

GROWING IN GOD

PODCAST



GIG150 – Plug Into God

Hello, and welcome to the podcast. This podcast really is focusing on the upcoming Feast of Pentecost; and I know that because of the time it takes to produce and to post everything related to the podcast, it may come out following the actual time of the Feast of Pentecost. But I feel like the message that is contained in this podcast is important enough that even if it comes out a little bit after the celebration of Pentecost, it is something that we as believers, and as the church, need to really have and focus upon. So, I just commit this word to your hearts, and believe that it is going to be something very special for you. It is really a result of my prayer and waiting upon the Lord for the time of Pentecost that is coming up, which I anticipate being very special.

I am going to begin in Acts the first chapter, at verses 1-8.

The first account I composed, Theophilus, about all that Jesus began to do and teach, until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen. To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God. Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, "Which," He said, "you heard of from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?" He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

These are very interesting verses. Christ is preparing to ascend to the Father, and He has been resurrected following the crucifixion. During this time between the resurrection and His ascension, He has appeared to the disciples, and to many others, for that matter. He has prepared them. He has talked to them about the coming Kingdom. He has been teaching them and training them. And so, you understand that the disciples and those that followed Him, really the one hundred twenty at a minimum who were with Him on the day of Pentecost when He poured out the Spirit, and who had been with Him at the Last Supper in the Upper Room – that group had followed Him, as far as we understand, through the bulk, if not all, of His real time of ministry following His baptism by John. So, it is not to say that these people were not prepared; there was a tremendous level of preparation that they had received. They had been with Him. They had lived with Him. They had walked with Him on a daily basis. They slept out together, wherever He was, and they ate their meals with Him. They witnessed what He was doing. And so, they had all of the experience of literally living with Him during the time of His ministry, as well as this very intensive time of forty days following the Resurrection, where He appeared to them by many convincing proofs. So by the end of this time, there was no question in their mind that He was the Christ, the Messiah to come; that He had been crucified – He was dead, He was buried, and He had been resurrected by the Father – and was now alive in another form of resurrection body. They had seen,

experienced, witnessed all of these things. So, again, the level of preparation that they had by Him was tremendous.

As it says in verse 2, He had by the Holy Spirit given orders to the apostles whom He had chosen, and He had been speaking to them concerning the things of the Kingdom of God. So they were aware of the whole picture of the coming Kingdom, not just the events that had happened through His life or immediately following His resurrection, but the revelation of the Kingdom of God that was to come. And that is what they set out to do, was to preach the Kingdom, and to preach Him as risen.

I just want to emphasize the fact that these people had been through many things. They had been through tremendous dealings of God in their own lives, as Peter went through, and different ones had experienced. Also, we know that they now had this extra impartation. And yet, at the same time, the Lord tells them not to be dispersed yet, and not to leave Jerusalem, but He commands them that they go to Jerusalem and they wait. In verses 7-8 it says, "He said to them, 'It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria.'" There is this idea of being baptized in the Holy Spirit, which was triggered by their going back into Jerusalem after His ascension and waiting for what the Father had promised. And so, there is this idea of waiting upon the Lord.

This is the terminology that I know I have been taught by my mentor. I do not know how many other groups or teachers use this concept of waiting upon the Lord. You can say, "Well, it is this very simple word; it is like waiting at a bus stop for a bus, or waiting for some event." But I think there is more to it than that. There is something in a biblical sense of this concept of waiting upon the Lord, waiting for Him to empower you in a way. And that is what it was about – this waiting was followed by the empowering by the Holy Spirit of these people. So yes, they were prepared. But, on the other hand, there was something that was yet needed by them, which was this empowering of the Holy Spirit, which came specifically by this process of waiting upon the Lord.

This is something that I think we need to grasp, because I believe we can say the same thing today. There may be people who are very prepared. You may be very prepared; you have been through many things in your life of a walk with God. But there is yet, I believe, a step that is to transpire for us, as the Church, as the body of Christ, as individual believers; and I think that there is this process. Now, other people talk about this concept; some use this terminology "to wait upon the Lord." I have heard it referred to as a prayer, as part of your prayer life. I have heard it referred to as a prayer of listening, where you do not just go talk to God and request many things, but there is this stopping and waiting for Him, then, to respond; for Him to empower you, Him to speak to you, Him to appear to you; for Him to impart to us what we need for all that we have been prepared by Him to really work. In other words, there was yet this missing element; and no matter what the preparation was, they were not equipped to be witnesses of the Lord without this process of waiting upon the Lord and having God come and empower them.

I believe this is something that Christ did Himself all the time. We read in the Scriptures about the prayer life that He had. He would go out all night and pray. He would disappear at different times and go to pray alone. And He did most of that prayer, as far as we know, alone. There were a handful of times that He prayed in front of people; He taught the disciples to pray. But this idea that there was more to His prayer life than just going out and asking God for things, or talking to God – there was, I believe, a tremendous element on the part of Christ that He waited for the Father to appear to Him, to speak to

Him, to impart to Him. And I think this is an element that we do not really see taught in the church on a level that it should be.

