

# GROWING IN GOD PODCAST



## GIG204 – Christ Will Appear a Second Time

Hi, and welcome to the podcast. This is a special edition for our Growing in God podcast, as it is produced from a Zoom call that we at Hargrave Ministries have occasionally with our donors. When we have these times together and feel it is important for others to be a part of what we are discussing, we create the meeting into a podcast for release. So, I hope you will enjoy this podcast; and if you like being a part of these discussions, I would encourage you to go to our website at [HargraveMinistries.org](https://HargraveMinistries.org) and join our Fellow Workers.

I want to just talk to you out of the Scriptures and give you what has been on my heart, what I have been experiencing over this last couple of weeks since the last time we all spoke in the meeting. And I want you to know that when I am talking to you, I know we talk about it being a teaching or a message or a word or whatever, but it is always just out of my heart of what God is doing in me. And I feel like it is important enough, I just want to share it with you, and I hope that it is meaningful to you, because it is God's dealings on my life, or blessings to my life; whatever it is, I just want it to be something that is shared. It is not like I sit down and just go, "Oh, hey, we have a Zoom call. Let me think of something unique to talk about." I feel like it is what is alive, it is what the Lord has been working in my spirit. And the way the Holy Spirit works, I cannot believe it is not something that has been working in all of our hearts together; because I know that we are really one in moving forward in the things of the Lord. So I just wanted you to know that. Probably most of you do know that, but it is worth being said.

What I want to jump into is this time frame that we are in. We are in the time frame between the Feast of Passover and the Feast of Pentecost. Now to me, this is always a dynamic time spiritually, where God is working. We know that the Jewish people have the counting of the Omer, because in the Scriptures God says to count the days from the Passover so that you can find the beginning of Pentecost. It is the feast that does not start on a specific date; it starts fifty days after the Passover. So they count to it, and all of that has a significance to them. But for me, the significance is what we see in the New Testament, especially with Christ and the disciples during these days following the Crucifixion, their time together when Christ was still in the grave; then following the Resurrection, and going in to what they went through before the Ascension. There are so many aspects of what transpired during this time. And then, of course, it concludes at the outpouring of the Holy Spirit on the one hundred twenty on the day of Pentecost. But man, did a lot of things take place. God did a lot of preparation; He did a lot of work in those fifty days. And I think that there is no specific feast time, really, or focus biblically that we see; but if you are perceptive spiritually, you recognize that this is a time, there is a reason why you count those days; because every day you should expect that God is going to do something in your life carrying us from one event of the Passover into the outpouring of the Holy Spirit.

What I have been really facing or dealing with is the Lord appearing to us in a new way. I want to read the Scripture out of Hebrews the ninth chapter, verse 28. It says, "So Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him." I think this is unique, because normally when people read this Scripture, or when you read commentaries on it, the focus of Him appearing again is His second coming, right? But it

does not say His second coming, it says appearing. He is going to appear again. And I really believe that we always relate to salvation. In our Christian experience, salvation does refer to this time of dealing with our sin; and we see the Crucifixion of Christ, we see the Cross, the burial, the Resurrection, all these things as really focusing on the forgiveness of sin and the release from sin, the release from hell, giving us an eternal life that we can be with Him through eternity. And that, of course, is very true. That was a prime focus of what transpired. But when he talks about His appearing again, it is very unique terminology. He says, "He is appearing again a second time for salvation." Now we know the first time is salvation with reference to sin. But the second time He is appearing is for salvation, but it is not about sin and forgiveness of sin; it is a reference to something else that God is doing, still called salvation; and it is for those who are eagerly waiting for it. "Having been offered once to bear the sins of many, [He] will appear a second time for salvation." So, there is a second salvation. And I think that if you have walked with God long enough, you feel the need for that. You feel like, "Okay, I know my sins are forgiven me, but I need salvation from physical issues, from illness. I need salvation from oppression. I need salvation from demonic assault against my life." There are many things, and we realize that there is still a deliverance that was won on the Cross beyond simply forgiving us of our sin. I think the longer you are in a relationship with the Lord and a walk with God, the more you recognize the need for some of these aspects, which are still called salvation – but it is without reference to sin.

