

# THE MOUNTAIN MOVED AND WE HAVE PRAYER

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**GREETINGS:** It is a great blessing for me to come to you today. I talked about prayer last week and we are going to continue to talk about prayer today. We are going to look at it in the light of the greatest scheme of things. We are going to look at it in the light of the kingdom of God. So many times, we feel guilty when we pray because we don't know if we are going to see results. Are we going to see the outcome? So I must say, "But that is doubt. You know you shouldn't doubt that when you asked that something is going to take place. The Bible says that **whatsoever** you ask, in the name of Jesus, that you will receive.

If I go, in the name of Jesus, and ask God to make a square circle, do you think that is going to happen? No, it's not going to happen. The "whatsoever" there is in a certain context. Once we understand that context, it gives the great boldness to prayer and we know that our prayer shall be answered. So, I want to look at prayer in the greatest scheme of things. Today's teaching might be a little bit theological, but I'm sure that a lot of you are used to my teachings that are like that and I trust that this will comfort you and bring understanding to you when it comes to prayer.

**PRAYER:** Father, I want to thank You so much for Your love and Your grace. I want to thank You for the kindness and the goodness that You've expressed to us in the resurrection of Jesus Christ.

Jesus, I want to thank You that You have been obedient even to the obedience of death itself from where You are now ruling and reigning over our lives with the power that raised You from the dead. Thank You for pouring out Your Spirit on us and that we, through the Holy Spirit, can experience Your kingdom and Your life today. Thank You that we can do the works that You have done and greater works. And these can be done through us even in this very day. Thank You, Lord, that as I preach right now, this message that I preach and the foundation from where I'm preaching it, is already greater than what You have done when You were on the earth which was greater than what John the Baptist has done when he was on the earth. It is strictly on account of the foundation where we can pray and speak and declare. Thank You for that, Lord, in Jesus' mighty name. Amen

**TODAY'S MESSAGE** Today, I am going to touch again on the Lord's Prayer and I then want to link it to Mark 11 where Jesus said that if you have the faith of God, you will say to this mountain, "Be removed," and it shall be removed. I've preached on that passage several times in my life and I find that the Word is dynamic and every time I read it, and as I understand more of the gospel, I come to better and clearer understanding of what that passage truly means.

So, one thing we need to understand is that when we pray, we need to pray in the context of the greatest scheme of things. Many times, our prayer is just focused on this narrow 70, 80, 90, or 100 years that we live on this earth. We think that everything we ask must take place for us now in what we think is going to be a good life for us today. What I mean by that is, that the prayer requests that people would send or have to God, if we just use typical languages, the prayer that people would send to God, would be different to people based on their culture. What people in the African Bush ask God to do and what I am going to ask God to do and what some billionaire, somewhere in the world, is going to ask God to do might be completely different things. What happens is, so many times in most people's lives, is we have a certain dream that is given to us by society. And as society has shaped our minds, from there we ask God to help us to have what we would define what true life is.

You might say, "God has to meet me in the culture where I am." I truly believe that that is what God does. He does meet us where we are. He does provide for us right there where we are in what is relevant for us. Yet, I also believe that when we look at prayer in the New Testament, there is something very powerful about that which is greater than our culture and the provision that we think we are supposed to have in our culture. Like you don't find somebody, in the mid 1400s, ask God for a cell phone or a car because it didn't even exist. So, in the very same way, we can come and we can say, "Well, you know God has said that whatsoever I ask, so it doesn't matter what it is. I can ask for a spaceship, in the name of Jesus, and I am going to have it." Or I can ask God, in the name of Jesus, to create new planets for me that I can say that that planet belongs to me.

Now, just by the examples I used, you can already know that there is a limit to whatsoever you ask. And I think that it is very important to look at Jesus and what He understood when He said, "Whatsoever you ask..." What would be in Jesus' mind when He said, "Whatsoever you ask in My name you will receive." What was in Jesus' mind when He said, "The same works that I do, you will do and greater works than these, will you do." What was in Jesus' mind when He said that John the Baptist is the greatest of all the Old Testament prophets, but he who is least in the kingdom of God is greater than he? What does that mean? What was in His mind when He talked about all of these things?