Maybe part of the reason is because it appears to be like meditation. I think that, in the church and in Christianity, we sort of have a negative concept of meditation, because we see it as something out of the Eastern religions, and something that is done by cultic groups, or whatever. So I think we shy away from this idea of using the terminology of meditation. And yet the Scriptures speak a great deal about meditation, and I will try to bring a podcast on that and read some of the verses that really relate to this idea of meditation. I think that meditation, the terminology of it, does convey something more than just to say "waiting upon the Lord." Obviously, when you are meditating, you are not necessarily speaking, but you are connecting with the Lord. So rather than calling it prayer, or a prayer of listening, or just waiting, I think of it more as plugging into God. There is a way that, in our spirits, in our minds, we plug ourselves into God; and God begins to download to us the things that we need, especially this empowering that comes by the Holy Spirit. But obviously, we know that Christ had this, and we know the Scripture speaks of this.

I want to go to Isaiah, chapter 40, verses 28-31. It says,

Do you not know? Have you not heard? The Everlasting God, the Lord, the Creator of the ends of the earth does not become weary or tired. His understanding is inscrutable. He gives strength to the weary, and to him who lacks might He increases power. Though youths grow weary and tired, and vigorous young men stumble badly, yet those who wait for the Lord will gain new strength; they will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary.

When we read in the context this idea of "they that wait upon the Lord," and we see what is happening for those that are engaging in this activity of waiting, obviously we know this is something other than just sitting at a bus stop waiting for the bus to arrive. There is an activity that is happening here that connects you with God in a way that we receive a download of who and what He is. He is the Everlasting God, the Creator of the ends of the earth, and He does not become weary or tired. His understanding is inscrutable. And so, our understanding we receive from Him as we wait, being endued with power from on high. This is what He talked to the apostles about: "When you receive the Holy Spirit, you will be endued with this power, this strength that comes only from God."

We see in Isaiah 40 that this idea of waiting upon the Lord comes with the impartation of things to us that is an empowering. That is what Christ spoke to the disciples: "You will receive power when the Holy Spirit comes upon you." And this, in fact, is what did happen for them. Going back to some of these verses in Isaiah 40, "He gives strength to the weary, and to him who lacks might He increases power." See, you are receiving, in this process of waiting on the Lord, you are receiving things that you do not have in and of yourself. You are receiving things that only come into you by God Himself, and Him imparting these elements or these gifts into your life – the strength, the power. It says, "The youth grows weary and tired, and vigorous men stumble badly, yet those who wait on the Lord will gain new strength." See, there is something that comes to you that is new. It is not a refreshing of what you had; it is a new thing that God is doing. He said that – "Behold, I will do a new thing. Will you be aware of it?" And part of our waiting upon the Lord, or our plugging into God, is that we come out with an awareness of Him, an awareness of what He is doing in us, an awareness of what He is imparting to us.

So we gain these new strengths, these new impartations. We mount up with wings like eagles. In other words, this to me is pointing to abilities which we do not have natively to ourselves. Rather, we mount

up with wings like eagles. We run and we do not get tired, we walk and we do not become weary. There are all of these benefits, there is all of this impartation that comes to us in this process of waiting upon the Lord. And I feel like this is so necessary, because we see in Christ that He had these enablings that were from the Father. They were not from within Himself; because, again, He came to earth in a human form. He had to be as we are, and He had to reach in and receive what He had in anointing from the Father, not through the aspect of Himself being a son of man.

We look at John the fifth chapter, and we see this starting in verse 26: “For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself.” So we know Christ had life in Himself, but He did not generate that from within Himself. He received that life, the life that He had, including being resurrected – He did not resurrect Himself, the Father resurrected Him. So this life of resurrection came to Him from the Father. Verses 27-29: “And He gave Him authority to execute judgment, because He is the Son of Man. Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.” And we know from Matthew that this actually transpired, that when Christ came forth out of the tomb, it says those that were resurrected with Him walked the streets of Jerusalem. So this was not talking about a resurrection way off into the future; this literally happened. This life of resurrection was imparted to those in the grave when Christ was crucified, put in the grave, and went and spoke, if you will, in Sheol to those who had passed away before. And those who received it and had done the good deeds came forth at that moment in resurrection.

Resurrection is not something that is waiting for a time off in the future. He is resurrected. He is the life, right now, and these things are available. They were available then, as He came from the tomb; they are available now. But He did not have this from within Himself; He received this life from the Father. When He was resurrected, He received resurrection life and the impartation of it, and therefore He was able to impart it and give it to others. This is the importance of waiting upon the Lord, or plugging into God, that we receive the download of what God is that we do not have in ourselves; but once we do receive it, we are able to impart it and minister it to others.

