

GROWING IN GOD

PODCAST



GIG302 – The Colony from Heaven

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.

Alright, if you want to follow along, I think I am going to stick with Philippians the third chapter. So if you want to follow along in your Bibles, you can do that. What I am looking at is the fact that Pentecost really expresses the end of the old, and it is the launching pad into a whole new day. That is just the reality of what Pentecost is. And I think it goes along so much with this trip that we just made and the sense I had everywhere we went that we were ending something, really completing and bringing to an end the things of the old. But more than that, we were seeing the launching and moving forward into a new day.

It has always been so real and alive to me that the forty days between the Passover and Pentecost were just turmoil for the disciples; all of the followers of Yeshua were just thrown into confusion. Not that He had not prepared them and said what was going to happen – He said it very clearly. But one of my favorite sayings is, “How am I supposed to see outside the box when I am in the box?” It is very hard to really see where you are going or to see something different when you are still immersed into the place that you have been and the place that you now are. And that was where the disciples were. He told them He was going to die, they did not hear it. He told them He was going to suffer, they could not hear it. He tried to make it very clear to them what was going to take place. And I think we should connect with that, because I think we are coming through eight plus years of God speaking to us very plainly, showing us things that are going to transpire. And yet, it is so difficult to really get it when we are in the midst of where we are living, and the way we have heard the Word, and the way that we have thought about what the future is going to hold for us.

The disciples had very real ideas of what it meant that Yeshua was with them. They had ideas of Him gathering Israel to go to war against Rome. They had many different concepts of what this was all about, and so when He would speak to them very clearly, they did not have ears to hear or hearts to understand. At some point, as we remember, He said that: “I have many things to tell you, but you are not able to hear them now.” And what I am feeling is that we are coming out of that time when we were not able to hear what God was trying to speak to us about; and now I think there are going to be hearts to understand, there are going to be ears to hear. I think the Word is going to come alive to us in a way that it did for the disciples after the time of the resurrection, when, number one, He filled them with the Holy Spirit, and He started speaking to them and they said, “Oh yes, now You are speaking clearly!” and He was not speaking any clearer than He was speaking before. But something had transitioned in their capacity to hear and understand and move into what it was that Yeshua was telling them after that time of the resurrection.

It does not mean that everything cleared up in a moment, either; because at the time of the ascension they were still saying, "Is it at this moment that You are going to restore the Kingdom to Israel?" And so, no, that was not exactly what was happening, but they were into a change. And of course that change, that ability to hear and everything else that took place from the time of the resurrection through to the time of the ascension and then beyond to the moment of Pentecost, all of that was going on for them. And somehow, for me, I just feel like we are kind of in the midst of that similar sense, that we are hearing clearly, more clearly than we have heard. Things are going to begin to fall in place for you. The past that you have known is now going to become, instead of a hurt or a confusion or a whatever, it is going to be become a wisdom that you are able to walk in to move forward with, and the purposes of it are going to become real.

I am sure that happened for the disciples. They really began to understand the three and a half years they had to walk with Him, and what it truly meant and what they had truly received. There was probably a lot of repentance in there, because they now could see how, "Oh boy, did we blow that," and, "How stupid were we," and all the mistakes. But all of that gets set aside as well with the Day of Pentecost. It all just goes away, and yet the purpose of it does not go away. The preparation of it does not go away. But the flesh of it goes away, and the misunderstandings and the confusion go away; and now we are able to hear those many things, because I think we are in that same place where the Lord has many things to speak to us, but we have not been able to hear it yet. But now I believe there is a way that we can hear, and there is a time for us to begin to hear in a way that we have not in the past.

So Lord, loose us into these days of Pentecost. Loose us in this time between Pesach and Shavuot to have all of the preparation really done in our hearts and our minds so that we are able to walk clearly into this. The reason I like Philippians, and maybe these are too many verses to read, but they are just so alive to me because it is almost like Paul is going through a similar experience. We know that he was not there with the disciples at that time, going through these things with them, but it is interesting to me how similar the experience he is going through is to what the disciples went through, and the outcomes of it.

