

GROWING IN GOD PODCAST



GIG314 – He Has Committed to Us Reconciliation

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.

I want to jump into this word, and Lord, I just ask for an ability to get this out, because it is such a drive and such a burden. Sil and I have been into a time of prayer this week, seeking the Lord, and I have a drive in my heart for the world. It is just an overwhelming reality of this drive for God to impact this world, and I believe it is what we really are all about. I believe it goes back to what we were created for in this living Word by our father in the Gospel and our mentor, John Stevens. The word that was given and all that we have been through has been to create a force that would have the ability to bring effective change to the world, and to fulfill that simple prayer of Thy Kingdom come, Thy will be done, on this earth as it is in heaven. And so, part of my seeking is, How, Lord? How do we take a small handful like this and really become the effective ministry to this age and to the globe that we are looking to be in this burden that You have put into our hearts?

I know that I have been talking to you about the burden for Israel before getting into this flow of the message, and that is not a different vein or a distraction from what I am talking about in ministering to the world. Because I believe that, as God said, His purpose with Israel was to produce and create a kingdom of priests unto the Lord. A kingdom of priests was to be a ministry in the Kingdom to the world, to all of God's Kingdom. The earth is the Lord's and the fullness thereof; and when we talk about the Kingdom, we know that it is not just Israel. When we talk about a burden for Israel, we are not thinking that Israel is the only part of the Kingdom of God, and that the Jewish people have a covenant and a blessing that is for them alone. God is creating Israel, He is creating the Jewish people, as a priesthood unto our God; this is what was said in the Scriptures. And that priesthood is a priesthood to minister unto all the earth.

As I was praying this week, I am telling you this burden that I have for the world, I felt it was so real to me how it was growing out of my revelation for Israel and what the Scriptures talk about with Israel. Because God is working with Israel and through Israel, and Israel is an example; it is an example of what God is doing for and with the world. We should be able to watch what God does with Israel, the land and the people. We should be able to watch it like a movie and get the point. It is a documentary that is telling us what is going to happen, and how it is going to happen, and what God's heart is and where He is taking things. So I thank Him for the revelation that we have of Israel and the Jewish people and the Hebrew Scriptures that tell us what God's focus is and where He is going. But what grows out of that is a recognition of what finally in His heart is going to manifest in the nations. It was like all of a sudden that aspect of His burden is what just blossomed for me during this time before the Lord, and so I want to read some Scriptures to us and go forward with this.

In Exodus the nineteenth chapter, starting at verse 5, it says, "Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine." I wish people could read that right. God is saying to Israel, "You will be My possession among the nations, for all the earth is Mine." So what is He saying? "Everyone else is going to be My possession also. And I am going to make you, Israel, the example and the first fruits of these possessions, but all the earth is mine." Verse 6, "And you shall be to Me a kingdom of priests and a holy nation. These are the words that you shall speak to the sons of Israel." So God was telling Israel, "What is this covenant? Where is it going? What is it all about? The covenant is all about Me creating you into a priesthood, because all the earth is Mine, and the nations are going to be saved and come into this Kingdom."

What I want us to see in this message is I want us to get the heart of God; because a lot of times, when we think about this, it is almost like one thing is being pitted against the other, or one thing is more important than the other. But in the heart of God, it is all one. It is like Christ prayed for the oneness to come, because the heart of God in all of it comes down to a oneness. We see this in Exodus, that God was talking to Israel, saying, "This is My covenant. You are a possession to Me. And what am I going to do with My possession? If I am possessing you, then I am going to make you a kingdom of priests, and a holy nation." But the priesthood is the outworking. It is not enough just to be a holy nation. God was not creating Israel as a holy nation to sit there and be a holy nation. He was creating them holy so that they could move as the priesthood and minister to all of the earth, because all of the earth and all of the nations are the Lord's.

We see this play out then as we get into the Book of Revelation. In Revelation 1:4-6 it says,

John to the seven churches that are in Asia: Grace to you and peace, from Him who is and who was and who is to come, and from the seven Spirits who are before His throne, and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood—and He has made us to be a kingdom, priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen.

