

GROWING IN GOD

PODCAST



GIG219 – To the Weary and Heavy Laden

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 that 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 and join our Fellow Workers.

In thinking about this meeting today, a Scripture that was on my heart was Matthew the eleventh chapter, starting at verse 27. He says, “All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.” Verses 28-30 are really what I want to emphasize going forward here: “Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.” This has been on my heart for a while. I feel like there is such a conditioning on us as Christians, and in the influence that we have had in church and surrounding our walk with God, that we have to work in a way that I think in some ways is misdirected from what the Lord is looking for; because I believe that there is a better way than what we are doing now. And so, I want us to learn how we can enter into this rest of the Lord.

I think this is such a key; and I imagine that there is not one person who is a part of this meeting that would not raise their hand and say, “I really need this. I really need to find the way to come to the Lord. There is a weariness, there is a burden, there is a heaviness that I feel bowed down with that is just overwhelming.” We have to get out from under that. I think a lot of it is in the way that we approach the Lord. A lot of it is in the way that we imagine how we are to move as believers – whether that is in prayer, and I would even include in that waiting on the Lord; in everything about our walk, I feel like there is a level that we can enter in to. We need to set aside what we have known. I feel like everything about the last five or six years has been God trying to say, “Stop! Stop, wait. There is another way to be doing this.” And I think that sometimes the pressure, in God’s mind, is not to crush us; it is to help us be driven to find another way. Because if everything seems fine and seems to be working, then we tend to just go on as we have. But for me during this time, I look at my prayer life and the effectiveness of it, and I just think, “Hey, to me that is not working. That is not what I am looking to see happen. That is not the effectiveness I am believing for.” And I am doing that in every part of my life, just saying, “Is this really coming up to the standard of what I have believed for, what I have heard in the Word, what I have understood from the teaching of John Stevens, my mentor, your mentor, of the way that we are to walk and the way things are to happen?”

So I think there is a change that God is trying to bring us to, and I believe there is a way we can come to the Lord. He is saying, “Look, all of you who are having this feeling, come to Me. Come to Me, and let’s learn a new way. Let’s learn a different approach, because My yoke is easy.” I would have to ask myself a question, but instead I am going to ask you the question – “How many feel like your walk with God

has been really easy?" I do not see a lot of hands just springing up. So when the Lord says, "Come to Me, because My yoke is easy. Learn of Me, because I am humble of heart, and I will give rest to your soul," I look back at my walk with God and I think, "Yeah, this has been so restful. Boy, I just feel like I am cruising, and I just am constantly resting, no stress, no strain. Walking with God is just easy, you know?" Obviously, I am being a little bit sarcastic here, but Christ says this. He is saying, "My yoke is easy. I am gentle and humble in heart, and you will find rest for your souls." So we are not supposed to be weary. We are not supposed to be burdened down under this heavy stress and strain in our walk with God. We are to take His yoke upon us. We are to learn of Him.

I think I translate that or interpret that as meaning there is something deeper that I need to learn of Him. I need to learn about Him. I need to learn something different about His ways. And I believe that God is trying to drive us into this, and I want us to be giving attention to that; because there is a way of moving, and I honestly believe that we are at a point where our walk with God is really important to the Kingdom right now. I feel like who we are, in what God has been spending the time over all these years to raise us up as a people before Him, is very necessary at this time in history, at this time in the Kingdom. We need to now break through into the ability to walk as the Lord has called us to really walk with Him.

in Jeremiah 31:25, He says, "'For I satisfy the weary ones and refresh everyone who languishes.'" So I am just calling on the Lord to refresh us, to satisfy us. And to me, what would satisfy me is having the walk with God that I have heard about, that I have believed in, that I have believed for; that we can really see in our lives the daily fulfillment of the prophecies and the promises. He has given us all things pertaining to life and to godliness – He has provided them for us today in this moment that we are in. I want that to be more real, and I want us to tap into it, because I think we are supposed to have it so that we can minister it. Christ ministered out of what He was and what He had. He said, "I know the Father." He said, "Your problem is that you do not know the Father; but I know the Father," and therefore He was able to move in the things that He did by virtue of what He had received. "All things that are the Father's are Mine. He has given Me all things"; and so, I think we have to have something. Let's get out of our minds that we are supposed to not be blessed, that we are not supposed to have this anointing. It has to start here. If the world is going to be impacted by the love of God, it is because the love of God is blowing us away on a daily basis in what we are feeling of the love of God, and what we are feeling of His Presence with us. We have to minister out of what we have.

To be really honest with you, I feel like in the years previous, I never saw a lot of evangelism coming out of people. I think, honestly, the root of that is because people did not feel like they had something that they wanted to give to other people. Who wants to give away this heavy-laden walk? – "Let me impart my battle to you," you know? "Let me impart the dealings of God into your life, you are going to love it," right? No. There is something now that has to bring us into the place where we are going to impart God's love, impart the blessing, impart this refreshing, what He is saying: "I satisfy the weary, and I refresh everyone who languishes."