Starting with verses 1-7, it says, "Finally, my brethren, rejoice in the Lord." And if there is one thing we could say, can we all just rejoice in the Lord? Rejoice in the fact that we have had a revelation of a living Word, that we have had the privilege of walking in so many things. I think we should be in a place of gratitude, in a place of rejoicing, of thankfulness, not worrying about trying to sort everything out that you cannot sort out. You cannot go back and make everything right that was wrong; you just rejoice in God and know that He is moving you forward. So let's all start by just rejoicing in the Lord.

He says, "To write the same things again is no trouble to me, and it is a safeguard for you. Beware of the dogs, beware of the evil workers, beware of the false circumcision; for we are the true circumcision, who worship in the Spirit of God and glory in Christ Jesus and put no confidence in the flesh...." That is definitely a result of where we have been, no confidence in the flesh. Then he goes on to say all the things he was in the flesh:

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. But whatever things were gain to me, those things I have counted as loss for the sake of Christ.

This is huge for us now to recognize that we are in a summation of a time that God has led us to and through, and we are at this moment at which we can count all things as loss. In other words, to me what it is saying is, "Do not get stuck in the past." Do not confuse the future with the past. Do not try to recreate what we had in the past, what we did in the past, who you were in the past, what we were in the past together. Let the past be the past. Again, if it does anything, it culminates to us in a lesson learned and a preparation of heart and spirit to move forward, not to move back, not to live our lives pining over what has been.

I think this is very important for us, because you watch people when they get older and they tend to do that. They get together and they just talk about the past. But part of the anointing and the outpouring of the Spirit is that old men will see visions, young men will dream dreams, and vice versa: old men will dream dreams and young men will see visions, and the prophetic flow about the future is what happens. And I want that so much for us, that whatever is past is past. Let's look at what Paul is really saying, because he was really putting it behind him. He was not necessarily putting it down, he was just putting it behind him and saying, "Now I am going to move forward." And this is where we want to be.

He looked at all of the things that he had, all of the things he was, all of the things that he did, and he says, "But whatever things were gain to me, these things I have counted as loss for the sake of Christ. For the sake of moving forward I count these things as now past. They are done. They are done, they are past, and I am leaving it there."

Verse 8, "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 so that I may gain Christ." This is such a great perspective. You say, "How do I relate to everything that I have been through? How do I relate to all that has happened in my life?" Well, it is simple – you just count it as loss. You say that in the name of moving forward, all the past is loss. Look at Abraham: he left behind everything, it was all loss to him, in order that he might gain what the Father had set before him in going into a land of promise. We must do the same thing, and I think we are right on the edge of doing that.

Verse 9, "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." And we know faith is the reality, it is the substance, but it is the fulfillment of the thing that we have looked for. So what are we doing? We are leaving all the past behind, untying from the pier, as we have been taught so much, "Do not keep rowing the boat while you are tied to the pier." We leave all of that in the past in order to attain this that is set before us, verse 12, "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."

This was really impactful for me in thinking about this morning. He says in verses 13-14, "I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus." He said, "Listen, I am not saying I already have this." And I felt that; we had that sense in our prayer this morning. It was like we could all agree, we know what we believe in; we know what the living Word has set before us to walk in, and we know it is our reality. You could say "resurrection life," you could say "moving in the double portion," "greater works than these" – how many things do we know that we are given by the Word and by the living Word that we have had? All of these things stand before us, ready for us to move in, and that was what Paul was saying: "I am able to count all of this as loss. I am not criticizing it, I am just pressing. I am standing here, saying, 'All of this is loss to me.'" But now, in verse

14, "I press"; all of this is loss, but "forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ." Let us have the same attitude.

I think this is something that is very common to us all. There is a way in which the Scriptures through the living Word have come so alive to us that we know there are things that are hanging right in front of us that we are yet to walk in. There are things that we are yet to do, yet to become, and they are right here; and we have always believed that is the direction that we are moving. We have always believed that something was planted in our hearts to bring us to this time, to bring us to this level of attaining in God what the Word of God has said.

