

# GROWING IN GOD

PODCAST



## GIG221 – The Sabbath is a Quantum Experience

I am glad you are joining us for this podcast today. I am going to talk about the Sabbath as a quantum experience. This is something that I personally am very much into in my own prayer and waiting upon the Lord, meditation; but it is something I do not tend to talk about a lot because I think people can stumble over it, which I pray you do not do. I do want to get in and have some type of explanation for the concept of this idea of prayer, because I think it really is important for many to try to reach an understanding of.

I am going to begin this with Hebrews the fourth chapter, verses 9-11. "So there remains a Sabbath rest for the people of God. For the one who has entered His rest [speaking of God's] has himself also rested from his works, as God did from His. Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience." There is a lot to this story about the rest and the Sabbath and the disobedience, and those who failed to enter His rest; you see in Hebrews 3 and 4 that both chapters are filled with this. And I know that there is more I can get into, but I want to really clarify these few verses first so that the emphasis is correct.

In verse 9 he is saying, "There remains a Sabbath rest for the people of God," even though this started back in Genesis where God instituted the Sabbath. In Genesis 1 and the beginning of Genesis 2, He instituted this idea of the Sabbath. I am going to go back and read that. But from that time on, there still remains a rest that God is wanting us as His people to enter into; and according to Paul here in Hebrews, no one yet has accomplished that. So it is something that we are still looking for, this idea of entering into His rest. You must see that there is an experience available to us that God is wanting us to have, that has not been accomplished yet through the Scriptures.

Going on to verse 10, it says, "For the one who has entered His..." it is a capital "H" there, so it is talking about God. "For the one who has entered God's rest has himself..." in other words, the individual who is talking about entering God's rest, "has himself also rested from his works." So you are no longer doing your own human work, you are no longer striving in yourself; because what you have done is you have entered into His rest. It goes on to finish and says, "as God did from His." So God finished His creation and He rested; and it remains for someone, anyone with faith, to enter into God's rest. You are entering into God's rest; and when you enter into God's rest, then you are resting from your works and your striving and your seeking to accomplish something, because there is nothing to accomplish, seeing as how God has accomplished everything He was looking to have happen. You have to get that concept. And verse 11 encourages us by saying, "Therefore we should be diligent to enter into that rest, and we should not fail to enter the rest through following the example of unbelief in those who have gone before."

Okay, now let's back up to Genesis. I am going to go to Genesis 1 and start at verse 27, just so we have a whole picture here. Genesis 1, verses 27-31.

God created man in His own image, in the image of God He created him; male and female He created them. God blessed them; and God said to them, "Be fruitful and multiply, and fill the

earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.” Then God said, “Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you; and to every beast of the earth and to every bird of the sky and to every thing that moves on the earth which has life, I have given every green plant for food”; and it was so. God saw all that He had made, and behold, it was very good [it was not just good, it was not just okay, it was very good; you cannot do any better than what He did]. And there was evening and there was morning, the sixth day.

We know that in Jewish tradition, they still count the day from sundown through till sundown. So that is why it is saying, “It was evening and morning, the sixth day.” You start from evening, the new day begins. We do not do that in our Western culture. We start from morning, from daybreak; that begins the new day. So, it is different. Do not let it confuse you.

Now we are into chapter 2, verses 1-4.

Thus the heavens and the earth were completed, and all their hosts. By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made. This is the account of the heavens and the earth when they were created, in the day that the Lord God made earth and heaven.

I know that there is a lot we could go into to unpack this, but that is not what we are doing right at this time with this podcast. What I want us to see is that God, when He created the heavens and the earth and He finished all of His work, He said it was all very good, and then He rested on the seventh day. So He “blessed the seventh day,” in verse 3, and He “sanctified it.”

In Hebrew, when you say *sanctify* it means “to set it apart.” It does not mean it is necessarily a different type of thing; it was still a day, but this day is set apart from all other days. It is in a class by itself. So that is what it means, “He sanctified it” – there is no other day like the Sabbath day; it is set apart unto itself and it is blessed. One thing I really want you to get here is the fact that we are in the book of Genesis, God has created man, and there is not a Jew in sight, right? Okay. So when we try to say that Sabbath is just for the Jewish people, then I think we are missing these verses here. Because God did His work, He finished His work, He rested, He set that day apart. He does not say He set it apart for Israel. In the Scriptures He did give to the Jewish people the Sabbath as something that they were to observe, they were to keep, they were to honor and sanctify themselves by setting it apart from all other days. But when He first sanctified the Sabbath and blessed it, He did it unto mankind. Mankind was there. So, number one, I want us to realize this, because some people are going to go back into Hebrews and say, “Well, the Sabbath rest, that is a Jewish thing.” No, it is not a Jewish thing, it is a God thing. God created, God then sanctified, because all of His work was done. What He was doing was He was emphasizing the fact that the work is done. “My work is done. I have created. Everything I am going to create, I have created. It is done, it is finished. I am blessing this day of Sabbath to recognize that My work is done and completed.” So, you have to come away with that concept.