So, I do not know if it strikes you as being necessary and unique, but to me, it is really a huge deal. And I believe that this time that we are in is a time when the Lord wants to appear to us in reference to a salvation not dealing with sin. We know that when He first saved us, that was an appearing; and we know it was very specific, and it was liberating, a salvation dealing with our sin. Now we are looking for something new to transpire. And I am just going to give you the feeling that I have in this, personally, of what the Lord is dealing with. I am going to use both Peter and Paul as illustrations of what I think they faced in this appearing of the Lord to them, not with reference to sin, but working something else out in their lives.

I am going to go to the books of Luke and Matthew quickly. First, Luke 22, verses 31-34. This is the Lord talking to Peter. We are all very familiar with this, but it helps to read it again. He says,

"Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers." But he said to Him, "Lord, with You I am ready to go both to prison and to death!" And He said, "I say to you, Peter, the rooster will not crow today until you have denied three times that you know Me."

Now I am going to Matthew 26, verses 26-35. This is picking up at the Last Supper.

While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

After singing a hymn, they went out to the Mount of Olives. Then Jesus said to them, "You will all fall away because of Me this night, for it is written, 'I will strike down the shepherd, and the sheep of the flock shall be scattered.' But after I have been raised, I will go ahead of you to Galilee." But Peter said to Him, "Even though all may fall away because of You, I will never fall away." Jesus said to him, "Truly I say to you that this very night, before a rooster crows, you will

deny Me three times.” Peter said to Him, “Even if I have to die with You, I will not deny You.” All the disciples said the same thing too.

Of course, we know the others were just chiming in because of what Peter said, so the focus here is Peter. Now, what is alive to me is that Peter obviously had a salvation experience. It was an appearing of the Father to Him, which he said to Christ, “You are the Christ. You are the Messiah, the Son of the Living God.” And Christ Himself said, “This is not a revelation from your flesh, this is from the Father.” So he had an appearing unto salvation from sin. Peter knew what it was to recognize Christ as the Messiah, the sacrifice for sin, the forgiveness of sin. So we understand that Peter had that experience. Now we see some other dynamic taking place; and I think this was a huge dynamic, because we have to remember that during this time, satan was turned loose. I mean, he was out of the box with revealing his plan to destroy the Christ – I think very similar to what we are seeing in the world around us today, by the way. I think that things are not hidden, you know. Woke mentality has been being prepared for years and years and years, but they are not hiding it anymore. They are not hiding where they are going to bring down America. This is not about, you know, certain little things; this is about bringing down the country of America, this is about blocking the Kingdom, and it is overt. It is in your face. Why? Because I think the devil is so convinced that he is winning right now that he does not feel like he has to keep what he is doing a secret.

Before this, it was like it had to be hidden, because otherwise he would be called out on it. But I think he is so convinced. But you have to remember something about the devil – “he is a lie, and there is no truth in him,” the Lord said. In other words, he cannot know the truth, because there is no truth in him. Therefore, he is deceived; he is not just a lie, he lives in a deceit. And so, even when he thinks he understands what is going on, he does not understand what is going on. I think right now he feels very convinced that he has the world in the palm of his hand; he has all the college students, he has the government leaders, he is really controlling things, and he is just about to put an end to the manifestation of God’s Kingdom on earth. But the Scripture is very clear about the time he was moving this way during Passover with Christ. It says, “If he had known, he would not have slain the Lord of Glory.” But see, he cannot know the truth; he could not know and understand what was going to happen when he crucified the Christ, because he is deceived – he lives in his own lie, but he is also very convinced in that lie.