We need to understand that when Jesus Christ walked the earth what was in His mind was that He was the servant of God that had to come to bring the kingdom of God into this world. That is what He has come to do. He wants to bring God's way of doing, which was the rulership of life into this world, so that we can be born of this rule and that we don't have to be born by our own works, by our own ability, by our own wit, where we can have a life that is born from Him. That might sound very complicated but it is very simple. What it simply means is this: We can have a life where we say, "God, thank You for Your kingdom and Your rule and we submit to that. We accept that rule. We accept that kingdom in us and therefore, we don't have to know, every day, what the right thing to do based on right and wrong, based on what is going on in the world. But that we can simply be led by You and follow our heart. You know all things and You just bring forth Your life in us."

That's the best way to run a ministry. That's the best way to run a business. That's the best way to have relationships with people. It's a place where the kingdom of God and the rule of God rules and reigns in you, wherein your desires and wherein your thoughts, and all of that, is just born from God because of a relationship with Him. Where it is not about knowing ten rules and twenty principles, and all those kinds of things whereby you are the creator of your life. It's all about Him!

The first point I want to make is that it is very important to look at things in the greatest scheme of things and that everything is not always just about you and 80 or 100 years that you are going to live on this earth. What I try to say is this: That when God made man in the beginning, God promised man eternal life. This man, Adam, did not believe in God. He didn't put his trust in God and we find that death came to humanity. Now I'm going to explain this. Then it took God about 4,000 years to bring forth a man called Jesus. The way that He brought this man forth was, what we would look at, things that doesn't always make sense.

First, He made a promise to Abraham and then to his descendants. Then from Abraham's descendants there is this nation called Israel. He called Israel His son. He gave them the law. They disobeyed and then a remnant stayed over and this became smaller and smaller until there was just one man that represented all of Israel. The prophetic words through this man was then fulfilled and this man then even to the obedience of death. He was bodily raised from the dead and then He ascended on high. Now He pours out His Spirit on people. We need to understand that we are now in that area where the Holy Spirit is poured out on people. Then there will come a time when this Jesus returns and raises the dead.

Whenever we pray, whenever we approach the kingdom of God, we need to have a bit of a bigger scheme of things. We need to understand that there is a bigger plan than just the time when I am on the earth. We need to see that we are part of something bigger. I would think that when we look and when we look back at the time of the people that were on the earth with Moses. They thought that the final revelation was God leading them through the desert and getting food from heaven to them for that day. They didn't see anything bigger than that. That was basically what they saw and then they thought it's about a piece of land and we are going to go into Canaan land and then God is going to give us that land and we are going to have our own piece of land. Then revelation developed, if you want to see it like that, and people start to understand more about what God is saying.

Then we came to a place where Jesus was born and He looked at the Old Testament text and I believe that He fully and accurately understood everything God was saying to Him. Then He got it right to conquer death as a human being. Now, people, we might say, "This is theology and we don't care about those things. I just want to be encouraged for the day." Well, it's good to be encouraged for the day but I also think it is good to understand God's plan. That is the truth. That is reality. That is God's reality from where He lives, from wherein He interacts with us.

He's got a plan and when we pray, I think it is very important that we pray with an understanding of what the bigger scheme of things are. I think what happens is that we will request things that fits the biggest scheme of things. And we will see how that can be and shall be fulfilled, which I think is very important. By that I am not saying, please note that I am not saying, that we cannot ask God for things every day. We can ask God for things every day. I do ask God for things on a regular basis but I also like to live from a perspective where I know that God has got my back. I live. My heart is open to Him. I'm under the rule of His kingdom and I just live my life. You know, I don't want to say, "Live my life." My life is born from His life. I just have that and that is how we function.

Now, very important: There is a bigger scheme of things. We now, on the earth, are at a place where we have a life that is born from the power of the Resurrection. Yet, we are still seeing mortality in our lives. We still see shortcomings. We still see the mortality of this earth and we are not seeing the fullness of the manifestation of the kingdom of God. But we have a promise!

So, as what Adam and Eve have to understand where they were in the greater scheme of things and as what Israel had to understand, the prophets had to understand, I think we need to understand where we are in what God is doing. And the moment we understand that, I think we will have a lot of peace in our hearts. If we think that we are in the time where everything must be perfect every day, we will live in guilt every day. We will feel, "God, why have I messed up? Where have I missed up? Why am I not fully manifesting the kingdom of God fully?" Maybe it is not our job to manifest the fullness of the kingdom of God.

