

GROWING IN GOD PODCAST



GIG223 – Lord, Glorify Yourself Before the Nations

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 really have been looking for a word during this time. Right now we are in the Feast of Tabernacles, but I want to think about after the Feast is over and where we are moving, and what we are looking for following this time. What the Spirit keeps speaking to me about is our intercession, and how we are praying and how we are moving to see the will of God accomplished. You know, we always have that mandate from Christ that says, "Here is your prayer: Thy Kingdom come, Thy will be done, on earth as it is in heaven." And so, it is our drive to bring Him into the earth, to bring His Kingdom into manifestation in the earth. And the way we do that, in my mind, is through the Word of God.

When we read the Scriptures, we see that God has already spoken what He is going to do; how He is going to manifest, how He is going to save all of Israel, how He is going to restore the fortunes of Jacob, how He is going to give them oneness. He is going to give them a new heart; He is going to give them a new spirit. It is Jeremiah 31. He is going to forgive their sin, and their iniquity He is going to remember no more. He is going to write His Word upon their hearts and upon their minds, so that they are able to walk in the Word. So we know and understand the history of Israel and their relationship with God, going back to the time of Egypt and their deliverance; and, of course, that is why we are in a sukkah today during Tabernacles, thinking about and remembering the time of being in the wilderness. What are we remembering? We are remembering the power of God that delivered Israel out of Egypt, delivered them from their enemies, and we are remembering what they lived in in the wilderness – they lived in tents; but they also lived with the Presence of God. They lived with the reality that God fed them, He clothed them, they had no diseases, all of the things that were provided by God during this time.

It is amazing when you think about it, because as we are remembering it, we should be remembering that in a sense the time in the wilderness, which was forty years long, was because of their disobedience; it was a discipline. God was disciplining them and dealing with them because of their refusal to go in and possess the land when He said, "Hey, I have given you the land, go in and get it." The spies came back with a bad report and they all said, "No, we are not going to go into the land." And so, God said, "I am done with you," and He talked to Moses again and said, "I will just create a nation out of you." So, this time in the wilderness that we are sitting remembering during Tabernacles was a time of huge discipline on Israel, and of trying to create a new heart in a generation that was the younger generation while dealing with the sins of the older generations that had expressed their rejection and their refusal to be obedient.

So, again, the purpose of Tabernacles is our remembrance. Well, while we are remembering these things, it has a purpose – God is trying, number one, to update everything to now. Tabernacles is not just about then; it is about where we live now, and what we experience now, and who we are now in our relationship with the Lord and our walk with God, and where Israel is now in their relationship with God. All these things that are happening are about now, and yet, the remembrance is to give us answers of how we walk through these days we are in today. We will talk about this in our meeting here during Tabernacles, but I really would like to see this be a podcast that goes out; when it goes out, it will be going out following the Feast of Sukkot, or the Feast of Tabernacles. And so, as people are hearing it, the real message of it is, “What is our walk to look like following our obedience to celebrate the days of Tabernacles that we are in today?”

So much of what God is making real to me is this fact of our prayer, the prayer that we want to have before the Lord. And I really, really felt something of the prayer of Moses; he had a way of praying that was effective. I keep mentioning this to us in our times together, that I am looking for our intercession to really be effective in seeing God move and seeing the will of God manifest into the earth. See, the Word that God has already spoken – like we look at all these prophecies – and to me, when God speaks His Word, it is. That is why the Sabbath celebration is so key for us, because we are looking at the fact of the creation, where God said, “Let there be light.” And then what happened? There was light. “Let there be the firmament.” So God created by saying, “Let there be.” And when we today look at the prophecies over Israel, we are looking at the same voice of God, the same power of God saying, “I am making a covenant with Israel, and I am going to save Israel. They are going to have a new covenant, and they are going to be free from their sin and their iniquity; and I am going to write it on their heart, and I am going to give them a new spirit, and they are going to be one people,” and all of these things. When I look at the prophecies throughout the Scriptures about Israel, in my mind, those things are done. God, when He spoke it, it is. That is what the Sabbath is all about – God saying, “Hey, I finished the work.” Everything He spoke was finished. He spoke all those prophecies way back in the beginning when He created everything, and then everything was created and it was done; and He sat down and made us try to recognize that it is not something we are looking forward to so much as it is something that is completed; and we, along with Him, are to live in the reality of the completion, because His Word does not return to Him void without accomplishing the thing that He sent it to do.