You have seen people before that really believe their own lie; well, nobody does it better than the devil. I mean, he really believes his own lie. Now you hear it on the Internet, you hear people in their criticism of this and that and the other thing, and they are so convinced about what they are saying. You look at what is going on in college campuses, they are absolutely convinced. I read some news article today that said “the majority of the college students in the United Kingdom believe that October the 7th in Israel was not really an event that was negative,” or something like that, I forget what the terminology was. But, you know, they are convinced. They really believe the lie. And that is what satan wants: he wants the whole world to believe his lie and to go along with him, which is what happened during the Passover when Christ was crucified. And I know I am kind of running down an alley here, but it is really necessary for us to understand this. Why? Because I think we are living in the same time frame, or the same events, where he is so convinced of his own lie and his own plan playing out that he is very free to express it and to go full speed ahead. But we have to remember that he is deceived; he cannot know the truth. And so, I don’t care what he thinks is going on, God is in the process of establishing His Kingdom on the earth and establishing His Messiah on the throne in Jerusalem, and bringing forth the body of Christ as sons in a prophetic flow with intercession to be part of the force that changes the direction

of this age by the simple prayer, "Thy Kingdom come, Thy will be done." We are not going to let the other happen.

But we are in this atmosphere. Please, do not get swallowed up in the lie. Do not feel like God is losing. Do not feel like God is out of control. God is not out of control. God is in absolute control. He knows what He is doing. Listen, He has had this plan for a long time. He has had this plan for so long, He wrote it down in a book several thousand years ago, you know what I mean? If you would like, you can actually go read the last chapter and figure out what is going to happen. It is going to end in the will of God, and we are all a part of that.

But in the process, there was a tremendous testing. And I think that Peter could have been Judas. I think that is what Satan was vying for. I think Satan was trying to open Peter up on the level that he could have used Peter rather than using Judas; but Peter did not open up on that level, and yet we see that he failed. We also know what Peter's failure was – it was his own pride. He was so convinced that he had it wired. I mean, just the statement, "You know, if everybody else leaves You, I won't leave You, because I'm too there, I'm too good," whatever. And I think we need to see that. Because I feel like what is happening – and this is, again, I am not talking to you, I am talking to me – I feel like the Lord is in this process of appearing to us again, just like He appeared to Peter.

Remember what happened after the resurrection? What was one of the first things that Yeshua did? He appeared to Peter. Isn't it interesting that He appeared to Peter privately? That is in First Corinthians, if you want to go back and review it. 1 Corinthians 15, verses 1-5. It says,

Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures, and that He appeared to Cephas, then to the twelve.

It was so important, because of where Peter was at, that Christ appear to him personally and walk this through with him, because I think that he was in a place of humbling. Now remember, it is this time frame between Passover and Pentecost. What is the preparation for? The preparation is for Pentecost. It is for the outpouring. It is for being endued with power from on high. It is for taking the Word of God to the ends of the earth. But it takes another appearing beyond just the forgiveness of sin and that original salvation experience. There was an equipping; and these fifty days were all about that equipping.

Christ told them very clearly, when He was going to be taken in to the right hand of the Father, "Don't leave. Go back to Jerusalem until this work is done in you." And I think there is something that God is doing in us, for us. We may have walked with God for a long time. We have a tremendous salvation experience, forgiveness of sin; there may be gifts that we are moving in, there may be ministries that we are moving in. But there is something that I think Christ is doing in us that is absolutely essential, and it was that appearing to Peter after the Resurrection. We know that when Peter denied the Lord, the Lord was looking at him, and he was looking at the Lord; and he went out and he wept bitterly. But I think something more happened in this; you could call it this second appearing, Christ appearing to Peter a second time. Beyond the revelation that he was the Messiah, beyond the salvation forgiveness of sin, He appeared to him to break his spirit and bring a level of humility without which Peter could never

move in the apostleship that he had to move in. I really believe that that conversation between those two was all about that.

