulty understanding the progression of truth between the Old Testament and the New. That's pretty obvious. But so many lose sight of the fact that within the New, within the New Testament, there is progression and development of doctrine.

And when you talk about that, it is more accurate to consider the four Gospels, Matthew, Mark, Luke, and John, as more appropriately belonging to the dispensation of Israel and the kingdom in the Old Testament, not the New.

And that's confusing. Because you open up your Bible, and there is Matthew's Gospel, and it says the New Testament. So we automatically think that we're on completely different ground.

But we're not. We're not. We are 400 years removed from the closing of the Old Testament and Malachi. And all of that content is under the dispensation of Israel, the dispensation of law.

[2 : 42] That's why Jesus kept the law of Moses. He was supposed to. That's why He observed the Sabbath. He was supposed to. He was a Jew.

That's why all of those things that He fulfilled were in keeping with the practice of Judaism. Jesus said He didn't come to destroy the law. Well, He came to fulfill it.

And He did. But with the crucifixion of Christ and the entrance of a new dispensation, everything's going to change.

A dispensation simply means a new administration. Dispensations, people have trouble understanding. But we can get a handle on a dispensation.

We go through that every four years when we elect the president. Sometimes we elect the same guy who was in office for the last four years, and that's called a continuing administration.

[3 : 43] So there's not much change that takes place. But if you elect someone from the other party, and that person becomes president, it's a new administration.

There's going to be a whole lot of changes. Because the new administration has different plans, different objectives, different ideas, and everything. A lot of changes made. That's what we've got in the Bible, guys.

But if you don't allow for a different administration and try to make everything mush into one, you've got unsolvable contradictions, because it won't work.

And it's not supposed to work. But when you rightly divide the scriptures, and there are all kinds of divisions that need to be made. There are Jews.

There are Gentiles. They're not the same. They're different. Radically different. If you try to apply to a Gentile what is strictly applied to the Jew, you're going to have all kinds of problems.

[4 : 45] You're going to have Gentiles sacrificing animals and keeping the Sabbath and all the rest of it. So it is very, very important that you understand the principles of right division, because the scriptures need to be divided.

And for those who say, well, I just take the whole Bible. Well, I'm all for that. But you've got to remember, not all of the Bible is to us.

All of the Bible is for us. It's all for us. Paul said in Romans 15, 4, Whatsoever things were written aforetime.

When did he say that? He said it in Romans. What was he talking about? What were the things that were written aforetime? It was the Old Testament. The New Testament didn't even exist when Paul said that.

And he said, Whatsoever things were written aforetime were written for our learning. He didn't say they were written for our doing, but for our learning.

[5 : 49] And it isn't go and do likewise. Then you're back to Judaism. You're keeping the animal sacrifices and you're keeping the Sabbath and the law and all the rest. No, no, no, no, no.

They are not for our doing. They are for our learning. What's for our doing? Our doing is for what is intended for this administration.

And it changed when Jesus died on that cross. And the old was done away. The new was brought in. If you really want to get a handle on that, read the epistle to the Hebrews.

It talks about the distinction between the old, the law under Moses, the commandments and all the rest, and the new covenant that Christ came to fulfill. And it is a beautiful thing.

So you've got to keep this praying thing where I didn't know enough to keep it and I was down on myself and confused and everything. Why doesn't this work for me? It wasn't supposed to work.

[6 : 49] You see, when you're reading in the Gospels, when you're reading in the Gospels, that is for you. But it's not to you. It's for your learning, for your understanding, for your appreciation.

But that doesn't mean that you're supposed to go and do likewise. And there's a huge difference.

And you know, this very thing that I'm talking about is the basis for there being so much division in Christianity and so many differences in churches and their names and their doctrine and all the rest. It's simply because of what we're talking about right now. Then when you get into the book of Acts, because this thing called the kingdom was not set aside when Jesus died on the cross.

And the reason we believe it wasn't is because I am confident that the prayer that Jesus offered on that cross was answered when He said, Father, forgive them for they know not what they do.

Who are the them? I can't help but believe that the them are those who had anything to do with His crucifixion and with His death.

[8 : 07] They were complicit. They were Jews and they were Romans. They were Jews and Gentiles who were complicit in His death. And I am confident that the Father answered that prayer.