That is why it is this concept that, to me, makes this like a quantum experience – because when you reach into the concept of quantum, you are realizing that things exist there, and everything is possible. There is nothing that is not possible in the quantum realm. And in quantum physics, what we do as an observer is that when we observe something and develop an awareness of it, then that freezes it – it takes it out of the realm of everything being a possibility and it freezes your focus into manifesting

what you have set your awareness onto. Now, the reason that is important is because of what God is saying in Hebrews. He is saying, "I have this rest. There is this Sabbath rest that I am looking for people to reach into." I am going to read it again in verse 9: "So there remains a Sabbath rest for the people of God. For the one who has entered God's rest has himself" – in other words, on a human level – "rested from his works." Our prayer, our meditation, our believing, is not to create something; it is to become aware of what is available and already created, that God made, and therefore to manifest what is available, what is in the world of possibility. Because with God, what does it say? All things are possible. Why are all things possible? Because that is His creation. That is what He created.

People are still trying to figure out the quantum realm. It is a creation of God. It is the mind of God. It is all that was created, and there is nothing that is impossible to God because in His creation, all things were created possible. Now our job is not to make stuff up in prayer. That is what He is saying: If you enter His rest, you are going to rest from your works. What are your works? It is us trying to create things on our own. It is us trying to make things, to make things happen on our own, out of our ability, out of our initiative; and that is not the way it works. That is why many times people's prayer does not work. What we are supposed to be doing in our meditation, in our waiting upon Him, in our seeking God, is to become aware of what it is He is looking for in His will; and then our awareness, set upon the fact that whatever His will is is possible, we then become instruments to manifest what is already created. This is what God is looking for us to enter into and looking for us to do.

I am going to go to Hebrews 4 again, but I am going to start with verses 1-3. "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." In other words, this is serious business. God is waiting for a people that stop doing their own thing and thinking their own thing, and trying to create their own thing and do stuff on their own, and understand that from the moment He finished, He has been looking for us to enter His rest. In other words, enter into what He has already created, that is already there, that is already available; and thereby, in our awareness of it and focusing upon it, manifesting it into our world and our realm that surrounds us today, now. It is all about right now. But He is saying, "Don't come short of it. Don't fail to enter into this." "For indeed we have had good news preached to us, 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." In other words, there is a believing that goes along with entering His rest. And I know people say, "Well, I just did not have enough faith." But it is not talking about just believing anything. You can believe your dog is friendly, or you can believe you are going to have a million dollars; you can believe a lot of things. What He is talking about is belief – there is only one belief. It is the belief, it is the faith, in what He has already created – that He has already created it, He has already finished it, it is already done, and we are to enter in to believe in what He has done. That is different than just believing a lot of different things.

"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..." – get it? here it is again – "although His works were finished from the foundation of the world." This is part of what is difficult for people to grasp. The works are finished. His works are finished. They are there in, if you want to call it, the realm of spirit. If somebody is of a scientific mind, you can say, "In the quantum realm it exists." All of His works exist there. They are finished. All of His works exist in the world of spirit. If you like heaven, fine, let's use heaven: In heaven, all of His works exist in a final, finished, completed form. You say, "Well, I don't understand. If they exist there and they are all finished, then why don't I see them?" Right, because you do not see them. Because you do not believe and you do not have an awareness that they are already finished, and they

are already here and now, and they already can manifest – at any time. His works were finished from the foundation of the world. He is just simply going back to Genesis 1 and 2, where we were.

Verses 4-6, “For He has said somewhere concerning the seventh day: ‘And God rested on the seventh day from all His works’; and again in this passage, ‘They shall not enter My rest.’ Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience” (disbelief). This is a hard thing for people to believe in, to believe that all things are possible to him who believes. But I think that is right there in the Scriptures: “All things are possible to him who believes.” Mark 9:23. If we pray, then we can pray and believe for these things to manifest. You knock and you keep on knocking, you ask and you keep on asking, because they are there. You are not trying to invent them. You are not trying to recreate them. You are simply believing in what is.

Verses 7-11,

He again fixes a certain day, “Today” [when you get into this realm, it is all about right this minute, right now], saying through David after so long a time just as has been said before, “Today if you hear His voice, do not harden your hearts.” For if Joshua had given them rest, he would not have spoken of another day after that. So there remains a Sabbath rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God did from His. Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience (disbelief).