To say what the Lord is doing right now, I think that we have had a walk by faith; we have had a walk by revelation; but I think that right now, what we have to experience is a walk by grace. I know the Scripture talks about the fact that we are saved, in Ephesians the second chapter, and you can read through this later yourself. But in verses 8-10 it talks about the fact that, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as result of works, so that no one may boast. For we are His workmanship...." But Paul is referencing here this first salvation for sin. And he goes on to address, in verse 10, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them." But I think it takes this appearing. He is not appearing to us with reference to sin; I think He is coming to break our hearts on a level that we need. Christ Himself said, "I can do nothing of Myself." He had this. He had this broken humility. Where He had that meeting with God, we do not necessarily see. We know He went out in prayer all of the time. We know that He wept before the Lord, and that He learned obedience through the things that He suffered. So, beyond what would be His recognition that the Father was salvation was this absolute brokenness in Christ where He knew and He moved by grace. And I know there is a grace that is part of our salvation experience, but I think there is a walk by grace that literally erases any remaining ability we have in ourselves to think anything is from ourselves or any capacity that we have.

I believe that if people are going to enter into the greater works, this work has to be done in their lives first; because otherwise, it will be this boasting. You know, "not of ourselves, lest anyone should boast." It had to be that real for Christ. I mean, my gosh, when you are moving in the kinds of things that Christ moved in, there has to be a work that has been done in your being that has so delivered you from the possibility of any concept of self-ability, and has the brokenness that recognizes this is a walk by grace.

We know that our forgiveness of sin is by grace, and we know that is that first appearing. That is what he is talking about; that is what Paul is talking about here in Ephesians.

He says in verses 4-9,

But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved....

We know that. The forgiveness of sin comes and it is a work of grace; it is a gift, it is an absolute gift of God. There is no way we could save ourselves or erase our sins, or be freed from our sins or the judgment we deserve because of our sins. It is not of ourselves, it is a gift of God; and it is not as a result of our works, so that no one can boast. But we all recognize that after we are saved, we begin walking with the Lord and serving the Lord, and we enter into the works. We are saved and brought into the relationship with Him in order to execute these works that it says, "God prepared beforehand so that we would walk in them." These works that He has stored up for us to move in are things that He prepared for us. But now, I think, He has to prepare us for them. And the only way we can move in those works is with the removal of the last vestiges of any pride or arrogance or sense that we are able in ourselves to move in these things. And that is very hard when these gifts are moving through us, you know. It is like when we look at the miracles in the Scriptures, who was doing the miracles? Well, Yeshua was doing

miracles. He was healing the sick, He was raising the dead. But you ask Him who was doing it, and it was the Father that was doing it, without question.

We have this same dilemma, that if God is going to use us, there has to be what I would just call this second appearing. And maybe there will be other second appearings to us, but the reason we focus on it is because we know it is not dealing with sin, but it is dealing with the removing of everything that would stop us from being the instruments in the hand of God. This was make it or break it for Peter – I mean, imagine if Peter could not be delivered from the arrogance. We read the Scriptures, and the Scriptures make it clear how prideful he was: “If everybody else leaves You, I will never leave You. I will go to prison, I will go to death!” And he was saying that out of his opinion of himself. I mean, he really believed that about himself. He was convinced of how dedicated he was, and how committed he was, and all of these things. And the Lord had to show him, “No, you are not. This is not going to come out of you. This is going to be one hundred percent the Father who has prepared these works since the foundation of the world. You are going to move in them, but it is not going to be you. And if nobody else sees that, if people just see ones being healed when your shadow is going over them, when people see these works that you are doing, they may be confused that you are the one doing it; but you can never be confused. You must know that it is one hundred percent the Father who has prepared the works before you were born, and now is preparing you to move in them.”

I believe that there is an appearing to us that is a preparation. I believe that on one level or another, all of those 120 who ended up standing there to be endued with power from on high on the Day of Pentecost had this experience during those fifty days. And I believe that during this time, the Lord is looking for us to have that similar experience. Wipe out, Lord, wipe out everything of us. Of ourselves, we are able to do nothing. There can be no residue of pride, human sense of accomplishment, in us for whatever it is that we have already done. And we have all seen this. We have seen people, are they saved? yes. Are they forgiven of their sins? yes. Are they arrogant? yes. Are they boastful, prideful? yes. I think it is something we would all have to say that at one point or another we have had this. And I think God is in the process of eliminating it out of us, once and for all.

