

GROWING IN GOD

PODCAST



GIG186 – When All Things Are Possible

Hi, everyone, and welcome to this podcast. We are looking today for a word about prayer, and I wanted to start this with the prayer of Christ in the garden of Gethsemane. I am going to read the Scriptures out of Mark the fourteenth chapter, verses 32-36. It says,

They came to a place named Gethsemane; and He said to His disciples, “Sit here until I have prayed.” And He took with Him Peter and James and John, and began to be very distressed and troubled. And He said to them, “My soul is deeply grieved to the point of death; remain here and keep watch.” And He went a little beyond them, and fell to the ground and began to pray that if it were possible, the hour might pass Him by. And He was saying, “Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.”

Now, one of the drives that I have, moving forward in my own personal relationship with the Lord, is this area of prayer. I know we have talked a little bit about quantum physics and quantum reality, and I was thinking about that in relationship to the prayer, and especially the prayer of Christ that we read here. I think it is a very dynamic prayer, of course. We have heard about this since our youth, and we have talked about it many, many times. But one of the aspects to this prayer in Mark that I think is so unique is the fact that Christ is saying, first and foremost, “Father, to You all things are possible; yet not what I am willing, but what You will be done.” And I think this is one of the reasons why I feel driven into this thing of studying quantum reality and the function of the quantum reality, and how it works with us in our faith as believers. When Christ is saying, “All things are possible,” to me, that is dealing with quantum reality. In other words, we know that for God, all things are possible; but we realize, when we are studying on a new level and we are reaching in for a level of maturity to move in God, that we have to come into the realm. In other words, to me, there is a realm in which all things are possible; there are also realms in which all things are not necessarily possible. And why is that? Because they have already been decided. So, when we look at God, and we relate as Christ did to the Father, even at that moment – and think about this, and I believe it had to be this way for our salvation to really work the way that it did on the cross – there had to be the opportunity for something other than the cross to happen. And so, Christ, in relating to the Father, was saying, “Anything, right now, right this moment, anything is possible. However, not what I am willing, or what I will, what I would choose, but what You choose.” And so, at the moment that He was recognizing the choice of the Father, once the Father set His will, then we recognize that no longer were all things possible.

Does this make sense? It is the way creation works. At the beginning, when we look at Genesis, all things are possible. The earth was formless and void – there was nothing that was there; there was nothing that was formed. The realm of matter did not exist. The realm of light and darkness did not exist. Everything that was created, was created out of endless possibilities. God could do anything He wanted. But once He set His will, then certain things were manifested into reality; and it was by that will, by that Word. He spoke His will, “Let there be,” and things were created. Once they were created, then they stood fast.

Because we live in a realm of time and space and matter, then we see that the law of gravity that was created way back then still exists. So, you can try whatever you want, but if you get up in the morning and you go jump off a, I do not want to say a building, let's think of something much safer; say you jump off of a stool. You are going to jump off of that stool and you are going to go down. You are not going to jump off the stool and go up, because the law of gravity exists, and it is set, and it has been put in place and it does not change from day to day. But we have to recognize there was a time when that did not exist; and so, God could have created other laws, different laws. But when we look at traditional physics, when we look at Newtonian physics, we recognize that the laws of physics, the laws of matter, they are very set. That is why scientists love the laws of matter, because they are so predictable, they are so set. You can determine how long it takes for you to get from one point to another, because you simply input all of the variables that apply to the laws of Newtonian physics, and you can calculate those things.

When you get into the realm of the quantum, then all of a sudden, it is not the same. You really are coming into that realm where all things are possible. Now, there is nothing there that is set until it becomes set, as it did in creation; and that is why we have heard the teaching that we can be co-creators with God. But how do you do that? To do that, you have to get into the realm where all things are possible. So when we look at this prayer, it is very unique, because Christ is obviously praying from a place where there were still possibilities that could transpire from that place of Gethsemane. And yet, once God applies His will and determination to how salvation is going to manifest, there are no other possibilities – Christ could not have done anything but go to the cross if He wanted to accomplish salvation.

I hope that makes sense to you. It may seem a little bit convoluted, but it is really very simple. He was praying originally from that place where it is like, "All right, can something different here happen? and can I choose something different? and will that still accomplish salvation?" I do not think He was looking to get out of bringing forth salvation. I think He was just evaluating the possibilities; and He knew for God, at the moment, all things were possible. So, He determines to do the will of God; once that determination of God's will is set, then there is no other way to accomplish His purpose other than Christ going to the cross. So we see in this something that is really unique, because there are times when we face the reality that all things are not set, they are not cast in stone; and it is this level of prayer that I think God is trying to draw us into. But I think there is a Presence, there is a place we have to come into, for that to be effective.