And what that meant was the kingdom that Jesus came to offer that the twelve preached was still on the table. It was still a possibility. And it all depended upon the second part of the program being fulfilled.

Always remember this, guys. Two things are required. Just two things are required for the kingdom of heaven to come to earth. One is the Messiah has to die and pay the penalty and the price for the kingdom.

He did that. That's done. The second is Israel as a nation has to get on board and embrace the one their ancestors rejected.

They still have not done that. The time is coming when they will. And when they do then that prayer will be answered.

[9 : 15] Thy kingdom come thy will be done on earth as it is in heaven. But that has not yet happened. It will happen. And Romans 9, 10 and 11 give us the best commentary on that.

What, Joe? It was possible up until the time of the stoning of Stephen. And that's when they lost their chance at that time. That seems to be the case and that's called that's more or less called the mid-exposition.

And if you will note we won't go there but if you will note in Acts chapter 7 where the stoning of Stephen took place it is very, very significant who accomplished that.

It was none other than the Sanhedrin. These were the shakers and movers the people who were in position, power and influence in Judaism.

Now keep in mind this has got nothing to do with the Romans. Nothing to do with the Romans. This is Jew on Jew. The Romans are involved in a different thing but that's entirely different. So when they when they as Jews were complicit in stoning Stephen and the whole thing was a set up if you read the text in chapter 7 you can see the whole thing was staged and Stephen was framed and they found him guilty and of course they stoned him to death and as a result that seems to have been Israel's final answer.

[10:45] And many Bible scholars and I've been in this position and I've been in the other position and frankly I don't know exactly which it is but I can see I can see realities in both that it looked like that was Israel's final answer and then you read in the very next chapter in chapter 9 a couple chapters later Saul of Tarsus comes on the scene and it is almost as if the Lord is saying I'm setting Israel aside and I'm doing a whole brand new thing and I'm going to use the most unlikely person in the world to kick it off and that was Saul of Tarsus.

Jim? The reason that Stephen was the end they had already rejected God because of the law they weren't keeping the law the way it was intended at all they weren't following the law so they had rejected God's law then they rejected Jesus from the cross okay that's the second person of the triune God and then they rejected the Holy Spirit when they did it to Stephen at Stephen's time so there they rejected the Godhead totally at that time all one, two, three and three stripes and you're out and Israel set aside and they're still set aside and they still as a nation remain in unbelief that blindness Paul said blindness in part has happened unto Israel I didn't say total blindness blindness in part means some Jews are not going to be blinded but are going to respond and one of them was Saul of Tarsus and others down through the years have responded and have been saved as Jews who have become members of the body of Christ along with what Paul described in Ephesians chapter 3 where Jew and Gentile together comprise one new body and that's what he means when he says there's neither Jew nor Gentile neither slave nor free neither male nor female you are all children of God by faith in Christ Jesus and that's a whole new concept you don't find anything about that in the Old Testament nothing not in the Gospels nothing and the reason you don't find it there is because it's not supposed to be there it was a secret kept in the heart and mind of God and not revealed until the risen Christ who had gone back to heaven revealed it to Paul that comprised an update of the message the latest word was for Jew and Gentile tremendous contrast for the Jew only remember when Jesus said the 12th 4th he said don't go to the Gentiles confine your ministry to the lost sheep of the house of Israel and that was because that was the kingdom program and Israel was given the opportunity to get on board and Israel's answer was no thanks we're going to stick with what we've got we reject Jesus as being the Messiah we don't believe that he was resurrected from the dead we believe that his disciples came by night and stole away the body while the guards were sleeping that's their explanation and that remains the official Jewish explanation to this day that is why they still do not receive Jesus as their Messiah so these miracles that were part and parcel of it were all under the kingdom dispensation as well as Jesus giving directions to the apostles whatsoever you ask in my name that I will do and so on and so on and that's not for us that's not for us that was for them and if you try to apply it like I did as a new believer you wonder why it doesn't work and where have I failed God what have I done wrong or what not and you tend to beat up on yourself and you want to have more faith and you don't know what to do and you just can't make it work and you do what I did for years you look at it and say I don't know what this means I don't understand that I don't know why it doesn't work for me but I know the problem has got to be with me and not with God and I don't know what it is and maybe someday I'll understand Roger will that work in the tribulation for the Jews or not well I think the gospel of the kingdom the gospel of the kingdom will be preached according to Matthew 24 and 25 Jesus and this is after the church is gone the church is raptured Jesus said and this gospel of the kingdom shall be preached in the whole world and that is the kingdom message and it's going to be preached after the church is gone and the kingdom message will be in vogue again and it will be proclaimed and guess who's going to be proclaiming it the 144,000 Jews and it's going to come and it's going to come absolutely absolutely absolutely so back to the subject of prayer got a little bit off the track there Romans chapter 8 and verse 26 we spent a little bit of time