So we see this fulfillment over the church, over the ecclesia that God starts. This is what Paul teaches us about, isn't it, that God starts out with Israel; but Paul says we are grafted in to the covenant and the promises. So this revelation that we have grafts us in to Israel. It is not replacement theology. You do not throw Israel out, the land or the people, and say, "Oh, all of that is a Christian reality now." No way is that a Christian reality! It goes back to what God said to Abraham. He said, "In you all the nations of the earth will be blessed." (Genesis 12:3) All the nations of the earth in Abraham are to be grafted in to the covenants of Abraham. And we see that heart in Abraham when he prays, "Lord, what if You find five people that are righteous in the land? Will You preserve the land?" (Genesis 18) That heart that Abraham had was the heart of God for the world, for all of the nations of the world. And so we see this expression which to me in Revelation 1 starts right at the beginning, John talking to the seven churches that are in Asia. And what is he telling them? He is saying, "There is a fulfillment of the promise to Abraham in that all of the nations now are being included. And you know what? God has made you also, like Israel, to be a kingdom and priests unto God." That is just an amazing, delightful reality, that the purpose of God, as John saw it, was going to be fulfilled in and with the churches.

So now we have this one body of God, this one family of God, this one reality in God that is beginning to become one and manifest. Paul talks about, "He has created one new man in Christ." (Ephesians

2:14-16) To me, I always see the one new man is standing on one leg of Judaism and the other leg of the Gentile world; but they come together and make one new man in their oneness together. This is what I think God is driving us to do and to be out of our revelation of Israel, that we too take on the covenant of Abraham; we take on, we are included into, the covenant. We do not replace Israel and the old covenant, we take on that covenant. But without knowing it, I think a lot of Christians do that when they quote the Scripture out of Jeremiah 31 about salvation, and all they forget to read is the fact that this new covenant that is being talked about is a new covenant with Israel and Judah. And so, yes, I believe it. I believe He came to wipe away our sins, and He came to give us a new heart and to enable us to walk in His Word. But it again is something that manifests in our oneness with Israel and all that God is doing in the covenants. Those covenants are all in one place. I do not want to spend all the time with this, but obviously it is an important point because the ignorance about this is where antisemitism takes root; and the knowledge and the understanding of this is where our hearts are changed, not just to have a heart for Israel, but in fact, to have God's heart for the whole world.

We know that this is given and progresses because we see this again in Revelation the fifth chapter, at verse 9. It says, "And they sang a new song, saying, 'Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation.'" The nations are included in the salvation of Yeshua HaMashiach. That is important that we understand and see not only is it true that the nations were brought into the Kingdom of God, but they were brought into it as a oneness before God. And it says in verse 10, "You have made them to be a kingdom and priests to our God; and they will reign upon the earth."

I think what an awesome reality this is, that at the end in Revelation we see the fulfillment of what Moses proclaimed to Israel back in Exodus the nineteenth chapter. The heart and purpose of God is finally fulfilled where Israel becomes a kingdom of priests and a holy nation unto God, and so do all those who are part of the great ecclesia as John proclaimed it. It is a beautiful picture. And just so you get it, that was all introduction, okay? It is not what I am here to talk about, that was just a simple introduction of where we are going from here. But it was an important introduction, and I am glad for your focus and attention on it, and it would be good if you go back and review it. But I want us to be impacted, really impacted in our hearts about this idea of being made priests before God, because that is what John said that we were, that Christ was making us to be that priesthood before the Lord. And we have other Scriptures that connect us with this, and I want to go back and just read a few things.

First of all is 2 Corinthians 5. I am going to jump to verse 18, but it would be good if you could read from before that, from 13 all the way down through 21; but I am going to go to verse 18. "Now all these things are from God, who reconciled us to Himself...." Remember this concept. What was Yeshua doing? He was reconciling the world unto God, all right? He wasn't doing a lot of things, He was doing one thing – He was reconciling the world unto God. "Now all these things are from God, who reconciled us to Himself through Yeshua and gave us the ministry of reconciliation." Who is the sentence talking about? God. It is not talking about Yeshua. "...God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation." So there is something in our salvation that God gave us through Christ by Himself and included in that salvation. It was not coming just so we would have forgiveness of sin, but He gave us this ministry of reconciliation.

God not only brought forgiveness of our sins, but He gave us this ministry of reconciliation. That is a heavy reality to me, because the ministry of Christ was the ministry of reconciliation, to reconcile us unto God the Father, right? And God did that through Christ in our salvation. But our salvation included

