

Mountain Moving Faith & Prayer

Our marching orders are no less than World Conquest

Last week we learned in our personal prayer lives:

Luke 11: 9-10 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

The same principals will work for us as a Church as a body of believers, all we have to do is figure out what God wants us to do ... well, God has told us what He wants to do ...

Mark 16:15-16 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Matthew 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [*even*] unto the end of the world. Amen

Luke 24: 46-47 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

You might say those are the commandments give unto the Apostles how do we know they are for us today?

II Timothy 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Just as Jeremiah told the Jews we need to go back to the beginning to original New Testament Christianity we need to return to the good old way.

Jeremiah 6:16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where [*is*] the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk [*therein*].

To all those post modernists and their doodlings with the scriptures we say:

Isaiah 8:20 To the law and to the testimony: if they speak not according to this word, [*it is*] because [*there is*] no light in them.

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

Have faith in God - ΕΧΕΤΕ ΠΙΣΤΙΝ ΘΕΟΥ is a mere Hebraism: have the faith of God, i.e. have strong faith, or the strongest faith, for thus the Hebrews expressed the superlative degree.

Just as the mountains of God means the exceeding great mountains in our lives.

James 2:26 For as the body without the spirit is dead, so faith without works is dead also.

Faith displays its in works, It is more than knowledge, it actively responds to the promises of God.

Faith without works cannot be called faith, a dead faith is worse than no faith at all... Faith must work, it must produce fruit, must be visible, verbal. Faith is not enough, mental faith is insufficient. Faith must inspire action. True faith must manifest its self in the works of faith.

Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

Faith is the substance of things hoped for ... Faith is the Subsistence of things hoped ... The Greek word which we translate substance, signifies subsistence, that which becomes a foundation for another thing to stand on.

So what is to stand upon our faith?

... things hoped for ... Christian hope is better translated assurance ... with real faith we have assurance of the things hoped for ...

Things hoped for ... hope with me pray with me that God will bless us and allow us to do his will and carry out His great Commission 24 hours a day every Lord's Day every Sunday.

... the evidence of things not seen ... The demonstration of things not seen. This demonstration which signifies such a conviction that is produced in the mind by the demonstration of a problem, after which demonstration no doubt can remain, because we see from it that the thing is ... Aristotle uses the word for a mathematical demonstration, and properly defines it as:

A Demonstration, is that which cannot be otherwise, but is so as we assert."

Where real Bible believing faith exists there will be "evidence of things not seen." We will be able to see results and those things that are not yet shall become ...

Hebrews 11:6 But without faith [*it is*] impossible to please [*him*]: for he that cometh to God must believe that he is, and [*that*] he is a rewarder of them that diligently seek him.

Now how does such faith come about?

Romans 10:17 So then faith [*cometh*] by hearing, and hearing by the word of God.

I John 5:13-14 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

Lord give us the means and we promise to major in the majors

Mark 16:15 Go ye into all the world and preach the Gospel to every creature

Mark 11:23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou 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 saith.

All of Jesus' works were accomplished through Jesus' oneness with the Father, a oneness that was not expressed independently but always through and after prayerful communication with God. Thus, as always, one is obligated to see the will and purpose of the Almighty in this work of the Son.

Say unto this mountain ... This promise of Jesus is not to be construed as granting his followers, nor even his apostles, blanket authority to perform monstrous and unreasonable miracles such as might be imagined by some conjurer. It was, on the other hand, a most valid and precious promise that the

most awesome and overwhelming difficulties which they were to face would be removed through their faithful prayers.

Just as the mountains of God means the exceeding great mountains in our lives.

Mark 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive [*them*], and ye shall have [*them*].

This shows that Jesus repeated over and over many basic truths, introducing them in various contexts .

Mark 11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Forgive, if ye have aught against any one ... This prerequisite of all divine forgiveness of human transgression was most dogmatically stressed by the Son of God. (See extensive comment on this principle in my Commentary on Matthew - Matthew 6:14-15; 18:21ff)

When ye stand praying - This expression may mean no more than, When ye are disposed, or have a mind, to pray, i.e. whenever ye perform that duty..

Mark 11:26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Men ought always to pray, and not to faint; Luke 18:1-14

Luke 18:1 And he spake a parable unto them [*to this end*], that men ought always to pray, and not to faint;

This the plain meaning and moral of the parable, as men should never cease praying until they receive a full answer to their prayers.

Luke 11:9-10 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Luke 18:2 Saying, There was in a city a judge, which feared not God, neither regarded man:

No judge is worthy of the sacred office who does not deeply fear God and tenderly respect his fellow man ... this Judge has the character of a man totally lost, given over and abandoned to all evil.

Luke 18:3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

She desired not revenge but rather to have justice or to be vindicated from her adversary.

Luke 18:4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

How many actions of judges, politicians and those in high offices appear good but are only an expression of self-love having selfishness for their motive.

Luke 18:5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

Literally give me a black eye, this is a metaphor taken from boxers who bruise each other, beating each other about the face until they receive a black eye.