on wherein the apostle Paul said and by the way this is a completely different contrast to what Jesus told the disciples Paul says in 826 of Romans for we know not what to pray for as we ought but the spirit himself makes groanings for us that cannot be uttered and think of it fellas here is a man raised up of God who wrote about one third of the

[16 : 37] New Testament and he tells us that we don't know what to pray for as we ought does that square with what Jesus said in the gospels no it doesn't and it isn't supposed to it's a different administration everything's different fellas don't lose sight of this fact because the cross the cross changed everything that brought in a whole new thing and you've got to keep that in mind but it wasn't immediately known and it took them a while to catch on to it and when they did why then the body came together Jew and Gentile and one body and so on it's a beautiful thing we know not what to pray for as well Dan what Jews for Jesus is an oxymoron pardon me Jews for Jesus then is an oxymoron yeah well you're right it is an oxymoron an oxymoron of course is like a contradiction and it's the only thing we can attribute

Jews for Jesus to is blindness in part has happened unto Israel there are Jews who are believers and they are as much a believer as we are they don't consider themselves converted Jews they consider themselves completed Jews that's the term they use they are completed Jews they have as Jews embraced Jesus as their Messiah they are a distinct minority but there are let me put it this way there are more Jews I'm talking about the actual seed descendants of Abraham Isaac and Jacob there are more Jews who have come to faith in Jesus as their Messiah during the past 20 years than there were the previous 200 years maybe that ought to tell us something things are warming up and it's moving along so we've got

Paul saying we don't know what to pray for as we ought and that is that is quite an admission for somebody who had personally received an abundance of revelations from God and has written one third of the New Testament and this guy is saying we don't know what to pray for as we are you kidding me good grief if he doesn't know what to pray for how are we supposed to know think about that think about that and we've got some suggestions that might clarify a little bit we know not what to pray for as we ought to talk about prayers of demand have you ever heard of anybody demanding something from God prayers for demanding hold Joe I'll be right with you later prayers of demand 2nd Kings chapter 20 let's go there if we may please and it's a fascinating passage 2nd Kings chapter 20 back in the

Old Testament this is somebody by the name of Hezekiah who is obviously quite a character in chapter 20 we read in those days Hezekiah and by the way he was a king he was the king of Judah at the time Hezekiah became mortally ill and Isaiah the prophet the son of Amoz came to him and said to him thus says the Lord set your house in order for you shall die and not live wouldn't that be a shocker here Isaiah is the principal prophet of his day and he's written a marvelous book called the book of Isaiah prophecies of Isaiah and he goes into the king's presence and the king obviously recognizes him as authority and he says I have a message for you your majesty very well what's that and the message is

God has revealed to me that you're going to die and not live so set your house in order make out your will and decide to whom you're leaving this and that and all the rest because the Lord has told me that you're going to die and not live and the text says he turned his face to the wall and prayed to the Lord saying remember now O Lord I beseech thee how I have walked before thee in truth and with a whole heart and have done what is good in thy sight and Hezekiah wept bitterly he did not receive the information from Isaiah in a positive way he resented it and he's launching a protest he's telling God this isn't fair this isn't right I I served you faithfully and this is what I get and the text says that he turned his face to the wall and he wept bitterly you know what he's doing he's having a hissy fit he's mad he's angry with

