

# GROWING IN GOD

PODCAST



## GIG109 – How To Change The World

Welcome to the podcast today. We are going to take on a subject that is very challenging. I would title this, *How To Change The World*. I know that sounds like a tall order to handle in a podcast, but I believe that the principles we are talking about have literally the ability to change the world that surrounds each one of us, as we walk in these concepts and principles. I want to start by reading the Scripture out of Isaiah 59, verses 1-17. We see in here kind of the state of the world around us. As you read this, it applies to today – today in America, today in many other countries. We see the state of how things are, and we will try to delve into why these things exist, why our surroundings happen today as they do. So, let's dive into it. Lord, help us with this. Give us understanding and wisdom, and let our hearts be open to Your Word.

“Behold, the Lord's hand is not so short that it cannot save; nor is His ear so dull that it cannot hear. But your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear. For your hands are defiled with blood and your fingers with iniquity; your lips have spoken falsehood, your tongue mutters wickedness. No one sues righteously and no one pleads honestly. They trust in confusion and speak lies; they conceive mischief and bring forth iniquity. They hatch adders' eggs and weave the spider's web; he who eats of their eggs dies, and from that which is crushed a snake breaks forth. Their webs will not become clothing, nor will they cover themselves with their works; their works are works of iniquity, and an act of violence is in their hands. Their feet run to evil, and they hasten to shed innocent blood; their thoughts are thoughts of iniquity, devastation and destruction are in their highways.” He is talking about the world at that time, yet we can see all of these similarities today in our day and age; and the Lord is going to drill down and get to really what is necessary to change things from the way they are.

Verse 8 goes on, “They do not know the way of peace, and there is no justice in their tracks; they have made their paths crooked, whoever treads on them does not know peace. Therefore justice is far from us, and righteousness does not overtake us; we hope for light, but behold, darkness, for brightness, but we walk in gloom. We grope along the wall like blind men, we grope like those who have no eyes; we stumble at midday as in the twilight, among those who are vigorous we are like dead men. All of us growl like bears, and moan sadly like doves; we hope for justice, but there is none, for salvation, but it is far from us. For our transgressions are multiplied before You, and our sins testify against us; for our transgressions are with us, and we know our iniquities: transgressing and denying the Lord, and turning away from our God.” That is what we have seen so many nations and countries do in this day and age: we are transgressing against the Lord; we are denying the Lord; we are turning away from the Lord. We are “speaking opposition and revolt, conceiving in and uttering from the heart lying words. Justice is turned back” – notice how many times he deals with this thing of justice and the lack of it within the age – “and righteousness stands far away; for truth has stumbled in the street, and uprightness cannot enter. Yes, truth is lacking; and he who turns aside from evil makes himself a prey. Now the Lord saw, and it was displeasing in His sight that there was no justice. And He saw that there was no man, and was astonished that there was no one to intercede; then His own arm brought salvation to Him, and His

righteousness upheld Him.” So it begins to talk about the coming of Messiah. “He put on righteousness like a breastplate, and a helmet of salvation on His head; and He put on garments of vengeance for clothing.” God looks down upon the world and He sees the situation that we are in, and what breaks His heart more than anything is that there is no one to intercede. There is no one to do anything about it, no one who is effective in trying to make changes to the way the world exists. That is what we need to come to the root of in this podcast today, because I believe we are in a similar situation.

He uses the terminology “there is no one to intercede.” I know that the term intercession, or to intercede, is a common term in the church, but I do not know that we quite have grasped it. I think it has taken a turn in a direction that is just a little bit off. I went through and read several definitions about the concept of intercession, or an intercessor, or to intercede, and it usually is identified with this idea that you pray for someone, or you pray for something. You put yourself as the source of prayer. And I know that can be valid, but I also know that when we are talking about what Christ did, it is not exactly on point; and I think we need to be very specific about this intercession that God was looking for. He was grieved that there was no intercessor, and therefore He raises up an intercessor, which we know is Messiah; and Messiah comes to intercede for all of these situations. In doing that, He puts on righteousness. He puts on the helmet of salvation. He puts on the garment. See, everything He is doing, He is doing within Himself. And this we know, when we really study our salvation, that salvation came about because Christ was perfect. He was sinless. When He went to the cross, He was without sin. We know that He did come in the flesh; we know that He was fully human and that He was made perfect; that He was disciplined by the Father and He became for us the author of our salvation through the things which He experienced and suffered. So what He did – and this is what is important to see – He did internally. He became our salvation. He was to the Father the One to please Him, to do His will. He did not come in kind of this idea of intercession to say, “He came into the world to pray for us.” You see, that just sounds wrong when you say it. And yet, that is where our idea of intercession or prayer kind of has taken on that meaning. Christ did not come to pray for us – He came to be the perfection that we were not. And by becoming perfect, by pleasing the Father, by doing His will, by coming into His own personal, perfect obedience, He became obedient. He learned obedience through the things which He suffered. Christ was absolute in His obedience to the Father. And what we must understand is that salvation worked for us through what He personally became. This is what I want us to understand. It is not that we are to intercede for someone by just saying, “Oh, I think I will pray for that person. I am really burdened for that person, and I will pray for them. I will pray for their situation, for their circumstances.” No, something must transpire in us if we are going to impact what surrounds us. And this is part of what I think I am burdened about in this podcast; because I think we, in our Christian walk, too often have lost this idea that it is who and what we are.