Luke 18:6 And the Lord said, Hear what the unjust judge saith.

Jesus would have us reason thus within ourselves: If a person of such character could yield to the pressing, continual pleading of a poor widow, for whom he felt nothing but contempt: how much more will God, who is infinitely good tender and merciful, give His utmost salvation to all those who diligently seek Him.

Luke 18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

Shall not God, The Righteous Judge do justice for His chosen? This probably refers to the cruelty of the disobedient and unbelieving Jews to the disciples of the Lord ... consider the justice finally visited upon them in the coming destruction of Jerusalem and the temple. The reason the Lord gives for the success of the chosen is: they cry day and night unto Him.

Luke 18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

... He will avenge them speedily ... He will do them justice speedily, or, instantly “we shall be changed in a moment in the twinkling of an eye” and “with the word of His mouth and with the breath of His lips shall He slay the wicked.”

... when the Son of man cometh, shall he find faith on the earth ...

In the Greek the definite article is found before faith meaning “the faith” which is the entire corpus of New Testament Christianity. A rhetorical question ... Will He find the original Christianity upon the earth ... that is literally up to us the Church of Christ to remain Faithful to the original primitive pattern and plan.

II Timothy 2:2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also

Luke 18:9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

This is how not to pray. They despised and disdained, or, made nothing of others.

Luke 18:10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

Both were obviously led by different motives to attend temple worship at the hour of prayer.

Luke 18:11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men [*are*], extortioners, unjust, adulterers, or even as this publican.

The Pharisee stood by himself to appear to have no connection to the penitent Publican much as Isaiah prophesied the self-righteous would cf:

Isaiah 65:5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These [*are*] a smoke in my nose, a fire that burneth all the day.

The Pharisees had lost the spirit of their religion to external rules and regulations. He observed all the outward ordinances but mercy.

Matthew 23: 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier [*matters*] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Luke 18:12 I fast twice in the week, I give tithes of all that I possess.

I give tithes is in the present tense verb of all that I newly acquire ... implying Not one cent of the principal of my wealth but rather a strict 10% after write offs, costs, and deductions ... I give my 10% of the bottom line net net ... this was the foundation upon which the Pharisee built his final hope of salvation.

Luke 18:13 And the publican, standing afar off, would not lift up so much as [*his*] eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

He felt himself utterly unworthy to appear before God holding down his head with his eyes fixed upon the earth ... a sign of deep distress, confession of guilt, for it was the very posture that the Jewish Rabbis required in those who prayed to God cf:

Ezra 9:6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over [*our*] head, and our trespass is grown up unto the heavens.

So also teaches the Mishna in Ber ach oth chapter 5 So the Pharisee appears to have forgotten one of his own precepts.

Smote upon his breast ... a token of excessive grief, commonly practiced in all nations.

God be merciful to me ... through sacrifice or let the atonement of an innocent victim be made for me.

God be merciful to me a sinner ... the article in the Greek requires this to be translated

'God be merciful to me THE sinner'. The Publican is saying I am the worst sinner in the world, save me.

**I can't think of anybody that needs the mercy and grace of God more than me!
Can you?**

Luke 18:14 I tell you, this man went down to his house justified [*rather*] than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Went down to his house justified ... counted as righteous, his sins blotted out and himself accepted.

Rather than the other, the Pharisee who was not accepted because he exalted himself.

This is a prayer of David about how to repent, the attitude of heart we should have when we pray about our sins.

Psalm 51:1-17 A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.

Psalm 51:1-17 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. 2 Wash me thoroughly from mine iniquity, and cleanse me from my sin. 3 For I acknowledge my transgressions: and my sin [*is*] ever before me. 4 Against thee, thee only, have I sinned, and done [*this*] evil in thy sight: that thou mightest be justified when thou speakest, [*and*] be clear when thou judgest. 5 Behold, I was shapen in iniquity; and in sin did my mother conceive me. 6 Behold, thou desirest truth in the inward parts: and in the hidden [*part*] thou shalt make me to know wisdom. 7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. 8 Make me to hear joy and gladness; [*that*] the bones [*which*] thou hast broken may rejoice. 9 Hide thy face from my sins, and blot out all mine iniquities. 10 Create in me a clean heart, O God; and renew a right spirit within me. 11 Cast me not away from thy presence; and take not thy holy spirit from me. 12 Restore unto me the joy of thy salvation; and uphold me [*with thy*] free spirit. 13 [*Then*] will I teach transgressors thy ways; and sinners shall be converted unto thee. 14 Deliver me from blood guiltiness, O God, thou God of my salvation: [*and*] my tongue shall sing aloud of thy righteousness. 15 O Lord, open thou my lips; and my mouth shall shew forth thy praise. 16 For thou desirest not sacrifice; else would I give [*it*]: thou delightest not in burnt offering. 17 The sacrifices of God [*are*] a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Sources: KJV Bible, theWord.com, Clark's commentary, Coffman's Commentary, B.W. Johnson's Commentary. Thomas Nelson.