[21 : 59] God that he's going to take him and he's sobbing and he's got a real down countenance and he can't figure out what's going on and he's demanding from God that he give him a reprieve and you know what the Lord answers came about before Isaiah had gone out of the middle court that the word of the Lord came to him say return and say to Hezekiah the leader of my people thus says the Lord God the God of your father David I have heard your prayer I have seen your tears behold I will heal you on the third day you shall go up to the house of the Lord and remember now God is speaking through Isaiah and I will add 15 years to your life and he tells you exactly how long it's going to be 15 years to your life and I will deliver you and this city from the hand of the king of

Assyria and I will defend the city for my own sake and for my servant David's sake where's David David's been dead for 700 years or 300 years David's been dead for 300 years but God has a place in his heart for David because no man had a heart of God like David did then Isaiah said take a cake of figs and so on so on the point is this Hezekiah had this pity party he went before the Lord in a protest and he launched his protest and he told God all the reasons why he should give him an extension of life and the Lord as much as said okay Hezekiah okay I'll do it your way I'll give you a 15 year extension and out of those 15 years guess who was born Manasseh Manasseh was a pure skunk from beginning to end he was one of the worst things that ever happened to Israel and it came out of an extension of the life of Hezekiah so we've got a situation here where prayers can be demanded of God but they almost always have a way back firing and the idea is God really knows what he's doing Larry well the need kind of Oh probably probably yeah and you know what guys we're all capable of that we're all capable of that we're all telling God how to run his railroad we're all guilty of that one time or another what Joe when you were talking about what Paul said the follow up question to that is what he said was if we don't know what to pray for that's what Paul said if that's the case why do we even want to pray then if we don't know what to pray for why even pray good question okay let's go to I hadn't planned to get there this soon but we'll do it so let's go to well

I'm not going to have you turn to it but I'll just give you the quote there are prayers of demands like Hezekiah made and there is a prayer of deference and the prayer of deference is you defer your request to God's wisdom and our Lord is the primary example of that in Matthew 26 and Mark 14 and in Luke 22 those are all the same passages dealing with the same issue and when Jesus was in the garden praying weeping those tears and sweating great drops of blood as it were he prayed father if there is any way to accomplish your end other than this and he meant the cross then let's do that but if not not my will but thine be done that is deferring to

God and fellas that's an area where you cannot go wrong and I have implemented this so many times why pray why pray we pray because we are communicating with God we are pouring out our heart we are giving God our petitions and our requests and we are telling God from our point of view it looks like thus and so is what needs to be done but that's just my wisdom which is very often flawed because I do not see things as you do when the Lord spoke regarding David and his being selected as the next king they said why David why would you pick him he's the youngest he's this he's that and the text says the Lord looks upon the heart the Lord does not look upon the outward appearance as men do but God looks upon the heart and fellas when we pour our to qualify our prayer and

[27 : 39] I've learned to do this so many times and if you turn to Philippians chapter 4 it will give you the reason for it and I think that it is masterful in fact for Christians in this dispensation in this administration I think this is the only way that we can pray confidently and intelligently and have great comfort and assurance in whatever the answer is going to be and it is in the letter that Paul wrote to the Philippians chapter 4 when he says beginning with verse 4 Philippians 4 4 rejoice in the Lord always again I will say rejoice let your forbearing spirit be known to all men the Lord is near and by the way let me just say this sometimes depending on what's going on in your life he doesn't seem to be near at all but he is he's always near the

Lord is always near and the text goes on to say be anxious that means don't be uptight be anxious for nothing for nothing for nothing what if you're looking at the face of a loved one who is about to expire and you know it can that be part of the nothing be anxious for nothing don't be uptight about anything some of you can identify with a similar type situation that I had many years ago 2000 2010 2009 when Barbara passed away and all

I could do was sit there on her hospital bed and dip that little stick that had a sponge on the bottom of it and moistened her lips and her mouth with that sponge because she couldn't do it herself she was unconscious and I could tell that her breathing every minute was less and less and there was something in me that wanted to ask God to spare her but I could not do it I could not do it was he able of course he was but you know it is appointed and the man wants to die goes for women too and this was obviously her time and all I could sense was a powerful feeling of gratitude and thanksgiving for the fact that he had given her to me for almost 50 years and now I was giving her back as it were and the anxious for nothing even for that