I don't see a scripture in the Bible where the church has been commanded to bring forth the fullness of the kingdom of God in the earth. To me it looks as if God has given the church His Spirit and then Jesus has promised that He will bring forth what the Father commanded Him to do to us and that there are things that must still happen to us by Jesus and not by our works. Should we not understand that, we will be at a place where we read the Bible and all the time see our shortcoming. Whenever we go and we pray, we will not understand what is truly going on and we will try and perfect the world through the power of prayer. You cannot perfect the world through the power of prayer. Neither can you perfect the world to the power of signs, wonders, and miracles. Neither can you perfect the world through prophecy. We need to understand that. We cannot perfect the world by the gifts of the Spirit. You cannot even pray the perfect prayer wherein you, should your prayer be answered, have all the problems of the world solved. We need to know that.

I think there is a place where we need to enter more into a rest when it comes to prayer, when it comes to our communion with God where there is a rest, knowing that He is Lord and that we are His body and that He has been given to us as the One that will perfect us. That means that there are certain things in our lives that is not perfect and we need to understand that.

I know that in our Pentecostal Charismatic way of looking at things, we would so much want everything to be perfect. We would say, "Jesus died the perfect death or He died the utter death. He was raised from the dead. And because He has done that, I have the authority to now, by that, see that I have the fullness of the Godhead bodily and that I don't even die."

Now, many of us would not say that we can attain unto bodily immortality today. We would say, "That is absurd!" We would redefine eternal life as going to Heaven and being with God there. But, there is a theology that doesn't really make sense all the time. It is like, "Yes, we are in a broken world but yes, it is up to us, the church, through prayer, through the gifts of the Spirit, through asking God. It is our job to bring forth some form of perfection now because we are the body of Christ." There are some people that teach that we are the Christ. I have been in debates before with people like that where the burden is so much on us that we must perform things and do these things while we are wearing glasses. We are gray. We are becoming older. When we look in the mirror, we see our shortcomings and we see our skin getting old. We see everything. We, just in our memory, we forget things, we cannot remember things. We see our mortality and yet we place a burden on ourselves to, through the perfect prayer or through some form of a perfect faith, manifest the fullness of the kingdom of God today.

As the ending of my introduction here, I want to say this: The perfect prayer with the perfect amount of miracles, where every prayer you pray, is uncertain, where every person that you lay hands on is healed, if that should happen even in the lives of 10,000 people, all the time, on the earth, right now, it shall not bring perfection. The perfection is up to God. He has promised it and let us believe that. And as we believe that and we do find shortcomings in our lives, we will find that we see where we are in this whole Kingdom thing, where we are at the place where we have received the Spirit that shall make us immortal or bodily perfect, or take away all shortcomings one day. By that I am not saying that we cannot see the manifestation of the Spirit in the power of signs, wonders and miracles and to the power of having a new life born from the revelation of the resurrection of Jesus Christ. We can have a new life and that is the life that we shall have.

But we are much, much better off than the Old Testament people. We are much, much better off than people that didn't know what we are knowing. We are in a much more powerful dimension right now, and if you want to use the word, dispensation, right now, called the dispensation of the influence that God has on people through the power of the Resurrection. I hope that immediately starts to take some of the burden off your back. You can't, through your prayer life and through signs, wonders and miracles, and through revival meetings, even see your community change into the fullness of what will take place in the day of Jesus' return. It is impossible. You cannot even get your own life to that. What about the life of your wife and your children and your neighborhood? What we all do is we have the good news that Jesus was raised from the dead and this good news gives us a hope which is the resurrection and the outpouring of the Spirit that will raise us, is then on those who believe. And from there, they have the fruit of the Spirit and the life of God starting to manifest in them, the first of what will be completed in the end.

Now some might say that means that I need to settle for things that I am not willing to settle for. I don't want to settle for death. I settle for eternal life. That's why I believe in the resurrected Jesus. But I have to settle for aging and all those kinds of things unless Jesus comes back. If we can settle for that and say, "Unless Jesus brings perfection to us, we shall not have it until He brings it." When you settle for that, it means it takes a burden off your back. Some might say, "But, that makes the church weak!" Well, we need to see where we are in this scheme of things. It doesn't matter how much we throw a tantrum and fall on the floor and kick and protest against where we are as the church now. That doesn't matter! It is not going to change things. It is going to happen the way God has brought it forth and He has now said to ask Him for His kingdom. People are at a place where He says, "This is My kingdom. This is My rulership. It's not by your works. It is by My work and we are just to invite that into our lives and say, "I make use of it." I say, "Yes, Lord!" And that is how God, in Jesus Christ, taught His disciples to pray.