not just this forgiveness... and I am saying this because I think that becomes almost the sole focus of where church goes to, where biblical church goes to, about Jesus and about what He did. It is all about the forgiveness of sin. Even trying to witness to people, what are you witnessing about? Christ is there for the forgiveness of your sin. How many times have you heard somebody minister a salvation to people that are unsaved, to a Gentile, and say, "You need to come to Christ, you need to come to Yeshua, for the forgiveness of your sins; oh, and to be included in reconciling the world unto God"? That part is kind of left out of the whole picture, when in fact, I think if we could flip that, we would see this, because it is part of the prophecy that was in Exodus, isn't it? "They are going to be a holy nation." Yes, we have to be made holy. How are you made holy? You are made holy through the salvation process that brings the forgiveness of sin, just like Jeremiah 31 is prophesying about, just like all the Gospels are talking about, the forgiveness of the sin, the cleansing of ourselves in God. All of that is there. But that was not separate from what He said when He talked about it in Exodus 19. Verse 6 says, "And you shall be to Me a kingdom of priests and a holy nation." I know He puts "a holy nation" after that, but remember, the priest could not be the priest unless he was sanctified and holy before God. So the two are not in any way exclusive, and I think that this is what is real for us.

You say, "Well, all the focus is about salvation." Okay, salvation is absolutely necessary. We must have our sins forgiven. We must have our sins washed. We must have the old nature done away with. We must become a holy people before God. We must be holy, but why? Why are you holy? I mean, you can be holy and do nothing, and accomplish nothing. We are holy and purified in order to become a holy nation. The first thing the priest had to do was to cleanse himself, then put on the robes, right? He had to be pure, he had to be holy before God, because he was going to go stand in God's Presence as a priest. So we have to stop separating these concepts or making one an issue in a way above another one, or exclusive of the other one.

I wish we could get this in our churches. I wish church could find the reality that, yes, we need to be witnessing to people. We need to encourage people and impart to people the salvation of God that comes to us through the sacrifice of Yeshua the Messiah, and have that cleansing and that release until we are, in fact, a new creature. But what is that new creature? Do you ever wonder what that is? He said we are a new creature in Christ. What is that new creature? That new creature is a priest. It is the impartation and the coming into the priesthood that God voiced to Israel back in Exodus 19. What was He going to do with His people that became His own possession? He was going to make them a priesthood. What does God do with the body of Christ when it becomes His own possession? He purifies them and makes them into a priesthood. At least that is according to John on the Isle of Patmos when he saw the vision of the churches. He is going, "My gosh, these churches..." The purpose of the church is that it become the priesthood of God ministering in the earth. And this is what it was all about. Verse 6 of Revelation 1, "He has made us to be a kingdom, priests to His God and Father—to Him be the glory and the dominion forever and ever. Amen."

Christ, Yeshua, makes us priests to God. He is the great high priest, so He trains us and teaches us to become priests. And according to John, he says, "He has made us." So at some point we see the revelation that this actually transpires; that we, like Israel, become a holy nation that are priests unto God. And the finality of it is found in Revelation the fifth chapter. And so this is where I want to go with this, because I want us to recognize that as he was talking about in 2 Corinthians 5:20 – "Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God." – this is what He was doing. He committed to us the word of reconciliation. What does that mean and how does that work? Reconciliation comes through the

priesthood that ministers before God, all right? So this is what I want to lock into our hearts and minds. If you have missed everything up to this point, then please let this be real to you. To me, for us to be priests means that we do the job of the priest. What is that? Well, you have to go back into the Hebrew Scriptures, because the New Testament Scriptures do not teach us necessarily how to be priests. But if we go look at the example again, this is what we are seeing; Israel is the example of the priesthood. If we go back and we read, and one of the best places to really do that and to get the picture of it is in Leviticus the sixteenth chapter. So I am going to encourage you, because I am not going to read all of this now, but I am going to encourage you to go to Leviticus 16 and read it, especially from verse 3 on.

We are going to read some of this, because this is where we see what the job, what the work, what the ministry of the priest was, and what was actually done by the priests in order to make the atonement work. I want to get something very clear in our minds, and that is that when we talk about priesthood, we see and we understand through the Scriptures that Christ was the lamb that was slain, and it is by the blood of Yeshua that this reconciliation takes place. And if we look and read even the Scriptures in Hebrews that talk about the great high priest, and we talk about the offering and all of these things, we realize that there is a job. What Christ did was He shed His blood for us, and He took that blood into the Presence of the Father, because that is what the high priest did.

Again, read Leviticus very carefully, and apply to yourself and apply to Yeshua the job of being a high priest, or a priest. When we do that, we see how it worked and what was really done. The lamb was not slain in the Presence of God, right? The lamb was slain outside of the Holy of Holies. In fact, if we look at the cross, we see that the Lamb was slain, and the Father... remember what Christ said? "Why have You forsaken Me?" Have you ever wondered why God did not seem to be there in that moment? Read Leviticus 16: the lamb was not slain in the Holy of Holies. The lamb was not slain in the Presence of the Father. And Christ is saying, "Why have You forsaken Me? Why aren't You here with Me in this moment?" Christ was like the lamb on the altar, slain outside of the holy place and the Holy of Holies. So then the blood had to be taken into the Holy of Holies, and it had to be sprinkled; and again, read the different things that were done.