I could not I could not ask God you've got to spare her life I know you have the power and you have the ability to do this you could raise her up from this hospital bit but that's not the way God works in

this administration and nine times out of ten when the doctor says I'm sorry you've got a malignancy it'll probably take its way with you in about eight to ten months nine times out of ten they're right sometimes they miss it but not very often because it is appointed and the man wants to die and the text goes on to say but in everything by prayer and supplication with thanksgiving don't leave that out with thanksgiving let your requests be made known to God and God will give you whatever you ask in faith believing but that's not what the text says is it no it doesn't say that it says and the peace of

God which surpasses all comprehension and I can tell you from experience that's exactly the way it was it does pass all comprehension shall guard or garrison about your hearts and your minds in Christ Jesus this is so powerful fellas this is the prayer for this administration and we pour out our hearts to God and you let God know what you think the solution is because to you it looks kind of obvious but he may have an entirely different plan in mind all together and you don't know what that is so you rest and you relax and you can say father this is the way I see it and from my viewpoint it looks like thus and so is what needs to be done but I don't know everything like you do and you are able to take everything into consideration and my world is so small and so tiny I often don't know what

[32 : 56] I'm looking at so I defer to your wisdom and your grace I want your will rather than mine Romans 8 28 all things work together for good and those that love them if things don't work out for you the way you want them it's the way God wants them so it's the best thing for you right and you need to keep that in mind and that follows verse 26 Larry someone defined supplications as begging yeah supplication let your request be made known to God there's nothing wrong with begging after all whenever we go to God for anything we're always beggars going to the source that can supply and none of us is self sufficient somebody who is self sufficient is not a beggar they can take care of themselves but somebody who has nothing and by the way guys sometimes we all tend to think that we are so smart and we understand so much and sometimes sometimes

I believe I felt Mar if you knew how ignorant you really were you'd be profoundly embarrassed and I'm convinced of that you know what the longer I live the more I realize I don't know very much at all and I just take my meager understanding and try to plug it in so that people can maybe get some comfort or make some sense of it and all the while I'm teaching and telling it I know I'm doing so as a flawed person who has very limited understanding and knowledge and trying to make some sense of it and pass it on to somebody else and you got to take it with a grain of salt the only thing that comes with authority is thus saith the Lord and through all of the vehicles myself included you've got to strain it and look at it and examine it because as I've often said we all have flaws and wrinkles in our theology and our doctrine nobody has it all right all the time it's just not within us to do that because we are flawed individuals and we don't have the perspective that God has Dan I was understanding that the Lord by himself that's the most that we can do I call it a prayer of deference we tell God what the situation looks like we pour our heart out to him from our point of view this is the way it looks and then we tell God now I would appreciate you I would appreciate you sifting and sorting what I've given you and provide the answer that you know to be best and the peace will guard my heart and my mind in Christ Jesus and I will be able to rejoice in your decision because I know it is flawless and fellas sometimes it hurts and it hurts a lot but this too shall pass

God knows what he's doing even though it hurts he's not unaware of situation he's in complete control and he knows what you need we know what we want we very seldom know what we need we think we know what we need but God knows what we need and you know what he is more loving and more caring about us and our real needs than we are so I take great comfort in the fact that he is in charge so why pray I pray I just pour out my heart to God just like you would to a human counselor if you go to somebody for direction or for wisdom and you're looking for answers you pour out your heart to them and you tell them and that's exactly what we do with the Lord and then we tell him this is the way

I see it this is what I think needs to be done but I'm aware that I could be completely wrong but you can't be so I take great comfort in the fact that God does all things well even when it hurts fellas as a believer in Jesus Christ whether you know it or not you are in a win win situation that's cause for rejoicing no matter what anything else Don I don't know how to really say this but when I speak to God when I pray like I'm driving down the street I'll compliment him on the clouds or the flowers I talk to him as a friend I don't talk to him as a man here I talk to him as a friend I don't know you're

leaving that or not absolutely absolutely prayer is conversation with God but you know what we speak to him with our words but he speaks to us in his word and this is why attentiveness to his word is so important listen what

[38 : 43] God has to say to you and to me is a lot more important than what we have to say to him and we need to get his fix his perspective his idea his concept much of which he's already revealed we just need to search it out and you know what as you do and as you learn more and more about it the peace of God takes over and you can relax and be at peace with him we we've got we've got peace with God we've got the peace of God and we've got peace with God and we've got the God of peace you can't lose we're like I said we're in a win win situation and you know what this does this provides a cause for perpetual rejoicing no matter what so as