Let's look at another Scripture. It is in Mark the ninth chapter, starting at verse 22. This is the story about the epileptic boy that the father came to Christ, and I am just jumping to verses 22-23. It says, "It has often thrown him both into the fire and into the water to destroy him. But if You can do anything, take pity on us and help us!" And Jesus said to him, "If You can? All things are possible to him who believes." So now He is taking this reality in God that Christ is aware of, that in God all things are possible, and He is saying there is a place for the believer where all things are also possible. We can call it an expression of faith, but we also realize that you have to be in the realm where everything is possible. You cannot be in the realm where God's will has already been set and settled, because once that happens, then all things are not possible anymore. You can say, "Well, whatever you ask, it will be given to you." Yeah, but, if God's will is set, you better be asking according to His will, or it is not going to happen. And how many times have we seen prayers not happen? You say, "Why didn't it happen?" Well, maybe we are too late. We are coming into a place where the will of God has already been applied, and therefore, it is now unchangeable. So if you want to pray and have the force of your heart in that point of happening of will, you have to be willing His will.

Does that make sense? We see this in Mark. There is a place as we pray where all things are possible to him who believes. We see examples of this where it appears as though the will of God had not been set, and therefore, man's intervention was able to be part of determining, or the whole of determining, what God ended up doing. And what we have to ask ourselves in this is, where we are right now in this time and place in moving into the Kingdom, how much of what is before us is already determined in the immovable will of God? and how much that seems to be before us is yet to be determined, and therefore all things are yet possible to him who believes? This takes a great deal of perception. We better understand where we are and what we are dealing with in these things; because otherwise, we are going to find ourselves fighting against God, which I am not interested in doing. But what I am interested in is to say on a prophetic level – as seer prophets, as His vessels in this hour whom He is choosing to engage with concerning what is yet to transpire in the coming forth of His Kingdom, the ending of this age – what things are yet to be stamped with, “This is My will”? and what things are yet in a place where the possibilities of what can happen are endless, because with Him all things are possible? That is what to me is important about this teaching, because we must know these things.

Now I want to look at a couple of examples where obviously human intervention seemed to almost change God's mind. We know the Scripture that says, “God is not a man that He should lie.” So, God does not lie; and therefore, when God says something, it is unchangeable, right? Once He says, “Let there be,” then He says, “This is My will,” then that will is not going to change. But when there is still a positioning of His will that has not been absolutely determined, then there are possibilities that can transpire. And when we get to the conclusion to this, I want to name one of those possibilities, which for me is a focus, at least in my prayer and intercession.

I am talking about Exodus, the thirty-second chapter, and I will start with verses 11-13; you can go down to verse 14. “Then Moses entreated the Lord....” Now, we all know this story; the Lord was upset with the rebellion of Israel, and Moses was on the mountain. So, Moses was in the Presence; he was face to face with God, standing there in these events, and the children of Israel had sinned and rebelled. And so, Moses entreats the Lord and says,

“O Lord, why does Your anger burn against Your people whom You have brought out from the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak, saying, ‘With evil intent He brought them out to kill them in the mountains and to destroy them from the face of the earth’? Turn from Your burning anger and change Your mind about doing harm to Your people. Remember Abraham, Isaac, and Israel, Your servants to whom You swore by Yourself, and said to them, ‘I will multiply Your descendants as the stars of the heavens, and all this land of which I have spoken I will give to Your descendants, and they shall inherit it forever.’”

We should remind the news media of that today, by the way, just as an aside. So, here is Moses contending in God's Presence, in that place; and to me, this is very symbolic, that Moses is up into the realm of God's Presence, standing in the cloud, where God is. He is in this place, to me, where all things are possible in this realm. And it may seem as though God has said, “Hey, I am going to destroy this people and bring forth a new people from you,” and all of that. But, God had not determined that yet. God was thinking this through, and He had an intent, but He had not set His will on a conclusion. Therefore, Moses intervenes into it. And for Moses, then all things are possible to him who believes. God can change from the path that He is on, and He can choose something different. At that point, endless possibilities are there. He can make something different happen, which He did. And He set up the stage for that, and how it would happen, and the angel, and all of this stuff going on.

So, here we see an example and an illustration of where a man, connecting face to face with God in this Presence where all things are possible, is able to bring the conclusion of God's will on a choice to happen after his input of faith. And it really changed the history that we live.