These prophecies exist now, you can say, in the realm of spirit. If you want to get into the scientific correctness of it, they exist in the quantum reality, which is the creation of God when He created all things. And so, these things are in existence right now, and they can be ours right now. That is why I think we should look at the prayers of Moses and realize that there is a way he touched the heart of God that made things change and manifest; so that when God said, “I am going to kill them and make a new nation out of you,” he spoke to God and that was reversed. Not reversed in Moses’s future; not reversed in Israel’s future; it was reversed at the moment.

We see the same thing when Jonah went to Nineveh and spoke, “God is going wipe you out in four days. God is going destroy you.” And they prayed, and it did not change sometime off in the future; it changed instantly, that God did not destroy Nineveh. Now you see, that to me is a manifestation of something that by the Word of God was set into existence. And I think, as many times as I have said this, I am going to say it again, and I will say it even more: I think we relate too much to the Word of God as a future reality; and so we are always waiting for it, or hoping for it, or believing for it, instead of recognizing that if He spoke it, it does exist. You say, “Well, right now I look around, and it does not seem to exist in my material world, in the reality I am living in.” Well, great, then let’s change our reality, and let’s start

finding the way that we move into the Spirit. Christ was the one that said, "Unless you are born again into the world of Spirit, you are not going to see the Kingdom of God." But I think that if we are born into the realm of Spirit, into the world of the quantum reality that God created by His Word where all these things now exist, whatever is going to happen in other people's future has to become our now reality. And that, to me, is a difference that we must experience and know how to reach into, so that we are not relating always to everything in the future. Because as long as you are willing to put it into the future, God is willing for it to happen in the future. And you know what the problem is with the future? The future always is; it never stops being *future*. Do you know what I mean? You will never find one definition in the dictionary that defines future as *now*; it is always something off that is going to be coming at a later time. So, we have to find the way to get out of looking to the future, and find a way to get into the reality of His Word, which means it happens now.

I was thinking about this in relationship to Moses's prayers, which took place, of course, during these times of the wilderness. And so, it is appropriate that we should sit in our sukkah and think about how Moses prayed and stimulated God to move in the now, rather than in some future time. Remember, Moses was in the mountain and the people were down having a party, dancing around the golden calf that Aaron made. And God says, "Look, I am going to kill these guys, and I am going to make a new nation out of you, Moses." So the new nation is future. You have to see that. All of a sudden God stopped relating to Israel now on Mount Sinai; He stopped relating to them now in the Word He was speaking to them about, "Shema Israel – Love the Lord your God with all your heart, all your soul, all your might," and God started relating into the future. Why? Because, "If Israel is going to be obedient and loving Me sometime in the future, then I will become a God of the future." I do not want Him to be our God of the future. I want Him to be the God of now. That is really what Christ did on the Cross – He said, "It is finished." So He brought into that moment what had been manifested, because He was the Lamb slain from before the foundation of the world.

Our actions have to bring the Word of God into now, not continue this issue of trying to make ourselves feel better about, "Someday this is going to happen." All of Christianity lives in that: "Someday Christ is going to come back." So we wait. We wait for Him to come back. "Well, we know He will come back. We know He will. The Word says He is going to come back." And we will wait, and we will wait, and people are saying, "Why didn't He come back?" Well, because Christianity is still waiting for Him to come back, and putting that off into some future thing when He said "Lo, I am with you to the end of the age."

When He created His Kingdom, He brought resurrection life into manifestation when He came out of the grave. Resurrection life is not some future thing. He is not going to walk through walls after He returns, He walked through walls when He came out of the grave. Resurrection and life is not something that happens after this return of Christ, it happened when He came out of the grave. The Scripture in Matthew says that all these people He had just been with in Sheol, talking to them, they all came out of the grave with Him. So He brought resurrection to now. He brought the reality of the Cross into now. So, do you think I should say this a few more times, or do we have this? It never hurts to repeat yourself.