I'm going to read what I read last week:

**Matthew 6:**

**9 After this manner therefore pray: Our Father which art in heaven, Hallowed be thy name.**

**10 Thy kingdom come, Thy will be done in earth, as it is in heaven.**

**11 Give us this day our daily bread.**

They could have just said, "God, I'm not satisfied with that! Daily bread... only bread! No, no, no. I am not happy with daily bread. I'm not happy with just bread. I'm happy with bigger things than this!" And you just complain right there.

**12 And forgive us our debts, as we forgive our debtors.**

"God, I don't want to be forgiven as I forgive my debtors," and you have your own plan. Here we find that Jesus said that He was going to die and we find that Jesus said that He would be raised on the third day. We find that the Apostle Peter came and said, "Far be that from You, Lord!" And Jesus said to him, "Get behind Me, Satan!" There is a place where we have to say, "Jesus, this is what You are going to do. You are saying that You are going to do all these things, like You've said to us that He shall raise us up. He shall bring immortality to us. He shall bring forth fruit in us. What are we to do? We say, "Lord, let Your way of doing things come to me. Do it that way. I'm fine with it, Lord." And He knows best. There's a time when you just trust God. There is a time that you just ask Him for help and trust Him and believe in Him and know that He knows better. That's just the way it is. The Bible says that we know in part, we prophesy in part. There is an "impart part" to us but when that which is perfect has come, which shall come, which is the Resurrected Jesus, He shall return.

The point that I am trying to make is that when Jesus was asked by the disciples, "Teach me how to pray", He basically came and said: "This is what you can expect. This is how things are going to work. This is how your communication with the Father can be in the light of what I am doing." And He gave this prayer:

**Matthew 6:**

**9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.**

**10 Thy kingdom come, Thy will be done in earth, as it is in heaven.**

**11 Give us this day our daily bread.**

(You can go back to last week's message where I explained all of that.)

**12 And forgive us our debts, as we forgive our debtors.** That is basically saying the old way of kingdom is passed away. It's not, "Jews, Gentiles, anymore." I declare we are all people that need grace and thank You that I need grace as much as what a Gentile needs grace. Then He says, "All power, all glory belongs to You! "

**13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.**

With that in mind, we go to Luke 11 where the Lord's Prayer is repeated and we find that Jesus then explains that the answering of the Lord's Prayer would be the giving of the Holy Spirit, because it says in verse **13: If you then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?**

By that, Jesus is basically saying and He declared that the Lord's Prayer was simply a prayer wherein we request the Holy Spirit. That is what it was. We are in the Spirit, which is the life of God, then brings forth life in us. That would mean that the most accurate prayer that I can pray, as pertaining to my marriage, to my relationship with my children, friends, the ministry, whatever, would simply be, "Lord, let Your kingdom come." That means, "Father, what I am welcoming into my life is a ministry, a marriage, a relationship with friends, a relationship my children, that is born from Your Spirit, not by my works but by Your Kingdom." That is basically the deepest prayer. Then what will happen is the Spirit of God, which is the life force that raised Jesus from the dead, will start a work in me as pertaining to my marriage, as pertaining to my relationship with my friends, my children, my ministry and whatever I do, and I will find the fruit of God in that area of my life. And then that fruit, the greatest form where it can manifest, is then eternal life as I've explained many times in the messages.

Let me put everything together: First of all, we need to understand that this Kingdom is bigger than what we might have thought. It's greater than the few years that I live on this earth and that we are inside this Kingdom at a certain place. It is good to identify that because it will bring rest to your heart. It will take this obligation off your back that you must start to do the work of the Holy Spirit, where you must start to do the work that Jesus said to do. I just quickly want to throw this in there: Yes, Jesus went and sat down at the right hand of the Father so that His enemies can be made His footstool, by the work of the Father. But we also find that there's outstanding things that must still be done by Jesus which He has not accomplished.