We see that Christ also had to be presented before the Father. He had to take the sacrifice of His blood into the Presence of the Father, which He did. He ascended to the right hand of God, and there that sacrifice, that offering, was presented before God. It is interesting then to recognize what happened so that salvation was given and made for mankind. And yet, at the same time, it says that we were given the ministry of reconciliation. What was the reconciliation through Christ? It was His cross, His resurrection, and His ascension. So when it says that we have the ministry of reconciliation, we have to recognize what we are to do. Are we to be cleansed and forgiven of our sins? Yes. Are we to be sanctified and cleansed and purified? Yes. But then we do not just sit there and go, "Hey, cool, we are sanctified. We are purified. We are a holy nation." No, we become the priests of God, who now are qualified by that sanctification, which is all by grace. All that sanctification, what does it allow the priest to do? It allows Him access into the Holy of Holies. And if He does not have that sanctification and goes into this Holy of Holies, He dies. God is very clear about that. So it requires this process of our salvation and our sanctification through salvation to enter into the Presence of God.

But Christ promised us that. He said, "Where I am, you shall be also. You will be with Me in the Presence of the Father." Why is it important that we gain access into the Presence of the Father? Isn't it enough for us just to be forgiven of our sins and live down here on this realm, this natural realm, and be saved Christians in the Body of Christ, and go to church and whatever we do? No. We likewise must enter in

because He has given to us the ministry of reconciliation. But the ministry of reconciliation happens only in one way, and that one way is that the blood of the lamb be brought into the Presence of the Father by the priest who is qualified to do that. And that is what Christ is doing, is qualifying us by His sanctification of us, by making us into a new creature, by cleansing us, by making us like Himself, able to come into the Presence of the Father.

But again, we do not just come into the Presence of the Father to come into the Presence of the Father. We come into the Presence of the Father bearing the blood of the Lamb. Because reconciliation is only accomplished in the Presence of the Father with the blood of the sacrifice. And therefore, as priests, the really true key job of the priest was to bring the blood of the sacrifice into the Presence of the Father, that the efficacy of that then would be alive and real and available for those who were outside of the Presence of the Father, who were outside the Holy of Holies, and even the holy place itself.

So that is why we recognize that sacrifice moved outside. Again, go back to Leviticus and read that. The high priest, when he went in, he made atonement for himself. He made atonement for the tabernacle. He made atonement for the altar. He made atonement for this, for that. He made that reconciliation atonement for everything, for the people. Where were the people? The people were not in the Holy of Holies with him. He took the blood in before the Father and the people remained outside. The people remained outside, but the atonement was won and ministered to those who were outside.

What does that say about our intercession for the world? How do we change what is going on in this age that we are living in? God tells us, "Pray for the rulers, pray for the leaders, pray for the kings, pray for what is going on." I think first and foremost, we have to understand that God wants salvation for all mankind. I know my heart cry has always been, "Hey, when satan goes to hell, he is going all by himself. I do not want him going with anybody." I feel like there is a heart that God has for humanity. God so loved the world. But see, that reconciliation for the world had to be won, but the way it is going to be carried out for us is not because we are going to get into a lot of good works down here on the physical plane, and be doing this good work and that good work. I know we are supporting projects and we are putting out blogs, and we are doing all this stuff and trying to get into the place where the word can go out to the world, and all of that. But I will tell you where the work is going to be done, and I will tell you what our job really is. It is to bring the blood of the Lamb into the Presence of the Father, where we have been given access through Christ. And we bring that in our intercession, because Christ is intercession. And we bring our intercession before God for the nations of the world, for Israel, for the land of Israel, starting there; but beyond that, for all of the world. Because our main prayer is, "Thy Kingdom come, Thy will be done, on this earth, in this earth, throughout this earth, as it is in heaven." And we have to understand that what God is looking for is the salvation of mankind. That is where He started, and what we are going to see happen.

In First Timothy chapter 2, verses 1-6, it says,

First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator also between God and men, the man Christ Jesus [Yeshua HaMashiach], who gave Himself as a ransom for all, the testimony given at the proper time.