We are talking about the prayer of Moses, because I want to start looking at how Moses prayed and talked to God, and changed things from being a future manifestation into being a current manifestation. One of the places we find this is in Numbers the fourteenth chapter. In Numbers, Moses is recounting to the people what is going on. In verses 11-12, it says, "The Lord said to Moses, 'How long will this people spurn Me? And how long will they not believe in Me, despite all the signs which I have performed in their midst? I will smite them with pestilence and dispossess them, and I will make You into a nation

greater and mightier than they.” So there is that future thing – all of a sudden it came from the fact that God was at Mount Sinai creating Israel into a nation of people before Him, to walk with Him at that moment and to live a life with Him, and to go in and possess the land now. It is only an eleven-day journey, right? We all know that. And so, He says in verse 12, “I will smite them with pestilence and dispossess them, and I will make you into a nation greater and mightier than they.” Well, that is going to take time. It is going to take how many years for them to become adults? Even in a Hebrew mindset, it is going to take thirteen years; but it is going to take more like twenty years or whatever for them to be grown up and mature. So, all of a sudden, this whole thing becomes a future event.

Verses 13-21,

But Moses said to the Lord, “Then the Egyptians will hear of it, for by Your strength You brought up this people from their midst, and they will tell it to the inhabitants of this land [in other words, all the nations that existed during that time are going to hear about what is going on]. They have heard that You, O Lord, are in the midst of this people, for You, O Lord, are seen eye to eye, while your cloud stands over them; and You go before them in a pillar of cloud by day and in a pillar of fire by night. Now if You slay this people as one man, then the nations who have heard of Your fame will say, ‘Because the Lord could not bring this people into the land which He promised them by oath, therefore He slaughtered them in the wilderness.’ But now, I pray, let the power of the Lord be great, just as You have declared, ‘The Lord is slow to anger and abundant in lovingkindness, forgiving iniquity and transgression; but He will by no means clear the guilty, visiting the iniquity of the fathers on the children to the third and the fourth generations.’ Pardon, I pray, the iniquity of this people according to the greatness of [Your hesed,] Your lovingkindness, just as You also have forgiven this people, from Egypt even until now” [do not forget, God, they have been screwing up forever].

So the Lord said, “I have pardoned them according to your word; but indeed, as I live, all the earth will be filled with the glory of the Lord.”

Now think about this: all of a sudden, God is getting out of this future mode and mindset that “I am going to kill this people, and I am going to take you, Moses, and I am going to create a greater people than this out of you, and I do not care how long it takes. If it is in the future, fine, whatever.” And Moses goes, “No, You can’t do that.” What was the leverage? This is what I want us to get. I want us to see how Moses leveraged God through his intercession. He did not do it by just saying, “Oh, forgive this people.” He said, “Lord, if You kill this people, the nations are going to hear about it. Egypt, most of which is floating in the Red Sea, they are going to hear about it; and they are going to say, ‘You could not do what You promised by oath.’ You said You were going to deliver this people, now You can’t do it? You are not a big enough God to come through with what You promised them that You were going to do?”

Because remember, there were two promises that God made to Israel. Number one was to bring them out of Egypt. The other one was that He was going to destroy the Egyptians – “The Egyptians you see today, you will see no more forever.” So, He has all these promises, these commitments that God has made, and Moses is just coming back to Him saying, “Lord, the issue here is Your glory. The issue here is Your name. The issue is what You are, it is not what these people are.” And I think that there is something that we need to get, because this prayer is repeated by Moses. It is repeated in other ways in the Scriptures, of saying, “This is about Your name.” And even God comes along in the prophecies and He says, “Listen, because of My great namesake I am going to deliver them. Because of My great namesake I am going to forgive them.” So this is the issue that we are dealing with, and we cannot get

our eyes off of this and on to something else. If we do, we are missing the way into these things being our now reality.

The issue is God's glorification and magnification among the nations. We can say, "Oh my gosh, look at all the disastrous things that are happening! Look at the war in Gaza. Look at the war in Lebanon." And I tell you, one of the things that you see as a result of what is transpiring now is that every nation has its eyes on Israel. Every nation has its eyes on Israel, and the focus of the world is on Israel; therefore, the focus of the world is really on God. It is really on what God is, and what God has said, because that is all Israel is – Israel is the expression of a Word from God, the covenant with God. And so, what is at stake in Gaza? What is at stake in Lebanon? What is at stake in Iran, in the Middle East? What is really at stake? What is really at stake is God's fame. It is God's power. The question here is, is God enough of a God to do what He said He would do in the promises that He made to Israel? Which were staggering – "He is going to make them a nation." "He is going to forgive their iniquity." "He is going to wash them with clean water, and then they will be clean." And the idea that you have to have, that we must understand, is He is saying these things because He is not just doing this for Israel, or to Israel; He is doing this before the nations. All nations will see Him washing Israel with clean water and making them clean. The whole world will witness Him forgiving their sins and their iniquities. And the whole world will see them receiving the Spirit. Remember, He said He would pour out His Spirit upon them. He would give them that new heart. He would put His Word in their heart, all of these things. What does Israel mean? Israel means the world, the nations, will behold God moving in a people; and just as He is moving for Israel, He can move for you, and He will move for you. And that is the Gospel of the Kingdom going to the whole world. The Gospel of the Kingdom goes to the whole world – the greatest manifestation of that is in how God moves today, now, on Israel.