It is interesting to me that we live right now in an age of victimhood. It is like we worship victimhood. When you look at the woke philosophy that exists around us, and you look at the critical race theory, it is all based on blaming somebody for your situation. Think about that: “It is this person, it is this race of people, that oppressed me.” “It is this situation that causes my life to be what it is now.” Everything is based on, “I am a victim.” We are a “victim to nature,” you see, and what is going on around the planet, in the environment. And that is really Satan's deception on this age – because as long as you are a victim, you will never change anything. Christ did not come, Yeshua did not come, as a victim; He gave Himself. He said, “No one takes My life; I lay My life down. I give Myself.” He gave Himself to the Father to do the will of the Father. He was not oppressed by the Father. He was not a victim of the Father's demand. He was driven in His heart to become what was necessary to change the world around Him,

the world that we live in, this world of sin that we live in. How do you change the world of sin? How do you get rid of sin? You become righteous. And that is what Isaiah 59 is speaking of here: "He put on righteousness." He became righteous, and it was in His becoming, see? "His own arm brought salvation to Him, and His righteousness upheld Him. He put on righteousness like a breastplate," and "the helmet of salvation." He was saved. He put on salvation – that saved the world, by virtue of what He became. So we have to get back to this idea: Yes, we do have salvation, the forgiveness of sin; but sin was done away with by His righteousness, not by anything else. He did not pray for your sin, He became the opposite of your sin. Christ became the opposite of the world that had been created by humanity. And so, in a sense, what you see is that He took on the responsibility for the world and what it was and what it became. He took the responsibility for your sin and He became the solution for it. How? By being righteous within Himself – that brought an exterior solution to sin in the world.

Now you have to get this idea, because as we mature as believers, as we move to become sons of God and look to have an impact on the world that we live in today, we must understand that we are not going to have an impact because we are interceding by just praying for what is outside of us. We are not going to change what is surrounding us by virtue of feeling a victimhood to it. What we must do is realize that we are responsible for this age and for what is transpiring in this age. And it is this idea of responsibility that the world is rejecting at this point. People reject this idea. We want to have salvation be, you know, "We receive Jesus, we receive Yeshua as our Savior, and we say we are sorry for our sin. We repent of our sin, and that is the end of it." Then we live in this world that is a mess, and we do not have any sense of responsibility to it or for it. And I think we as believers are missing something huge. What the world is waiting for is the body of Christ to rise up in a way that brings change to the earth as we know it, that deals with the circumstances and situations.

Just because you are forgiven of your sin does not erase the consequences that exist in the world because of our sin. And this is what we must understand: the tie-in between who and what we are, and what is going on in the world. Where did the problems in the world come from? All that Isaiah is talking about that takes place in the world – the lack of justice, the wickedness, the blood, the defilement, the violence – all of these things exist in the earth, but we do not feel as believers that we are in any way responsible for these things. And our solution, again, is too much a focus on external: "Well, then I will witness to somebody and convince them that Jesus is their Savior." No, that may forgive them of sin, but it is not going to change the world. It is not going to change the circumstances that surround us. We have to understand that we are, as humans, responsible for much of what we see around us. And just because we come into Christ and we repent of our sin, it does not change the consequence that is coming about. It is like this: I can punch you in the nose and break your nose, and say, "Oh, I am sorry, please forgive me!" And you can say, "Yes, I forgive you." But you know what? Your nose is still broken. See, it does not change the consequence. It does not change the reality that surrounds what has transpired already by the existence of that sin or that violation.