We find that in **John 6:38** which says that it is the job of Jesus to raise us up in the last day... To raise us from the dead and make sure that we have eternal life. That means that there are still things that Jesus must still do. There are certain things that the Spirit of God must do. Now, if we don't see that, and we say that everything has been fully accomplished the day that Jesus, on the cross died and said, "It is finished!", then we will say, "He said that it is finished! Now let us see what is outstanding and then we will start to condemn ourselves and preach doctrines where there are things that we must now do to get what God has done, to work. That's going to dump us again in legalism and law and works righteousness, where, all the time, we are going to investigate ourselves saying, 'What are we doing wrong? What's wrong?'" Instead of knowing that He is saying that the prayer that we should pray, "Our Father, let Your kingdom come. Let Your will be done in us as it is in heaven."

You might say, "But that prayer was prior to the resurrection of Jesus Christ and not needed anymore." Well, "Give us this day our daily bread", is that something that we must pray? It says, ***Our Father which art in heaven, Hallowed be thy name.*** Can we say that or can't we say that?

***10 Thy kingdom come, Thy will be done in earth...*** But you must say that the kingdom has already come. Yes, God has poured out His kingdom on the earth and His kingdom has come in Jesus Christ. But that Kingdom that has come must now find its rule everywhere and that is not our job to see that manifest. It is the job of Jesus and as Jesus' work, He might work **through** us but not **by** us. It is by Jesus, through us. It is not by us. I hope you are understanding what I am saying there.

I want to just show you this principle. **Mark 11:1** When the evangelist write the Gospels, they cleverly structured their story. They would take one miracle and talk about it. Then they would talk about another miracle and another miracle and then tell something about what Jesus had said. They did that strategically to give a bigger picture.

We find Mark doing this. He starts in Mark 11:1. He's talking about Jesus who comes into Bethany. It talks about the triumphant entry with Jesus comes on a donkey and people throw down their clothes and palm branches. Then they said these beautiful words:

***11:10 Blessed be the kingdom of our father David, that comes in the name of the Lord: Hosanna in the highest.***

So, what are they saying? They believed that the kingdom of David would be established in the earth. Then it says, ***Blessed...*** listen carefully to the words. ***Blessed be the kingdom of our father David, that comes in the name of the Lord:*** What he is saying is that the Lord Jesus is bringing the kingdom of David, or what they would understand is, the rule of God over the kingdom of God into this world. So, Mark comes and he says, "Listen. This is about a kingdom that is coming to this earth and being manifested" and people are starting to see this and talk accordingly.



Then he goes on and he talks about Jesus just after that.

**:11 And on the morrow, (the next day) when they were come from Bethany**

The went to Bethany in a triumphant entry, and then from Bethany as they were leaving from there this is what they say:

**13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.**

**14 And Jesus answered and said unto it, No man eat fruit of you hereafter forever. And his disciples heard it.**

Why is Mark talking about that? Very simply, because the Jews at that time believed that the fig tree also represented them. They also believed, if you look at Nathaniel was sitting under the fig tree, they also believed that when you sit under the fig tree then there is a prophetic action in that where you talk to God and hear from God. It's almost as if wisdom would not flow from the tree but it was just a shadow of saying, "I'm at a place where I receive wisdom from God. In Abraham's time, they believed that there were certain trees that had certain powers where, when they are there, they can hear from the gods.

In the very same way, the Jews believed that there was just something special about the fig tree. They believed that the fig tree was also talking about them. They would sit under the fig tree and read the Torah, think of the Torah, meditate, pray, because they were seriously asking deep questions wanting God to speak to them. And here He comes and He curses the fig tree. Now, what would the people, that Mark wrote to, have understood when He said that the fig tree was cursed? They would have basically said that Jesus came to Israel and wanted fruit from Israel and Israel couldn't bring forth the fruit that He told them which was to be a light to the Gentiles. Then He said, "Cursed be you! You are not going to be a nation that I worked through as a nation anymore. I'm bringing a different Kingdom." That is what would have been heard by the readers of Mark 11.

Then he goes on and he explains this thing further saying, "The Old Kingdom has passed away. This whole thing about Jew and Gentile has passed away. This whole thing about the temple is being passed away." In chapter 11, he is saying that the kingdom of David has now come and that what the Jews have done, with what God has told them, was a big mess up. They messed up and Jesus is now coming to do what needs to be done.