And so we see this heart of God. He desires all men to be saved, and He tells us to pray for all men, for kings, all authorities, for nations, for everybody. We have to have the revelation that this drive and this

salvation was for the world. 2 Peter 3:9 says, "The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance." The Father wishes no one to come to the place where they perish or are judged. He wants them all to come to repentance. And this was the heart that was in Christ. This heart of the Father was the heart that was in Christ, and this is what God sent Christ into the world to do. And we have to remember that this is found in the prophets of old. In Isaiah 60:12 it says, "For the nation and the kingdom which will not serve you will perish, and the nations will be utterly ruined." And so, we see that those who do not get the message and do not get the salvation are looking for the judgments in the days to come. But we know that there is something greater. In the beginning verses, in verses 10-11, it says, "Foreigners will build up your walls, and their kings will minister to you; for in my wrath I struck you, and in My favor I have had compassion on you. Your gates will be open continually; they will not be closed day or night, so that men may bring to you the wealth of the nations." We know that judgment is out there, but we also know that through this process that God has had in His promises through Abraham, Isaac, Jacob, through the prophecies and the Word that came through Moses and Isaiah and Jeremiah and all of the prophets, and how it has continued down through the New Testament Scriptures, God was bringing forth a priesthood that would take His salvation, reconciliation, and minister it to all of the nations.

It brings us back to John 3, verses 15-17,

So that whoever believes will in Him have eternal life. For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world... [remember that – the purpose of Christ was not to bring judgment, it was to bring reconciliation. The Son did not come] into the world to judge the world, but that the world [the whole world, the **world**] might be saved through Him.

The purpose of this reconciliation is for all to come. But how does that happen? What is our part in this? We must become the priests in this age. We must become the ones who are carrying the blood of Christ, the sacrifice of Christ, into the Presence of the Father, and contending in His Presence for His purposes. Our hearts have to be not caught up in what is going on in the world around us, not over here taking sides between this nation and that nation, and this individual and that individual, and all that is going on, the wicked, the righteous, whatever. That is not how we become effective in who we are. We are the kings and priests of God, as John was saying in the Book of Revelation. We have become that royal priesthood. We are the priests that He has brought to give and minister, administer, this reconciliation to all of the nations. There is just something in us that has to see ourselves before Him in His throne room, holding the blood sacrifice of Yeshua HaMashiach and crying out to Him to say, "Father, fulfill Your heart. Our drive, as was the drive of Yeshua, as is Your drive, is to see all mankind be saved and come to the knowledge of this salvation and Your purpose. Your purpose must be fulfilled in this way."

I bless it to us. I bless it to just honestly blow us away of who and what we are. How does this work? What do we do to walk in this word that is been spoken to our heart? We become that kingdom of priests before God to enter His Presence with the blood of the Lamb and contend before the Father. How does that work? Well, look at what Moses did. Look at how Moses said, "Wait a minute. You are not going to kill... You are not going to wipe these people out and create a new nation from me." (Exodus 32:10-14) Moses contended before God. He was the first priest example that we see. He contended before God for all Israel because he knew that was the heart of God. He knew that was what God wanted. And we see that God, whatever is going on right now, if God set the whole planet for

judgment, God can change His mind. He did that when the word was preached through Jonah: the whole nation was saved. And I believe the nations can be saved by that example.

So I bless us. I bless us to know and to understand who we are in this age – not only understand who we are, but understand what our function is and how we execute that function. We come as Moses came before God, we come as Christ came before the Father, to contend for the world, to contend that the change take place. And I believe there is a power in that that is beyond our understanding, because what happened for Israel was because God changed His mind. Moses went down and he was mad at Israel, he threw the tablets down. That is not what saved them. What saved them was his going back and contending before the Father, and the Father executing His true heart over all Israel.

That is what we need in this age that we live in. It is very hard to hold this perception that God really has a heart for the world. He wants all mankind to be saved, to come to Him, to be part of His Kingdom. For people to die in judgment means that they became part of satan's kingdom. I do not like that. I do not want him to have anybody in his kingdom. I want all to come to the understanding and the knowledge of the salvation that the Father has given us through His Son.

We bless this word. Thank you for your force and attention in this. We bless it, Lord. Let it change our way of thinking about ourselves, who we are as new creatures in You, to see ourselves as Your Kingdom of priests. And it is not that we do anything of ourselves, but we take the grace and the cleansing that You have given to us, and we enter Your Presence with the blood of Your Son who gave Himself for all mankind. And we contend with You, Father, to in this generation fulfill Your heart to see all mankind and all nations brought into Your Kingdom. Bless it in the name of the Lord.

Amen.