When you look at the world, it is languishing right now. We should be the ones who are imparting the refreshing of God's Presence. But we cannot impart what we do not have. So, again, what do we have to do? We have to go back to what the Lord said: "Come learn of Me. Learn from Me. Learn what I am, because I am humble and I am gentle. When you connect with Me, you will find rest for your souls." I listen to that and I say, "Okay, let me just interpret this literally: if I do not have rest for my soul, then I have not learned of Him yet." Ouch! But, I do not care what I do not have; what I care about is what

I hear in the Word that I should have, because then I can press for it. There is no condemnation in it, there is just pressing on to say, "Hey, this is what we know we should be reaching for – we should be reaching for the rest. We should be reaching for His yoke. We should be learning of Him in a way that we have never known Him before, so that we are endued with power from on high and we can begin to move in all that He has."

I am going to go to another Scripture. I know we are going a little bit longer than what we had planned, but I will just take a few more minutes. I want to go into Hebrews the fourth chapter, and I will start reading with verse 1. "Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it." He is talking about this rest that we should have: "You will find rest for your souls." I would say that, for me, I am falling short of the rest that I should have in my walk with the Lord, and I want that to be corrected. He is encouraging us here, saying, "Hey, go so far as we should be fearful about the fact that we have walked so long and we still have not entered into His rest."

It says in verses 2-3,

Therefore, let us fear if, while a promise remains of entering His rest, any one of you may seem to have come short of it. For indeed we have had good news preached to us [boy, have we ever had a Word from God], just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard. For we who have believed enter that rest, just as He has said, "As I swore in My wrath, they shall not enter My rest," although His works were finished from the foundation of the world.

This is the point I really want to get through to us, because something has to take our thinking and just tweak where our brain comes from, relative to our walk with the Lord; and I believe that it is here in this point about the rest of the Lord. I know we really could go further in this and go for a long time, but I am not going to do that; I just want to try to make the point, and I am going to let you dig into the Scriptures even more yourself. Realize that Hebrews 3 and Hebrews 4 are talking about this idea of the rest. It says, "They did not enter because of their disobedience. They did not enter because of faith"; he goes back and forth between those two things – faith, disobedience. But what it was for Israel was that they had watched Him deliver them out of Egypt; they had watched all of His miracles, the signs, the wonders; they were in the wilderness, they were eating manna, all of these things. And yet, when God spoke to them, they tested Him. Remember, He said, "You tested Me," and He called them on testing Him. He said, "You are not going to test Me; and because you tested Me, I was angry with you and I swore in My anger you will never enter My rest."

One thing we have to remember about this is that God gets angry when you test Him. Why? Because we should already know He is God. We should already absolutely know beyond a shadow of a doubt who He is and what He is capable of in our lives. We have seen enough in our years of walking with God that our faith in Him should be absolute, and that was the point they failed on. Remember what he says in 1 Corinthians 10:11: "These things were done for an example for you, upon whom the end of the ages hang." I think that is us. The end of the ages is come upon us, and he is saying that you cannot make the same mistake that they made, which was to test God.

When things get tough, you test God, because there is this little thing in there that just cannot believe that He can really do it. So how did they test Him? Do you remember? They said, "Okay, we want meat to eat. We want water, and we want meat." And so, they were saying, "Yeah, we have seen everything You did in Egypt. We saw You destroy Pharaoh. We saw You split the Red Sea. We saw You bring the frogs, the lice, all of this stuff. But, can You really give us water?" They were testing to see if He was

really God. And I think we have to be careful, because the longer we walk with God, the more that tendency can be in us to go, "Okay, well I know I believe, but do I really believe that He is able to do this? Can He do this?" And so, we have to be careful that our prayer is not a test on God. We have to be careful that our attitude is not a test on Him, to say, "Can You really bring Your Kingdom now? Can You really bring the blessings for Israel that You promised? Can You really bring the blessings on our lives?"

"Can You really bring the healing that I need? I know I have seen You work miracles of healing, but what about the healing that I need – can You do this?"

It is that questioning, "Are You God?" I think it is so significant that we get ahold of this; because if you remember, when Christ was baptized in the Holy Spirit, He was driven into the wilderness to be tempted. Do you remember what the temptation came down to? "Okay, throw Yourself off of the pinnacle, because the Scripture says that You will not dash Your foot against the stone; the angels will hold You up. And so, go ahead, Yeshua, jump. Jump off the pinnacle." That is what satan was saying to Him.

Remember what His reply was? "Do not test the Lord. I do not have to jump off of this pinnacle, because I already know the Father. I already know His power. I already believe in Him in a way that is absolute. Therefore, you are not going to tempt Me into testing God." I think we should be watching for this. Is there a temptation on us to test God in some of these things? We can read all the Scriptures about Israel and the blessings that are going to come, the restoration that is going to be there; all the things we should have in our lives right now today, how God should be moving for us. And in there, you just watch for that little subtle temptation to test God. Because God's response to us testing Him is anger and withholding His rest from us, and withholding the promises.