**15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves**

**16 And would not suffer that any man should carry any vessel through the temple.**

**17 And he taught, saying unto them, Is it not written, My house (Now this house is a very important words) My house shall be called of all nations the house of prayer but you have made it a den of thieves.**

I mean, another nation was not even allowed to call that a house of prayer as a place where they are supposed to pray. So, what He was basically saying is, "You completely messed this thing up. You actually made this a den of thieves and robbers." What they were saying to the people at that time, he says, "You Pharisees, you Sadducees, you Levites, you people that had Israel... all of you... you have robbed the nations of what I truly wanted." And what did He do? He came to cleanse the temple.

How did He come to clean the temple? We read on... the lesson from the fig tree: A very important thing here in verse **18: *And the scribes and chief priests heard it, and sought how they might destroy (kill) him: for they feared him, because all the people was astonished at his doctrine.***

So here Jesus comes into the temple and he is preaching a doctrine that the Kingdom is, basically, for all people. It is not just a Jewish thing. There's a new Kingdom. It's the Kingdom of God which is for all people. "I'm ending this temple thing. I'm ending the law thing. I'm ending all of that! I'm ending that." What is actually taking place is that He is saying that there is a new Kingdom being inaugurated here. It is Jesus coming in triumphant entry on the donkey. From there He curses the fig tree saying it's not about Israel anymore. He goes further. It's not just types and shadows. He goes into a greater type and shadow. He goes into the temple, parades in the temple and then preaches an astonishing doctrine. We just see Jesus saying these words: You've made it a den of thieves. No, nobody walked through the temple carrying anything. You were not supposed to carry any burden. That's what He was trying to say. And then He was teaching. I'm sure He taught there for an hour, two or three or four, teaching a new doctrine.

From there, as they left Jerusalem:

***:20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.***

***:21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursed is withered away.***

Now what is Mark saying? He is saying that Israel, Jerusalem, the temple... "I declare that whole thing as cursed as pertaining to bringing life to people. The law cannot bring life to people. That temple can't bring life to people. None of those things can bring life to people. And the end of that, I am declaring there is a new Kingdom."

So, what would the true prayer be? What would accurate communication be in the light of what Jesus is doing but saying, "Let Your kingdom come. Let it be so, Lord." That the temple will be destroyed in 70AD because as the fig tree was cursed, the next day it withered away. In the very same way, Jesus was going to cleanse the temple to say that this whole thing is a den of robbers and thieves and He also prophesied about the ending of the temple in 70AD when there was a massive war and Rome came in and destroyed the whole temple. And that fig tree withered away although it was about 30 to 40 years later.

We find the same thing. What is this all about? It's about the inauguration of a new Kingdom.

This is what I want to link up now with the Lord's Prayer.:

**Mark 11:22 *And Jesus answering saith unto them, Have faith in God.***

That means in the Greek also, "Have the very faith that comes from God.

Faith that comes from somebody is simply meaning to believe what the person believes. When the Bible says, "Have faith in God", that is a beautiful thing. But I also believe that what this is pointing to is to be persuaded with God's persuasion. What was God persuaded of? God was persuaded of that His Kingdom is now coming in the world. That He is going to do it.

**23: *For verily I say unto you, That whosoever shall say unto this mountain, Be you removed, and be cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he says.***

Then a very important word in **verse 24: *Therefore I say unto you, What things soever you desire, when you pray, believe that you receive them, and you shall have them.***

What is He saying here? I believe, that we can go into Luke and we find that Luke says that whatsoever we, as the believer, say and when we say to the mountain, "Be cast into the sea", it shall obey us. But I believe that Mark is putting a little bit of a different emphasis on it. He is basically saying. "Have God's faith. Believe what God is doing. God is now bringing in this new Kingdom and whosoever would say to this mountain... Now remember the mountain, where they were, they were just outside of Jerusalem. The most important mountain they could ever show to you was not the Mount of Olives. It was a temple mountain and Jesus was just saying, contextually, that I am bringing in a new kingdom... the triumphant entry. That is what Mark is saying. Then He said, "I cursed the fig tree." Then He went and told the people that this whole temple thing was a robbery and the temple should be cleansed and that the temple is dirty. That is what He was saying.

Then the next day, looking at the fig tree that was withered, say, "This is the end of Jerusalem or basically the end of Israel as they knew it. He said, "Let Me tell you something that if you have the faith of God, you'll even say to this mountain, "Be cast into the sea and it shall obey you." The sea was seen by the Jews as the destruction because of the sea.

Then he said, "***Therefore I say to you, whatsoever you will ask...***" So, what he's basically saying is that He was told to do something. He was to say, for the temple to be cast into the sea. He was the one that was to remove this temple mount and that whole system, through His death and through His resurrection so that, whatsoever we would then ask, will be done to us.