I will give you an example from the Scripture. When David committed adultery with Bathsheba, she became pregnant and they had a child. David repented and repented, and God forgave him. And then, you know what? The child died. So there is a difference between the forgiveness of David's sin for adultery – because God clearly forgave him. He remained king, and God continued to bless him. But the consequence of his adultery was that the child died; and his repentance and his sorrow did not change that. Now I am telling you, as Christians we face the same thing. God may have forgiven your sin, but it does not mean that the world itself, the external reality that we live in day by day, has been changed by your experience of salvation. And yet, I believe that the body of Christ is to impact this world, and that in

our existence in this world, we are to learn how to remove the consequences. You cannot do that without first knowing and understanding that you are responsible for the things that happen around you. And you can take this, I believe, as far as you want – almost everything that comes into your life, everything that surrounds you, is because of what exists in you of continued iniquity or consequences of the sin that has existed.

Now I understand that we need some Scriptures to deal with this, so let's dig into it. I will go to Romans the fifth chapter. Now, this is kind of technical. This is Paul, and he writes in a very technical way. But grasp the understanding of what he is talking about of sin coming into the world. In it, we must recognize how tied-in we are. We are tied together in oneness; we are tied to this world; we are tied to nature; we are tied to our surroundings; we are tied to everyone in the world in a very, very real way. Therefore, what we read here brings an understanding to us that what we do – what we do and what happens within us – is affecting the world outside of us. More than anything you try to say or anything you try to change outside of you, it does not change when inside of you has not changed. All right, let's look at it. Romans 5, we will start reading at verses 12-15: "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned." Now get it, it is right there. He is talking about Adam; he is talking about one simple sin, and when you think about it, do not confuse it with ten commandments or three hundred sixty commandments, or however many commandments you think there are. There was one very simple thing with Adam and Eve: Simply do not eat the fruit of this one tree. Everything else in the Garden you have – so much food, so much beauty, so much Presence of God – it was heaven on earth. He only asked him not to do one thing: Don't eat that fruit, okay? And what did he do? Of course, he ate the one thing, he did the one thing. So what really is the root of sin? Disobedience to God. That is really as simple as it gets. "Therefore, just as through one man sin entered into the world." So what happened? The world did not sin, did it? No, Adam and Eve sinned; but it says, "sin entered into the world." The world became polluted by sin because Adam was disobedient in his life and his heart to the Lord.

Now, get this point, because I know a lot of people reject and do not like the idea of original sin, and that bothers people, whatever. But go way beyond sin. The effect that we see in the world today is born out of what we do. And it goes that far back to what all mankind has done and has been in their disobedience to God. The world now, nature now, and humanity now, is in the state that we are in because these things enter into the world. What you do does not stay in you. Now I know that is the cry for Vegas: "What is done in Vegas, stays in Vegas." Well, I'll tell you, that is not a spiritual principle. The reality is, what goes on in you goes out from you and impacts the world, just as it did with Adam and Eve. Sin entered the world because they sinned, and death through sin. Remember, there was no death at that time. Adam and Eve were not to die. There was no death. Nobody died – the animals did not die, no death existed in the world. Death came into the world because of what Adam and Eve did in themselves, "and death through sin, and so death spread to all men" – see, all men ended up dying after Adam because of what Adam did – "because all sinned" – and all kept sinning, because sin now had entered into the world, and we are part of the world. "For until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come," speaking of Messiah. "But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many." So what happened? Christ became righteous. He restored obedience to God; and by Him being that, it restored the gift of it into the world. Righteousness now exists as a possibility.

Verses 16-17, "The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ." So again, he is emphasizing this reality, that by one person, transgression and death reigned in the earth. And he is saying, even much more, grace now in abundance, as a gift of righteousness, will reign through the One, Jesus Christ. Verses 18-19: "So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men." Now, let this just hammer away at us. He is repeating it over and over and over. Why? Because it is not something that we grasp very quickly. And the reason we don't is because when we apply it to ourselves, it is very distasteful. It is very distasteful to say that the condition of the world that we live in right now is because of us. It is not because we use fossil fuel; it is because of the wickedness. It is because of the condition, the lack of cleansing and purity and righteousness within us. If we change those things in us, the world can change. "So then as through one transgression there resulted condemnation to all men," – see? What happened within one went out, and all were affected by it – "even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous." Verse 19 – write that on a piece of paper and put it on your mirror to look at in the morning, because this is really what it is all about. When we get this and understand it, we see that through disobedience, through our actions, everything outside of us is affected. And what Christ did inside of Himself, becoming obedient, then opened the door for us to be obedient. We can be obedient and righteous by virtue of our removing that body of death out of us, by putting that on the cross, by bringing it to the Lord.