We just went through this time, which I am still not out of, of reading the Scriptures and saying, "Did God really mean that?" Did He really say those things? Did He really mean for us to attain to life? Did He mean for us to walk in some of these Words that we read about in the Scriptures – to know the love of Christ that surpasses understanding, that we might be filled to all the fullness of God – did He really mean for us to be filled to the fullness of God? "No, we are supposed to just live and go to church and have worship and then die and go to heaven, and whatever." No. We are to have that experience of the life of Christ filling us. We are to be filled as Christ was to all the fullness of God, in this day, in this life. And we are to have that so living in us that we are able to impart it to others, certainly to impart the Word that transports or imparts the vision of that being available. That is what Paul had. He said, "I press toward the goal for the prize of the upward call of God in Christ." And I trust that about you guys here in this, that you are pressing. You are not getting swallowed up by the past, you are not stopping in the old day, you are not incapable of seeing outside the box, you are not stuck with what has transpired in your life. You are pressing, pressing, to the prize of the upward call of God in Christ.

Paul continues in verse 15, "Let us therefore, as many as are perfect, have this attitude; and if in anything we have a different attitude, God is going to reveal that to us too." He has ways of revealing where we are wrong and missing it, and He will do that too.

Verses 16-19: "However, let us keep living by that same standard to which we have attained." What is that? Pressing in, living with a drive in our hearts to walk in all of the Word that God has spoken to us. And he says, "Brethren, join in following my example, and observe those who walk according to the pattern you have in us. For many walk, of whom I often told you, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose God is their appetite, and whose glory is in their shame, who set their mind on earthly things."

Now we get to verses 20-21, this is so key: "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself."

This, to me, is so key. He is saying "our citizenship – we." I want this to be so real as we approach Pentecost. You are here in this world for a reason. You have been placed here. Your citizenship is in heaven. You have been transported here from heaven to be here for a purpose, to accomplish the will of God through your life here. And that life is not over; in many ways it has just started. You look at the men of God, how old they were when they really received an anointing and began to move in the core purpose of their ministry. And I believe that for many of you: the core purpose of your life and ministry is right before you, just like it was for Paul.

Paul would have looked at his history and said, "Yes, I have accomplished everything. I am a Pharisee of Pharisees, you know, circumcised the eighth day, a Hebrew of Hebrews." He had made it to the pinnacle of what he was believing for in his old life. And whatever we have accomplished, we look at it and go, "Nope, that is not it. That is not what we are here for." But what we have not lost, and what we cannot lose, is this reality that we are placed here for a purpose in God that is to be fulfilled; and everything up to this moment is gone. You would have to say that about Pentecost: everything that those disciples knew was absolutely blown away, turned to dust, destroyed between the Day of Passover and that time of the resurrection; everything was shattered, gone. But even though they did not know it, they were just about ready to walk in the true purpose for which Christ called them and said, back those many years, "Follow Me. Follow Me, and I will make you into something that you are not now."

I think that God has been preparing us because He has planted us, just like the Father planted those disciples. Christ was aware of that. He said, "Those who are following Me, they were given to Me by the Father; the Father put them here. And I have not lost one that the Father put under My hand." (John 18:9) It was very real. And I think we need to have the same sense about the fact that our citizenship is in heaven, and our Father is in heaven, Yeshua is in heaven. There is something happening; the Kingdom is from heaven to earth. What are we then? We are the ambassadors. We are the front line. We are what He planted here out of that country, out of that Kingdom, into this earth, in order that this earth would become that Kingdom.

This earth must transform into the Kingdom of God, and so what does He do? He sends ambassadors. Paul said that, "We are ambassadors of Christ." When you move an ambassador from his home country to a different country, while he is living in that foreign country he is technically still living in his own country. The house he lives in belongs to his country, not to the country he is in. You know, when you take the US Ambassador to Brazil, his house is US property; he is still living in the US. He is a citizen of the US, he does not become a citizen of Brazil. The Brazilian ambassador does not become an American citizen because he is here. No, he still lives in Brazil, his citizenship is in Brazil. He is a Brazilian, but he is a picture: he is representing all that his country is. And that is what you are. We have to get this. Your citizenship is in heaven.