So, I want to put it this way in the title of the message: God, in Jesus, removed the mountain so that we can pray. Our prayer would then be, "Father, since Jesus Christ has come and removed the Old Kingdom way, the Jew/Gentile way, the works righteousness way and He has inaugurated and brought forth Your kingdom where things are done by Your Spirit and not our works. "Whatsoever we ask, believing that we are receiving it." That is the Greek. It says, "Then you shall have them." So, what are we supposed to believe? We are supposed to believe that we are now at the place where we are from God in Jesus, receiving a new Kingdom where the rulership is not by us doing everything right according to the law. But, where we are under the rulership of God where things are done His way which is He gives life, He brings forth, He bears fruit. I'm under that Kingdom and I am now believing that I am receiving that Kingdom and ***whatsoever you desire, when you pray believe that you are receiving the Kingdom.*** Now, that will immediately taper down and narrow down what you are asking because immediately you are saying, "Father, I am not living anymore by the things of this world. I'm living by You."

If I look at my prayer life, this is how my prayer life is practically. When I pray, I say: "Father, thank You that I am under the rule of Your kingdom and that I know that I am receiving and I have received. I grab ahold of with a purpose to make use of Your kingdom which means Your Spirit brings life to my relationship with people. And thank You, from there, I am expecting a relationship with others born from life. Thank You, Father."

If I look at my ministry, I'm NOT asking... If I am honest with you, I don't ask. Some might say, "Bertie, maybe you should sort of ask these things because then maybe things would go better." But I'm just saying, "Father, all I want from You... and this is what I am saying. "I am now, since I am now not under the law anymore but under a Kingdom where it is about You raising up life in me, thank You that I am receiving that. And from there I request that this resurrection life manifests in my ministry, manifests in my preaching, manifests in what I do, so that it can be by Your doing. I know I am now receiving the Kingdom of the Spirit that gives life. Therefore, I ask this Spirit to manifest its life in the ministry, in my marriage, in my relationship with people, in what I do."

And I find that is a very fruitful way of doing things. And this is what Jesus is basically saying here. He's saying, "I've ended the Old Kingdom. I'm bringing in a New Kingdom. I've cursed the fig tree. I've declared a new doctrine that is now doctrine for all nations and not just Jews." He preached that doctrine right there in the temple and when the Jews heard it, they wanted to kill Him because that would mean that He is, basically, declaring that the temple is for every nation, which they knew was not the case. If you would bring in a Gentile into the temple, it means that you have dishonored the place and made it unholy.

But here Jesus comes and He is saying, "Listen man, this is what this whole thing is all about. I am bringing a new kingdom. ***24 Therefore I say unto you, What things soever you desire, when you pray, believe that you receive them, and you shall have them.***

***25 And when you stand praying, forgive, if you have anything against someone else: that your Father also which is in heaven may forgive you***

Now that sounds exactly like the passage in Luke 11 as well as Matthew 6 that comes right after the Lord's Prayer. So, what I see here when Jesus was talking about whatsoever you say, believe that you are receiving it, it is another format of the Lord's Prayer. It is not something where we like, the Charismatic, should go and try and develop a doctrine from thereof, "Name it. Claim it. Mark it and Park it" and try to make a kingdom by thinking that we have the authority to create the Kingdom of God now. No, this is basically submission to the kingdom of God wherein we are saying, "Lord, Your kingdom is now coming into this world. Therefore, we can now ask from the perspective of Your kingdom manifesting Your life in our life, which I would conclude would simply be something like this: "Father, I thank You that in my business, in my relationship with people, I am now welcoming the Spirit's life and I am rejecting works/righteousness to see Your life manifest there." That is all it is!

So, to me, the way that I look at the scripture contextually, the Lord's Prayer, is just another way, in other words, for the Lord's Prayer which is here in **Mark 11:23: For verily I say unto you, That whosoever shall say unto this mountain, Be you removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe** (believe what God believes) **that those things which he says shall come to pass; he shall have whatsoever he says.**

I believe that also refers to Jesus. Jesus said to that mountain, "You shall be cast into the sea." And He didn't doubt that it should happen. We find in 70AD a destruction of the physical temple that took place but, it was also already void of life from the moment Jesus spoke it. We just find the withering taking place a little later.