In verse 30, Christ goes on to say, “I can do nothing on My own initiative.” Now this was Christ speaking as the Son of Man before the cross, saying, “I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.” That is part of the impetus of our plugging into God, or our meditating upon Him, waiting upon Him, that we are plugging into Him so that we can receive from Him. But the determination and the intensity that allows us to connect with Him on that level is the fact that we are driven and set to do the will of the Father, and do that alone – that is what connects us, or plugs us in, to this enabling and empowering from the Father. Verses 31-32, “If I alone testify about Myself, My testimony is not true. There is another who testifies of Me, and I know that the testimony which He gives about Me is true.”

I want to read another few verses out of John 5, at verses 15-19. It says,

The man went away, and told the Jews that it was Jesus who had made him well. For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath. But He answered them, “My Father is working until now, and I Myself am working.” For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God. Therefore Jesus answered and was saying to them, “Truly, truly, I say to you, the Son can do nothing of

Himself, unless it is something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner.”

In other words, He was not making Himself out to be equal with God, as He was being accused of, but He was receiving from God all that the Lord was, all that the Father was, and therefore He was able to function; because He was not able to do anything on His own, but He was only able to do those things which the Father gave Him.

Verse 19 again: “Therefore Jesus answered and was saying to them, ‘Truly, truly, I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing.’” Now, again, the emphasis of this is the life that He had; we call it His prayer life. But to me, He had a life of waiting upon the Lord. He had a life of meditation upon the Father. To me, it is more realistic to say He had a life of plugging into the Father and receiving all that the Father had, all that the Father was. These are the things that He did, and this is where it came from. He could do nothing in the flesh on His own, but what He was receiving from the Father, that He was then enabled to do.

I want to go to John 8:26. He says, “‘I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world.’” Christ, we know, spoke the things that He received from the Father. He did not speak on His own initiative. He says that in John 12, verse 49: “‘For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.’” So everything Christ was and everything that Christ did, He received it from the Father. And it is this pattern that I think that we have not really tapped into as individual believers, or as the body of Christ within the Church. I think there is almost a shying away from this idea of meditating. You know, we can be fearful, saying, “Well, it is going to go off course. We are going to get into weird stuff that is not really biblical.” I think that is not true. If we will hold to the Scriptures, we will see these very specific guidelines in which Christ Himself moved in this way.

He said, “The works that I do are the works that the Father has given Me. Therefore, you should believe Me because of the works.” Why? Because it is obvious that the works Christ did were not human. They could not possibly be done by a human; therefore, they had to be sourced from God Himself, and they had to be received from God Himself in order to be accomplished by Christ while He was doing these works. And He says that we are to do greater works than these. Well, how are we to tap into the greater works? We cannot do that in the flesh. We cannot do it out of our human nature or physical body. We must be able to be empowered, endued with power; and that is what we see really manifesting in the time of Pentecost, was they waited upon the Lord until they were endued with power, until they plugged into God Himself. And God, yes, He had prepared them over a long period of time. But once they were able to plug into Him and download all that He was, then from within them would flow the things of God, would flow the strength, would flow the gifts, would flow the power, would flow the healings, the miracles, everything that we are to move in, that the disciples were to move in, they were able to receive.

So I encourage us. This is a time when Pentecost is pointing to this for us. Let us not just celebrate a feast, or look at what happened back in the book of Acts. We are talking about outpourings, we are talking about revivals; but really, what is at the heart of it is the way they received it: they waited upon the Lord, they learned to plug into God Himself and to download. It says that we are to put on the mind of Christ. Okay, well, how are you going to put on the mind of Christ? You cannot invent that. It is not something you just do within yourself. You have to plug into that mind and have it downloaded to you

until “we have,” as Paul said, “the mind of Christ.” It is there. The things of God are available to be imparted to us. But I think there is a way that we must reach and present ourselves before Him with this drive in our hearts to connect with Him, to plug into Him, and to receive all that He is into ourselves.

This, foundationally, is what happened on the Day of Pentecost. It was the empowering. They had been waiting and waiting, they had been learning to plug into Him, and what they did triggered and released this amazing event. And it is still, by the Holy Spirit, available to us today; that we are able to wait upon the Lord, that we are to be able to put on these new enablings. We are to draw a new strength. We are to know what it is that God wants us to do. Christ said, “I do not do these things on My own, or by My own ability.” God has imparted them to Him, and that is what we must reach into.

Just a couple of points to end this with. I know that we really have walked with God, many of us for years, and we have been prepared by Him on many levels to become His witnesses and to minister and impart Him into the earth. But I believe there is a final empowering that is needed. Number two, I would say, we need to learn, if we are going to receive this, to wait upon the Lord. It is the key to this empowering. Whatever you want to call it – if you want to call it waiting on the Lord, if you want to call it the prayer of listening; I mean, if you want to call it meditation – I am fine with that. But what we are learning to do is to plug into God and to download all that He is. We will receive the mind of Christ when we download it from the Lord. It is not going to just mystically come into us; we are going to wait upon Him. We are going to connect with Him in a way that allows us to download. And that is what we are looking for in this Feast of Pentecost. I bless us to receive it, and for the Lord to help us to reach in with all of our hearts and to wait upon the Lord, to plug in to the things of God and have them imparted to our hearts.

Amen.