I was thinking about the Bible translation that states it this way: We are a colony of the Kingdom. Remember that? We are a colony of the Kingdom. Moffatt said that: we are a colony of the kingdom. That is a great way to look at it. When you study it, because I did go in to the Greek, and the Greek word that is used here is *politeuomai*. I will read about it to you from *A Pocket Lexicon to the Greek New Testament*, by Alexander Souter. It is looking at this word *politeuomai*, and it means, "properly, that which one does as a citizen. The Constitution, the citizenship, the franchise, the state, the community, the commonwealth." And here is what is important: "The word sometimes means a colony of foreigners whose organization is a miniature copy of the government at home. And this gives excellent sense in Philippians 3, verse 20," which is what we are reading here. So what is he saying? The best translation here is to say that you are a colony of foreigners whose organization together, and coming together, is that which gives a miniature copy of the government at home that you are representing.

What is that government? That is the heavenly Kingdom of God. God has planted us here as a colony. He has put us here to be a colony that gives the copy, that shows the picture. You know how they say a picture is worth a thousand words? Okay, looking at you guys is worth a thousand words of what is the Kingdom of God. You are the reflection, you are the picture of that Kingdom that God is wanting to bring and manifest; you are the ambassadors of that. And part of that Scripture is that the love of Christ

controls us to begin to show forth and to impart to the people of this world. Christ was very clear to say, "My Kingdom is not of this world. It is not of this age." He said, "If it was of this age, My disciples would be at war right now. But we are not doing that because I am not from this world." And at times He said, "The world hates Me. Why? Because I am not of the world. And oh, by the way, the world hates you too. Why? Because you are not of this world." Then He asked the Father to protect His disciples, saying that "they are not from this world, and so protect them from the prince of this world, from the evil one."

We have to recognize this. You may be saying, "Boy, it seems like everything blew up. It seems like everything has gone awry. I cannot figure out what my life is all about. What were all these things that I went through? I cannot figure it out." Well, I am figuring it out for you right now. You are colonized out of the Kingdom of God into this world because you are to manifest a copy here on earth of that Kingdom, of that government; the ways of the Lord, the government, the morality, the thoughts, the miracles, the signs, the wonders, everything about that Kingdom of heaven, we as that little colony are to be impacting this world until we can change the direction that the world is going in. Not only is it just us, but there are many. We cannot think like Elijah, "Oh, I am the only one left that has not bowed the knee to Baal." And the Word comes along, "No, there are 7,000." (1 Kings 19:14,18) Listen, there are multitudes, and there are colonies; they are colonies that are established in this earth. All over, around this earth, there are people of like heart and spirit and determination that we are those who have been put here with the purpose to establish a colony.

This is one of the reasons we were so driven for this idea of prophetic community. That was born out of the drive that we live in, of the things that are to be manifested from a colony of people placed in this earth. So we are that definition that he has come up with, that this is a colony of foreigners. You bunch of foreigners, you do not even belong here! You are not from here. You cannot show me a passport that says, "I am a human who belongs to this age and to this world." You do not have that passport. Your passport reads according to the Holy Spirit, which says, "I am from the heavenly Kingdom of God, and I am here as an ambassador to bring forth His Kingdom, His will."

That is our prayer that we were taught to pray while we are here: Thy Kingdom come, Thy will be done, on this earth as it is in heaven. It is so important that we know that prayer, that we pray that prayer, because you know what you are: you are the frontline manifestation of that prayer. You are that Kingdom being manifested in the earth as a front line. How does the Kingdom come? What did Yeshua say? "Oh, it is like a little leaven that was just stuck into the meal, and it slowly began." Okay, you are the first leaven that has been planted into this age, that is going to grow and expand until the knowledge of the Lord covers the earth as the waters cover the sea.

I bless you guys. I bless you that this is real in your heart, that you know who you are. This, to me, is our preparation for Pentecost. We are believing in and looking for that anointing that turns loose all that we are and all that we are here for. I love you guys, I bless you, I hope this is real and meets your heart. Let's be living in anticipation for this Day of Pentecost that we are moving forward into. Amen.

Would someone like to seal this to our hearts and pray over it?

Dennis Fisher: First of all, I just thank You, Lord, for the washing of the water of the Word, how it washed away the past as you were speaking. It washed away the old day and made the Word that is in us alive for this day. So I take this message, this word, and we lay our hands on ourselves and say, "We were washed by the water of the Word today, and it released our minds, our hearts, our spirits into the

new day that was described this morning from the Day of Pentecost. So I bless this and seal it to all of us, in the name of the Lord.

Amen.