Then he goes on.

**Mark 11:24 Therefore I say unto you** (Because I've ended this whole System, My new Kingdom has come now.) **What things soever you desire, when you pray, believe that you receive them, and you shall have them.**

Receiving what? Receiving the new Kingdom. "**Lord, Your kingdom come, Your will be done on earth as it is in heaven. Give us this day our daily bread...**" The context, that which would have been in the mind of the Jew, the daily bread, would be the manna from heaven, which is the life that comes from God, which is the outpouring of the Holy Spirit on people's lives. We are welcoming that and we are welcoming it, not as Jews, but as people that know the only way where we can have life is by God manifesting it and not us by our own works.

I have run out of time, but you can link this with John14:13 which basically says that whatsoever you ask the Father, in My name, that I will do. And He says, "Greater works than these shall you do.

In summary, the greater works, to me, would be when you would preach the Gospel and somebody would receive the Holy Spirit. As you preached the Gospel or share the Gospel or talk about the Kingdom that is now, on account of the Resurrection that has already taken place --- that is already a greater work than what Jesus has done. We need to understand that from that perspective. Like John... John was a man that was the greatest of all the prophets of the Old Testament. Remember this: John didn't do one miracle. There was not one miracle recorded by John. But the greater work that he did was that he pointed out who the Messiah was. He said, "This is the Lamb of God." This is Isaiah 53 being fulfilled here and that is what made him greater because he prepared the way to the Lord.

Then the Lord conquered death. He was raised from the dead and now poured out His Spirit and whatsoever we do, by the outpouring of the Spirit, is a greater work than what Jesus has done for it is further in what God's plan was for man. And that should not bring us, when you read about greater works, bring us again into the guilt and condemnation of, God, why am I not now..." I don't know what a greater work would be than raising Lazarus from the dead after four days. I don't know what a greater work would be in the work of Jesus when He conquered death! I mean, I don't know what a greater work would be than to have a work that is on account of the work that He has done. That's the only thing that can be greater. That is it and that is how I believe we would see the System moves a lot of guilt from our prayer life and it brings rest to us where we just accept the simple Gospel."

Now, let me end off with this: I've had this thought many times in my life and I was saying, "God, so many things sound so complicated." But I want to say to you that it is not complicated. It is very simple! What brings complication is when Adam did not obey God and he started to do things by his own works and his whole life is formed by his own understanding. And then God brings forth the simple work which He promised from the beginning. He presents the simple work to people who made things very complicated and now they refuse to understand unless everything makes sense to them. That's why the Gospel sounds complicated. It's not complicated. It's very simple: God promised eternal life and He brought eternal life. As we believe upon Him, He gives us His Spirit that shall bring forth the eternal life and we will see it in the last day. That's the whole Gospel from beginning to end, preached right there. What makes it complicated is to take that simple message and bring it to people whose lives are born from the law who has a Bible which has text written in law language and to decode all of that to see the simplicity inside that. That is where the complication comes in. The beautiful thing is, when we do find understanding and belief in this simple message, we find a life born from it which is a life of freedom and victory. Glory to God!

Father, I want to thank You that Your kingdom, we can say we are receiving Your kingdom right now and whatsoever we request, based on this, we shall have. What we request is a life born from Your kingdom and not our works, in every area of our life, even signs and wonders and miracles taking place in the name of Jesus who has conquered death and made life and immortality come to light. Thank You for that, Lord!

I declare that every person that is hearing this is at a place where they can boldly receive Your kingdom and that they are receiving Your kingdom and they have a life. And this is my prayer being born from the power of the Resurrection where it is not something that is born from the works of the law but by the grace of God. Amen and amen

Thank you that I could serve you with this good news today. Please listen to this message several times. I find that in the week I listen to my own messages again and I see things that the Holy Spirit has spoken in there that just blesses me again. So please do that. Listen to that again. You may say, "Bertie, you are full of pride." I'm not full of pride. It is being humble saying that it was not my work but it's the work of God. That is what it means to be humble: Walk in humility and say, "Lord, thank You for Your gospel. Thank You for what You are giving. That it's not by my works but by You."

I will see you again in this week as I will put up some messages via telegram. If you want to be on the telegram message, just write us [info@dynamicministries.com](mailto:info@dynamicministries.com) and we'll put you on the list and you will get your daily messages. Thank you so much and know that you are loved by God. God bless.....