Paul wrote again to the Philippians rejoice evermore and again I say rejoice because nobody has a better reason for rejoicing than you do amazing absolutely amazing Larry well the psalmist said if I regard iniquity in my heart the Lord will not hear me and I think in order to be in order for us to be on praying ground we need to make sure that we're in fellowship with him and if we're not in fellowship with him then we're not on praying ground and to get in fellowship with him we need to be aware if there is something in our life that is displeasing to the Lord we need to deal with that and he's provided a basis for dealing with that if we confess our sin to the

Lord he is just that means he's righteous and just to forgive us our sin and to cleanse us from all unrighteousness there is a thorough cleansing that takes place at salvation where we are cleansed of our sin and we are put in a position of absolute righteousness with God but that does not affect that does not change our performance our performance is we still live in this world in this body of flesh we are still capable of doing stupid things sinful things things that displease the Lord and when those are brought to our attention that we have displeased the Lord we have stepped out of bounds we done this we wrong somebody or what not we need and if we confess and it simply means the word confess means homo legato and it means to say the same thing at it means to agree with God that's what the word confess means it means we agree with the charge that is laid against us you know just like a police officer is grilling somebody that's accused of a crime and they call it the third degree and he's asking him to go through the story again and he's being charged with a particular crime and he's saying he's innocent I didn't do it blah blah blah well tell me the story again tell me the story again and the police officer is charging him and is convinced that he's guilty and what is he really looking for what does he want he's looking for a confession and for the guy to simply break down and say okay you got me I did it I did it that is confession that is an admission of your wrong when we confess our sins instead of ignoring them justifying them explaining them away covering them we go to

God and we confess our sin to him Lord it's me again and here's what I did you know all about it and I want to change my mind about that I want to repent about that and I was wrong in what I did or what I said and I need to see that person or whatever and make it right and thank you for your forgiveness and that's and if we continue to to mollycoddle our sin to justify it to harbor it it hinders our spiritual growth we get stuck we get stuck right there and there's no growth and no development and no moving on until we clear the slate and when we confess our sin there's no question that God will forgive us our sin we don't go to him begging for forgiveness

[44 : 09] I hope I hope I hope God will forgive me for what I did that's an insult that's an insult to the almighty the forgiveness is guaranteed what isn't guaranteed is our admission our confession and when we do then we're on the same page with God and then by the way you're on praying ground and that makes a big difference to any other thoughts or comments anyone yes God's working with us he's teaching us and we like when you pray to him ask for certain things and you say what's your will and you look to what he does for you in a different way and you're learning what his way is absolutely and God is incredibly creative I mean he has resources and wisdom that we can't even imagine and he can bring it into play anytime he wants to and it's part of his job description and he's really good at it so we just rest relax trust in him he knows what he's doing even when it hurts anything else anybody what are we going to take next time let's let's run over these real quick well

I this thing on prayer what we've talked about in these two sessions not even close to being exhaustive what we've done we haven't even scratched the surface like I said what we've done is we've scratched the scratch on the surface but we could go on for that for a long time this is how to be more forgiving now we ought to be able to handle that in one session so let's deal with that maybe next week and we'll look at what the scriptures has to say about that big forgiving and

maybe we can double up with something else that's not too involved some of these would be very extensive and I appreciate the items of interest did Nicodemus when he was born again did he get eternal life or entry into the kingdom interesting and demon possession in America that's something that's going to make a huge comeback during the tribulation period and the study between John and David question is there a place between death and heaven to be before judgment or do believers go straight to heaven to wait and with there being one God how did we get so many different forms of worship interesting how do we as men deal with the anti anti white hatred that is permeated in this country and the book of Hebrews Old Testament prophecies concerning the second coming and the first coming commandments of Jesus books of John the Holy Spirit and so on and the study of Revelation all of these are really good I appreciate your submitting them but we'll take this one next week on forgiveness and it is a wonderful concept the provision that is made for us so thank you guys for being here today if anybody is interested in the initial session that we had on prayer there are three or four CDs here you're welcome to take them if you want and enjoy your breakfast and the day that lies ahead and thank you