Christians have been trying to get the Gospel to the whole world for 2,000 years now, and they are still working at it. But I will tell you, it can happen in a moment, in the twinkling of an eye. If you see God move on Israel, and you see Israel restored, you see their fortunes restored, you see the promises over Israel fulfilled, you are going to have the Gospel of the Kingdom manifest to the whole world in an instant. And it is interesting, when it talks about the return of the Lord, it says every eye will see Him. Well, I will tell you, every eye right now is positioned to see what God does, because every eye is focused on Israel. And that is who Israel is; that is why He made this covenant. Remember, God said Himself, "You are no more special, you are not stronger, you are not mightier, you are not more people than anybody else. But I set My love on you, and I chose your fathers to bless them." But, the promise to Abraham was, "In you will all the nations of the world be blessed." All the earth will be blessed through Abraham. Why? Because they are going to see what God does for Abraham, what He does for the children of Abraham, and recognize, as we now do, that if we are connected to the blessings of Abraham, we are recipients of the promise. Just like Paul said, "We are grafted in to all of those things spoken," because God has given us the revelation of Israel and His promises to the Jewish people and His covenant.

I just think, thank God for Moses, because he tuned into this. How do you stop God from being future oriented and bring God into now? Literally. I mean, I know that sounds almost sacrilegious, but we are bringing God into now, into moving now, because He has already spoken it – like the Scripture says, "Do not try to figure out who is going to go up to heaven, that is, to bring God down; or go into the bowels of the earth, that is to bring God up. The Word is with you. It is in your heart, it is in your mind." It already is. It has already been spoken by Him. It has already been manifested in our hearts. And it is us who by this relationship will bring God into the now, and refuse for God to be some future manifestation.

I will tell you, right now, Israel cannot afford a future manifestation of the prophecies and the promises. They cannot afford a future fulfillment of the covenants that God has given them. They must have a now God. We used to sing a song called *Right Now Jehovah*, and somewhere along the line the cry of that, which came out of the heart of our spiritual father, John Stevens, was that God be brought into the now; that His Word be manifest in the now, in our lives and in this earth, in this world. And I believe that one of the things that is a key to intercession and the relationship that makes *now* our reality is just what Moses prayed here: "Look, Lord, You said this. You made these promises. And You have to pardon them according to Your Word." And God gets it. I mean, it is amazing how fast God jumps on this prayer of Moses.

I will go to verses 20-21. "So the Lord said, 'I have pardoned them according to your word.'" Think about that – they were right now pardoned. They were not pardoned sometime in the future, they were pardoned now by the word of Moses' prayer. "But indeed, as I live, all the earth will be filled with my glory." So God jumps on this and says, "'Moses, you are right, you just won the lottery of the Kingdom. Everything that I have said is going to happen right now. The whole world is going to be filled with My glory. Everyone will see My power. Everyone will know who I am, and they will know that there is no God except for Me, and I will glorify Myself among the nations.'" This is what God is after. What is the Kingdom about? God's glorification. And when we understand that, if we could get into a level of intercession where we begin to not just pray over the hostages, or pray over the battlefield, or pray over whatever; I mean, all those things, gosh, I am so burdened for them. But the answer to all of them is God moving now – God doing right this moment what He said time and time and time again that He is going to do for Israel. And if He has said it, it is. "I am." That is God – I am. And so, these things are right now a manifestation.