So, yes, He gave them water in the wilderness, and He gave them all the quail they could eat, and He killed them; because He said, "I am not going to be tested by you." And I think there is something that we have to watch, to say, "We need to enter into the rest." But what does it mean? What does that mean exactly when He said, "You have to enter into My rest"? Well, if I go back to Hebrews 4, and I go to this last verse 3 that I read – I will read it one more time: "For we who have believed enter that rest, just as He has said, 'As I swore in My wrath, they shall not enter My rest' [now here is what we want to focus on], *although His works were finished from the foundation of the world.*" The things we are asking for, believing for, reaching for, they are finished. This is Sabbath. It is interesting to me that Christianity does not really celebrate the Sabbath; but this rest is called the *Sabbath rest* (verse 9). It is all about the Sabbath. What is the connection? The connection is that the Sabbath was brought about because God finished His work; and what we have to come to is the realization that everything God is going to bring is already done.

I think this impacts our prayer, because I think we pray into the future: "Lord, I need this healing. Bring this healing." God already brought the healing. He already created healing. And on the Sabbath, back in Genesis 2, He said, "I finished My work, and now I am setting apart the Sabbath so that you can remember." What do we remember on the Sabbath? We remember that everything we need, everything we are believing for, is already done. That is faith, that it is already done. So who are we, and what are we? We are the ones who trigger the manifestation of it in the moment. That is what we do.

God already saved Israel. The salvation was there, but Moses had to lift up his staff and bring salvation into that moment; otherwise, the Red Sea never would have parted. But as far as God was concerned, the Red Sea was already parted. That miracle of salvation for Israel, it was done. He said, "I am done,

I finished My work.” “I finished the work, I am done. So I am going to bless the Sabbath, and I am going to sanctify it.” *Sanctify* in Hebrew means *to set it apart*. So He set this day apart, this Sabbath – why? So we could sit and remember. What do you do? You remember the Sabbath. What are you remembering? You are remembering that everything you need, everything you want, everything you are looking for, every promise He has spoken, is done. He has done it. It is there. It is available in the realm of spirit. If you want to get quantum, that is what the quantum realm is – it is everything. There is nothing impossible to God. Why? Because He has already created it. So, something happens with our faith that stops reaching for future or reaching for past things, trying to initiate.

Do you remember what He said about the rest? He said, “He who enters into My rest ceases from his labor.” Hebrews 4, verses 9-10: “So there remains a Sabbath rest for the people of God [that is us]. For the one who has entered His rest [speaking of God] has himself also rested from his works...” – from our works, our personal works. We stop trying to work something up, because what we do is enter His rest. What is His rest about? His rest is about the reality that He already did it. He already finished it. It is finished in Him. And that is what Christ is saying: “Look, all of you who are heavy laden, who are weary, who are stressed out...” Why? Why are we stressed out? Because we are working so hard to bring the Kingdom. We are working so hard to see the manifestation of the prophecies and the promises. It is our works; we are trying to work it up and make it happen. And God is over here, going, “No. **You** enter into **My** rest. My rest says, ‘It is already done.’ Therefore, if you enter My rest” – what is He saying here, back in verse 10? “The one who has entered into His rest has himself also, just like God...” – we also rest from our works, as God did from His. He rested from them because they were finished. It is finished.

What did Christ say on the Cross? “It is finished.” Why would He say that? Because of what He just did; remember, He was the Lamb slain from the foundation of the world. Anybody remember that Scripture? He was the Lamb slain from the foundation of the world. So what did He do on the Cross? He brought into that moment the salvation that had existed from the foundation of the world; that is what He did. Do you understand how that works? He did not create salvation; He did not invent salvation; He manifested what already had been finished by God from the foundation of the world. And when you look at Christ’s ministry, that is what He did all the time – He was constantly manifesting the works of the Father. He said, “Those are not My works, they are the works of the Father.” What is He talking about? He is talking about Sabbath. He is talking about, “God has already created this work. I am simply manifesting it in this moment.” And that is what we have to do. We have to come to Christ and learn of Him, because He knew how to do this. We need to learn how to do that. And until we do, we will be struggling and straining, and stressed and burdened, and carrying a weight and a load that is not ours to carry, because we have to enter the rest.

The very definition of entering God’s rest is that it is already done. It is already there. And who are we? We are those who manifest the works of God that were finished from the foundation of the world. What does He say in the prophecies? He said that we would execute the judgments written. We are not inventing judgments: “Pray for judgments. Oh, we have to loose judgments! Judgments have to happen in everything that is going on!” No, no, no, you manifest the judgment that is already written. It is already written. Somebody is just manifesting it. Christ said, “I do nothing of Myself.” Christ was not doing anything new. He was not bringing forth anything new. He was manifesting that which God had done from Genesis 1:27.

So I encourage us, let us reach. Let us come to Him and learn. Let us take on His yoke, and let us change our whole approach to prayer, to prophecy, to our walk with the Lord, to our worship, to everything; and have it be that which is bringing into this moment all that God has already provided.

Thy Kingdom come, Thy will be done, on earth, as it is in heaven, right? But that Kingdom already is.