This is one illustration; I want to give us another one in the book of Jonah. This is a common story, we are all very familiar with it. God sent Jonah to Nineveh because He was going to destroy Nineveh. And in chapter 3, at verses 5-10, it says,

Then the people of Nineveh believed in God; and they called a fast and put on sackcloth from the greatest to the least of them. When the word reached the king of Nineveh, he arose from his throne, laid aside his robe from him, covered himself with sackcloth and sat on the ashes. He issued a proclamation and it said, "In Nineveh by the decree of the king and his nobles: do not let man, beast, herd, or flock taste a thing. Do not let them eat or drink water. But both man and beast must be covered with sackcloth; and let men call on God earnestly that each may turn from his wicked way and from the violence which is in his hands. Who knows, God may turn and relent and withdraw His burning anger so that we will not perish." When God saw their deeds, that they turned from their wicked way, then God relented concerning the calamity which He had declared He would bring upon them. And He did not do it.

He still was at a place where it had not been, "Thus saith the Lord," you know, "I am going to destroy Nineveh, and there is no relenting." There are times in the prophecies where He says, "I will not relent." He makes a statement about judgment, and He says, "I will not relent from this." In that case, you better not go before God and say, "Hey, we would really like you to change Your mind." If you are going to be with what He is doing, then we, like Christ, say, "Not my will, but Your will be done," because He has chosen His will. He has determined His will. He has announced His will. He has set His name upon His will, and He is not a man that He can lie; and He will not relent when He says He will not relent. But up until that point, He is God, and He still exists in the realm of endless possibilities, where all things could transpire. And so, again, we see in this case, they were praying, they were fasting, repenting, crying out to God. God saw their actions and their requests, and He did not go forward with their destruction.

Psalm 106 talks about this. I am not going to read it, but you can go in and read that, because it is a very similar thing, where God has seen the actions of Israel and is stating that He is going to bring judgment, and then He relents from that. I want us to really grasp this, because I think it is important as we move forward into this time of prayer.

I want to go and look at Matthew the twenty-fourth chapter, verses 21-22. This is Christ talking, of course; this great presentation in Matthew 24 about the end time and the things that transpire. He says, "For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short." I want to read again, out of Mark 13:19-20, a similar story:

"For those days will be a time of tribulation such as has not occurred since the beginning of the creation which God created until now, and never will. Unless the Lord had shortened those days, no life would have been saved; but for the sake of the elect [or the chosen], whom He chose, He shortened the days."

There is a very interesting dynamic here. When we read these stories about the end time, when we read these stories about the great tribulation, of course they are very disturbing to the world. But what I would say is that as we come into these days, and I think most of us believe that we are in or

surrounding these days, I think that we come to them kind of like Moses did, kind of like the inhabitants of Nineveh did. And we have to say, "Where is the absolute will of God fixed? and where is it not fixed?" It says, "God shortened those days." That is why I like reading it in Mark. If God shortens the days, and this is just my personal take – if there is a plan of God that Christ is even talking about through this story of all that takes place in the end time, all that takes place through the tribulation; and we can read the book of Revelation and we see so many happenings that go on during this time frame; and then all of a sudden, there is this weird verse that says, "Unless the days be shortened, no flesh will be saved" – that means to me, when I read it, that those days *can* be shortened. Now if those days are shortened, and He is telling a story about what is going to happen, then to me, wherever He cuts that timeline off and shortens those days, whatever would have transpired after that does not transpire.

So, it is very much like Nineveh. God had a plan – He was going to destroy Nineveh. All of a sudden, He hears their repentance, He comes and says, "I relent." From the moment He relents, then the proposed future does not happen. That future that was to happen, does not happen, because God Himself stopped the process. When He stopped the process, He changed the future. Now, we do not necessarily know what He changed the future into for Nineveh, because the story then switches to, you know, the bad spirit that Jonah comes out of the process with. But we can see one thing: when we look at the story about Moses on the mountain with God, and God saying, "I am going to destroy this people, and I am going to produce out of you another whole people," who I am assuming would be like the sands of the sea and would come in and possess the land; and when we look at the rest of the Scriptures, we can see that God relented. When He relented, that future, that proposed future, never transpired. This, to me, is the importance of our prayer, as coming into a prophetic level where we can interact before the determination of these things.

I do not think we are supposed to passively sit back and watch the book of Revelation unfold. Now, many people will call that blasphemy and heresy, but it is not like we have not been accused of that before at times. I, instead, think He is telling of a proposed future, as He was telling Nineveh of a proposed future; as He was telling Moses of a proposed future for Israel, for the land of Canaan. When He relented from that proposal, then the entirety of that future went away. It just was erased. It did not happen. And I do not think we know, at this point, what things are absolutely solidified in the will of God, and what things are still existing in a realm of possibilities, where the faith of the believer has the possible fruit of turning loose endless possibilities. And I think that we have to be very fixed in our prayer and our intercession to find that out.