In Ezekiel – I love this one, because Ezekiel 38 is talking about the war of Gog and Magog. And, of course, you have a lot of questions right now: Are we at the point of the war of Gog and Magog? what is going to happen? Well, it is an interesting read, isn't it, if you go in to read Ezekiel 37, 38, 39; I mean, you can even go into chapter 40 if you like. God is talking about these ones that are coming up against Israel; and it is interesting because He says, "I am going to put a hook in your jaw and bring you up against Israel." Why? Because if He brings them up against Israel, then again, the whole world is going to focus on what is happening with Israel in the war of Gog and Magog, and God has the focus of the nations on Him and what He is about to do. And so, you find this great focus. At the end of it, in Ezekiel 38:21-23, it says,

"I will call for a sword against him on all My mountains," declares the Lord God. "Every man's sword will be against his brother. With pestilence and with blood I will enter into judgment with him; and I will rain on him and on his troops, and on the many peoples who are with him, a torrential rain, with hailstones, fire and brimstone. [But here is the key:] I will magnify Myself, sanctify Myself, and make Myself known in the sight of many nations; and they will know that I am the Lord."

The nations are going to know that God is God, that He is the only God. And where are they going to see that manifest? In His direct sovereign defense of Israel when they are attacked by Gog and Magog.

You know, we may be closer to this. Certainly we have all the players on the field right now, which is interesting. I have said for years, "Watch Turkey," and we have it right now; Erdogan, who wants to reestablish the caliphate, which was what ruled over Israel, he is calling on Russia, he is calling on Syria, he is calling on Iran. He is calling the leaders together and saying, "You need to come up with me and go

against Israel.” And we know that Gog is probably Russia, but the players are on the field. It is right there. Is it going to happen? I don’t know. I just read the Word and say, “Lord, now is a good time for You to glorify Yourself.”

We saw it in Exodus, when God was mad at the people because of the golden calf and all that they were doing. You see it repeated in Deuteronomy the ninth chapter, where Moses goes into the same prayer when they refuse to go up into the land at Kadesh Barnea. And in verses 28-29 of Deuteronomy 9, it says,

“Otherwise the land from which You brought us may say, ‘Because the Lord was not able to bring them into the land which He had promised them and because He hated them He has brought them out to slay them in the wilderness.’ Yet they are Your people, even Your inheritance, whom You have brought out by Your great power and Your outstretched arm.”

I think that this needs to be the way of our prayers. We need to be talking to the Lord, saying, “Look, Lord, You set all of this in motion.” The problem is not Gaza. The problem is not Lebanon. It is not Islamic Jihad. It is not anything except God being glorified among the nations, the Gospel of the Kingdom going to the ends of the earth and being seen on every television, every radio station hearing it and announcing it, that God has bared His arm and manifested His power and fulfilled His Word over His people. And if His Word over Israel is true, then His Word over the nations is true, and He will glorify Himself.

We say, “Lord, this is the time. Glorify Yourself among the nations. If You do not, it is not Israel that the nations are going to scoff at; ultimately, it is You, Lord. It is You the nations are really wanting to scoff at. It is You that satan is after. You can talk about Israel being the ‘little satan,’ and America being the ‘great satan,’ but satan is after You; he is after demeaning You before the eyes of the world, before all creation; he is wanting to make You look castrated and powerless, and incapable of doing what You have now prophesied for thousands of years in Your Word that You would do. And we stand as those in unison with Moses to say, ‘Lord, You cannot allow the nations to rejoice and dance in the streets, and to proclaim that God is weak and insipid, and incapable of doing what He said He would do.’ So we call, Lord, as Moses did, and we say, ‘Now is the time to bring Your promises into now for Israel, before the eyes of the world and the nations and all creation. Show Yourself to be the only God, the one and true God, the God of all power, of all strength, of all faithfulness to Your Word. Bring the blessings, bring the anointing, bring Your Spirit upon Israel.’”

It is not about a war. Just like the Scripture says, the fight is not against flesh and blood. This is not this group against that group, Shiite Muslims against the Sunni Muslims; it is not Israel against nations; it is about You, glorifying Yourself as You said You would do. And so, Lord, we here today call upon You by the power of Your Word, and we remind You of all that You have said, all that You have spoken. And we believe for You to move, not only on the behalf of Israel, but on behalf of the nations.

The salvation of the nations, the peoples of the nations, millions of souls out here, truly is dependent upon You glorifying Yourself in their eyes, and showing Yourself to be the one true God. And we bless You today, Lord, and we believe for You to move now, in our midst, and before the eyes of the world.

Amen.