So we see that there remains a Sabbath rest. People talk about, “Well, I need to just rest in the Lord. I need to rest in the Lord.” No, it is not talking about “just rest in the Lord.” It is not talking about a nap. It is not talking about crawling up into His lap and taking a break from all of your stress. The reason you have all your stress is because you have not entered His rest and you are still trying to work too hard to accomplish what you are trying to accomplish, even though you are trying to accomplish things you feel are from God. If they are from God, then He has already created them, they are already finished, and you need to enter His rest and manifest what He has created, not work harder yourself. And I will speak to me, because I will tell you, I live in stress from not walking in this; and I do not want to fail on this point. This is too important for all of us to be able to enter into what He has provided. So, when he talks about the fact that, in verse 11, “They failed through following the example of disbelief,” it was that they failed because of a disbelief, and we are not to follow that example. So, if we are not going to follow that example, then we need to understand what their disobedience was, because you could look at a lot of things and say they were disobedience. Now, when we get into this, we see that there are a lot of aspects that really fall into this thing of disobedience; because he talks about disobedience, he talks about faith. We need to really have a clarity of what it was, because these are warnings for us not to follow the same problem. It says, “Do not follow their example and fail to enter because of disbelief.” So, we do not want to do that.

Let’s see what the failing was that is being referred to here by Paul through the Holy Spirit in Hebrews. I am going to go to Psalm 95, verses 6-11. “Come, let us worship and bow down, let us kneel before the Lord our Maker. For He is our God, and we are the people of His pasture and the sheep of His hand. Today, if you would hear His voice....” So, we are getting the same language. This is where Paul is speaking from in Hebrews 3 and 4. Again, what are we looking for? We are looking to find out what is this disobedience that we are to avoid. “Today, if you would hear His voice, do not harden your hearts, as at Meribah, as in the day of Massah in the wilderness, ‘When your fathers tested Me, they tried Me,

though they had seen My work. For forty years I loathed that generation, and said they are a people who err in their heart, and they do not know My ways. Therefore I swore in My anger, truly they shall not enter into My rest.” He blocks them from entering His rest.

So, what is it that He is talking about here that is this disobedience? Verse 9, “When your fathers tested Me, they tried Me, though they had seen My work.” This is key, because it is coming to the very heart of where our violation of God is in our walk with Him. The fathers tested Him – what does it mean to test something? It means to prove it out. So when He says they were testing Him, the children of Israel were in the wilderness and they were making God prove to them that He is God, and that He is able to do what they need Him to do / want Him to do. So they tested Him. They tried Him. Trial is the same thing, right? You try something to find out what it is made of. They are trying Him to say, “Are You really God? Are You really capable?” And He is saying, “They tried Me, though they had seen My works.” What is He talking about? He is talking about the fact that these are the people that came out of Egypt. See, when God brought Israel out of Egypt, God was proving Himself to Israel. They were not asking Him, they were not challenging Him; God was the one who was saying, “Stand still and behold My works.”

God did what He did in delivering Israel out of Egypt because when He came to Moses, He said, “I am the God of your fathers, Abraham, Isaac, and Jacob.” He was saying, “Go to the people and tell them, ‘The God of your fathers has met with me and has told me to come to you.’” Of course, they do not know the God of Abraham, Isaac, and Jacob, because these are four hundred years away, they have been in slavery; so they were not around Abraham, Isaac, and Jacob, and they were not around the God of Abraham, Isaac, and Jacob. Like Moses said, “When I go tell them this, they are going to say, ‘Who in the world are you, and who is this God that you are talking about?’” So, God, in delivering Israel out of Egypt, He proves Himself. That is why in the Scriptures God is always going back to that thing about, “I am the Lord your God who brought you out of Egypt,” because in Egypt is where God proved Himself to be God. He showed all of His works. He showed His salvation. He showed His deliverance. He showed His judgments. He showed Himself completely and thoroughly in the deliverance of Israel out of Egypt. So in verse 9, when He is saying, “Your fathers tested Me, they were trying to try Me again, though they had seen My works” – In other words, they had observed everything that happened in Egypt, and now they are standing there in the desert going, “Okay, God. Now, if you are really God, then we want You to bring water, because we do not have water. We do not see any food around here, and so, we want You to give us meat.” So when we talk about the grumbling and the testing in the wilderness, this is what was behind it.

What was behind it was that they were not believing, really, after everything they had seen. After all they had experienced, they were not believing that He was God – that He was capable of doing what He said He was going to do, which was to deliver them out of Egypt, bring them into a land flowing with milk and honey, and give them that land; let them dispossess the people who were greater and mightier than them, and give them the land. They were saying, “I don’t believe You really can do that. So, I want You to do another miracle.” Remember, that is what Christ got mad about – they wanted to see signs. And He said, “I am not going to give you another sign.” It was the same disbelief, the same disobedience. Our obedience is to believe. That is our obedience, to believe Him, and to believe who He is, and to believe that He is absolutely all powerful. He is the only God, and He is capable of everything; and, He has finished His works from the foundations of the world, and He wants us to enter into His rest. Therefore, He swore in His anger. He said, “Listen, you are not going to test Me. Don’t even think about that. I am not going for that.”