To me, one Scripture that applies to this is Romans the twelfth chapter, verses 1-2.

Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is.

He is saying "do not be conformed to the world." Very much he could be saying here, "Do not be conformed to the things that already seem to be cast in stone and are unchangeable, because you do not know what is changeable and what is not changeable. So do not let your mind be stuck in what seems to be the proposed future that has been spoken of, even by God Himself." Do not be conformed to this world, but transformed by the renewing of your mind, so you may prove what the will of God is, "that which is good and acceptable and perfect." We must know the will of God. But when he is saying "that you may prove," we are looking for this experience of being able to come to a place where in our

hearts and minds, we can prove what the will of God is. We are not going to violate the will of God. We are not going to try to circumvent the will of God. But do we know, at this moment where we sit, right here, right now, what things are absolutely set as the will of God, and what things are yet to be set and established? Because God may be waiting for certain actions to transpire in that future time, as He was with Nineveh; and when He saw certain actions, then He moved in a different way, and He eliminated the future that went beyond those actions.

So, this idea of proving the will of God. In the Greek, *dokimazo* is the word for *prove*. Its definition in English is, "To make a critical examination of something to determine the genuineness, or put to a test and examine." Are we able to move in and examine the things that are awaiting in the future or discussed in the future? Or are we just saying, "Oh, that must be the will of God"? He says, "No, that we may prove what is the will of God." We have to examine to be able to say, "This absolutely is the will of God." This goes back to the Gethsemane prayer of Christ: "Father, all things are possible for You. But as soon as I know Your will, I am going to do Your will. And once Your will is fixed on that cross, I am going to that cross." But He is examining, He is examining the will, and saying, "Where is exactly that will, so that I can determine where I stand with it?" And I think we need to know and have the ability to go in to a place of prayer which allows us to critically examine.

Other definitions are to prove, to test, to verify. I like that one, to verify: That you may verify what the will of God is. You see how that applies in this. We need to be able to verify what is the will of God as we are moving forth in these days going into the Kingdom – that you may verify what the will of God is, that which is good, acceptable, and perfect. We have to know how settled these things are; and we look for the verification, the confirmation, the testing of these things, the proving out of what is set before us. This is part of this Romans 12 experience, which I think is set for us coming into a place of maturity as God's sons; so that we are not just conformed to the world, and the way and the direction the world is moving into, almost with no hope, except the future is just what it seems to be set as. We are to be transformed in this experience by the renewing of our minds, so that we, instead, can verify, we can give trial to and find the authenticity of the will of God in this generation. And as we find it, as we see it, we are able to express our intercession in a way that may impact. Because, again, if God relents from something, if God says, "Unless those days are shortened," to me that means those days can be shortened. And we need to look at it and say, "At what point can these days be shortened?" And from that moment they are shortened, realize the future changes – just like it did for Israel.

The future of God's thoughts towards Israel absolutely changed, they did not happen. It was not carried through with by God Himself, and something different transpired – which we know really is the will of God, that His chosen people go in and possess the land of Canaan, forever and always. And really, look at what is happening around us today; isn't that what it is all about? It is that same question. And so, we should be a part of seeing the will of God set in concrete where that is concerned, and see that some of these other things that are proposed may not need to happen. I do not want to see us come to the doorstep that no flesh will be saved alive. I want to see that changed. I want to see it cut short. I want to see the will of God proven out, that His people are chosen, they are blessed, they have the land forever; that Christ comes and establishes His Kingdom in a timely manner before the earth suffers judgments and destruction that are not necessary to go through.

So that is my faith in prayer. It is the realm I am reaching for. Moses found that place, and I want to remind us of that. When Moses prayed, like in the book of Exodus; go to Exodus 33, verses 7 through 11, and read it. Because there was that place of the tent of meetings where Moses would go, and God

would come down, and Moses would interface with Him face to face. And Christ, when He taught us to pray, He taught us about the same thing. He said, "Look, don't just pray anywhere, from any realm. Go into the Presence of the Father, and before His face, prove out His will and contend for those things." Because, if we ask in faith, all things are possible to those who believe. And we want to catch this moment in time, and be asking and proclaiming at the moment when all things are possible, in order to create the future that God is looking for in His Kingdom.

I bless us with this. I hope it is a blessing to you, and we will see you at the next podcast.