I think about Paul, he was the other example. And I know we have taken time here, but at least I want to get these Scriptures to you so you can go back and really read this. But think of how Paul went through this same type of experience. On a completely different level, he went through it. It is kind of neat, because he went through it from sort of a Jewish perspective, right? whereas Peter was going through it from more of what we would consider a New Testament type of perspective, because he was walking with Christ through this time. Paul comes in as a Pharisee and has this. So, let's read out of Philippians the third chapter, starting at verses 4-6.

Although I myself... [now just hear, please; put yourself there, hear Paul saying this and how proud he was of all that he was], ...although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.

Paul is saying, “I am perfect according to the Law.” It was just him and Jesus, you know. Nobody else was perfect except the two of them. That is how real this was in his own mind of what all of these things meant to him. And of course, before saying this, he has gone through this second appearing experience, and so he is making a point of it. He goes on in verses 7-12 to say,

But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish [or dung] so that I may gain Christ, and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead. Not that I have already obtained it or have already become perfect, but I press on so that I may lay hold of that for which also I was laid hold of by Christ Jesus.

So, here is Paul. We know that the Lord appeared to him multiple times. We know that he was taken up into the third heavens. At some point, he had what is called this second appearing experience, where however he had seen himself, he knew he was nothing. He knew nothing was of himself; and in fact, to the point that he could look back on himself and his life and count it all dung, rubbish, without value. And, again, that takes a humility to do, that you count everything of your previous life, your previous works... "But look at all we have accomplished, Lord! Look at all the good things that we did." Yeah, well, I can tell you how we should think about it, because the Lord is going to humble us, because the works to come are not going to be with a mixture.

Everything we have known up to this point has been a mixture. It is like Paul talks about elsewhere, you know, "When the perfect comes, that which is partial will pass away." What we have walked in up to this point has been wonderful; especially if you ask us, it has been wonderful, because we see the partial as the perfect. And now He is coming to say, "No, it was partial, it was mixed. But now I am removing the mixture. What will come will be perfect." And it is going to be a walk of pure grace. We are going to know that there is nothing of ourselves that comes from ourselves. Everything is from Him, by Him. It may be through us, but it is only Him, there will no longer be a partial. And I think the world needs this. They need to see the works that are one hundred percent from the throne of God – not a mixture of man and what the Lord can do, but wholly Him.

So I bless us. If this word means nothing else to you, at least you know how to pray for me, because this is what I am looking for during this time. I want the appearing of the Lord to me to bring an absolute humility and brokenness, that nothing can be considered of myself going forward. But I believe this is what every one of you longs for and has believed for, for many years in your walk with God. And so, I bless us all together that we can reach into this time. What is the date for Shavuot? It is June the 11<sup>th</sup>, at sundown, through the 12<sup>th</sup>. So we have a few more days for the Lord to really work this in our hearts. And we ask Him, we choose for Him to do this work in our hearts and our spirits. It is going to be such a blessing.

Anyway, I bless you with this. I hope this is alive to you, real to you, and a help for these days. We just believe for us to walk into this together as one heart and experience this. We may be in multiple locations, but we know that we stand at the throne of God together. And so, let us have this experience with Him. And we believe for that in the name of the Lord. Amen.

All right, let's keep praying, let's keep believing, and we will move forward with it. Let's see, I think Bill and Janet are with us today. Bill, is there any way you could make your mic live and just bless this word to our hearts?

Bill Daniel: Amen Father. "Thank You" does not seem adequate, but we are here with every fiber of our being to acknowledge and say, "Thank You for the sacrifice of our Lord Jesus Christ and forgiveness of our sins, making our spirits made alive." But today, Lord, we are saying that that part of us, our soulish endeavors, our physical needs, that part of our being which is altogether shipwrecked, that there is now hope. There is now a promise, there is a provision, and each of us determines that we will lay hold of this, we will approach it wholeheartedly, and we will do it in a thankfulness that exceeds anything we have ever been able to express. Thank You for it, Heavenly Father. Amen.

Gary: Amen. We bless you, and just know that you are always in our prayers. We love you and bless you, and we will talk to you again very soon.