We go to Deuteronomy the sixth chapter, verses 12-16. It says,

“Then watch yourself, that you do not forget the Lord... [talking about after they come into the land; it is a warning to them]. Do not forget the Lord who brought you from the land of Egypt, out of the house of slavery. You shall fear only the Lord your God; and you shall worship Him and swear by His name. You shall not follow other gods, any of the gods of the peoples who surround you, for the Lord your God in the midst of you is a jealous God; otherwise the anger of the Lord your God will be kindled against you, and He will wipe you off the face of the earth. You shall not put the Lord your God to the test, as you tested Him at Massah.”

Remember what Hebrews says: “These things are now to be an example to us upon whom the end of the ages has come.” We are not to fail to enter His Sabbath rest by following their example of disbelief. Their example of disbelief is they just did not believe He was God. They did not believe He was capable. They did not believe He was going to follow through, so they tested Him. In this generation, we better not be testing God. We better know He is God. We better know that He is capable, that all things are not only possible, but all things are completed. That is what the Sabbath rest is saying: “I finished My works. I do not have to re-do them for you, they are done. You need to believe and reach into that which is completed. Because if your awareness can lock on to what I have finalized and completed, then you will become the manifestation of My works in the earth.”

I want to go to Psalm 78; and I encourage you, I may jump around in it, but I encourage you to go read the whole thing. I will read verses 10-33.

They did not keep the covenant of God and refused to walk in His law; they forgot His deeds and His miracles that He had shown them. He wrought wonders before their fathers in the land of Egypt, in the field of Zoan. He divided the sea and caused them to pass through, and He made the waters stand up like a heap. Then He led them with the cloud by day and all the night with a light of fire. He split the rocks in the wilderness and gave them abundant drink like the ocean depths. He brought forth streams also from the rock and caused waters to run down like rivers.

Yet they still continued to sin against Him, to rebel against the Most High in the desert. And in their heart they put God to the test by asking food according to their desire. Then they spoke against God; they said, “Can God prepare a table in the wilderness? Behold, He struck the rock so that waters gushed out, and streams were overflowing; can He give bread also? Will He provide meat for His people?”

Therefore the Lord heard and was full of wrath; and a fire was kindled against Jacob and anger also mounted against Israel, because they did not believe in God and did not trust in His salvation [you have to believe in His works, that they are finished, and you have to trust in those works and in His salvation]. Yet He commanded the clouds above and opened the doors of heaven; He rained down manna upon them to eat and gave them food from heaven. Man did eat the bread of angels; He sent them food in abundance. He caused the east wind to blow in the heavens and by His power He directed the south wind. When He rained meat upon them like the dust, even winged fowl like the sand of the seas, then He let them fall in the midst of their camp, round about their dwellings. So they ate and were filled, and their desire He gave to them. Before they had satisfied their desire, while the food was in their mouths, the anger of God rose against them and killed some of their stoutest ones, and subdued the choice men of Israel. In spite of all this they still sinned and did not believe in His wonderful works. So He brought their days to an end in futility and their years in sudden terror.

This is what we want to avoid. We do not want our days to end in futility and in sudden terror. We want to come into a faith to believe the works. We have seen the works of God. We have seen His salvation in our own lives. We have read the Bible stories. We have witnessed at times, many of us with our own eyes, the moving of God in the earth, healings and wonders. We cannot doubt. We cannot come back and say, "Oh, now, we just need You to do one more miracle for us." No, we have to enter in to that Sabbath rest. It still remains for somebody to enter in to the Sabbath rest. I want us to be that people.

In Matthew 4, we see that Christ walked in this Himself when He was on the earth. Remember, He was tempted in the wilderness; what was the temptation? It was the same temptation and trial that Israel failed in these verses we are talking about, where they had to try Him because they would not remember His miracles, they would not believe in His ability. In Matthew 4, verses 5-7, it says,

Then the devil took Him into the holy city and had Him stand on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down; for it is written, 'He will command His angels concerning You'; and 'On their hands they will bear You up, so that You will not strike Your foot against a stone.'" Jesus said to him, "On the other hand, it is written, 'You shall not put the Lord your God to the test.'"

Once again, Yeshua, our Messiah, was tested, as was Israel. And He won the test, because He refused to disbelieve in the Sabbath rest of God, that all things were created, done and finished; and what He was to do as the Son of God on the earth was to reach in to those things which were already done, as God finished His creation. You remember His words on the Cross, "It is finished." He was confirming that the works are finished, and He entered the Sabbath rest of God.

I bless this word to our hearts. I hope that by faith we are able to walk in it. And I believe for us in this generation to enter the Sabbath rest of God, because it remains for someone to enter it.

Amen.