It says to "cast your cares upon Him, because He cares for you." Cast your concerns, cast your sin, on Him. You have to take all of this out of you into Christ on the cross, in order for your cleansing, your becoming righteous, your getting rid of all of these things in you. Get rid of the anger, get rid of the sin, get rid of the injustice, get rid of the hate, get rid of the judgment, get rid of all of the things of this world out of ourselves. You say, "I want the world to change." Good. Then get the world out of you. As we get the world out of us by placing these things upon Christ, then what we will experience is righteousness within ourselves – the fulfillment, putting on the new man, putting on the divine nature that He has provided for us in Christ. He has provided us all things pertaining to life and godliness, but we must walk in them. We must do that, and we must see there is no other way to change the world around us. You can do all the good works you want to do. You can be as benevolent as you want to be. You can try to be kind on a human level, but you are not going to change what is in the world. The pollution of mankind down through since the time of Adam that has produced the world that we live in today, the buildup of sin and injustice and these things that he is talking about in Isaiah, all of that is going to be removed as we remove it from us. We have to get rid of it from ourselves. And by virtue of that, we will see this world change.

Verses 19-21: "For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous. The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord." That is the process we are in, in our walk with God, to be constantly cleansing out of ourselves. If you confess your sin, He is faithful and just to forgive us of our sin and to cleanse us from all

unrighteousness. We have to get that old nature up and out of ourselves and put on His cross, so that it no longer exists in us. We have to do the same thing that Christ did: He put on righteousness. We must put on the Lord Jesus Christ, the Scripture says; we must put on that divine nature that has escaped the corruption that is in the world through lust. As we put on that nature, as we cleanse out of our own being these things of the human adamic nature that dwell in us, I guarantee you, the world surrounding us will change.

I want to look at another Scripture that gives us a direct understanding of this. It is out of Romans 8, and I will start with verses 16-17. "The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him." Remember, it says that He learned obedience through the things that He suffered? So when this is saying, "we suffer with Him," it means we are learning obedience to God just the way He learned obedience to the Father. Verses 18-24, "For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now. And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. For in hope we have been saved, but hope that is seen is not hope." What is the hope that is not seen? It is the total cleansing. It is the coming into total righteousness and obedience through what Christ became. It is becoming like Him. And that is the way it works.

What is important to me about this Scripture in Romans 8 is this: the world, the world we live in, is subject to futility. That is what it says in verse 20: "For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope." What happened? Man sinned, and the result of that, when you keep reading Genesis, is that God subjected the whole world to futility. So when we talk about not being a victim, and about taking responsibility for what is going on around us in all of the world, in all situations in our life, you can say, "Well, I did not cause that to happen." "Well, no, I didn't do this, I didn't do that." "Well, what about weird things that happen?" You say, "Oh, there was an accident. I did not want the accident. I did not draw that accident to me." You do not have to draw each individual act of the world to yourself. The point is that the world is in futility. Everything about this world we live in is subject to futility. Who put the futility there? God did. Why did He put futility there? Because of our sin, because of man's sin – Adam's sin, and the sin that followed Adam through all of the ages that we have lived in. So the world, the futility on the world, is my fault. I am responsible for futility that exists on the earth. Now, I want to see the world free from futility, but I can't just prophesy. I know we have gone through these stages, believing to see the world set free from corruption and from futility, so we prophesy, we pray against it. See, this is the concept of being somebody who is an intercessor – we intercede to see futility removed. No, we have to have futility removed out of our own heart, and out of our own life, out of our own mind, our conscious, our subconscious; our whole spirit, soul and body, the Scripture says, must be set free. So if we are going to see the world set free from futility, we do not do it by looking at futility as outside of ourselves and then say, "Oh, I am going to intercede. I am going to pray to see something happen." It will never work. Nothing will ever happen. That is not the way Christ changed the world. That is not the way He freed us from sin. He freed us from sin by becoming righteous. He freed us from our disobedience by becoming obedient Himself; and in Him

becoming those things, then the door was open for us to change, for the world to have freedom from sin. Now that there is freedom from sin, and there is that salvation that exists, we are looking to see the world free from all futility, our bodies free from futility. But it happens within, and that affects the things outside of ourselves – not vice versa. We do not try to change the outside. You say, “Boy, if the world would just get itself together, you know? If we would stop having injustice and violence and war and hate and all these things, then I would live a good peaceful life. And I would stop kicking the cat.” No, you need to change – that will change the world.

If Christ is our example that we follow, then we must follow the example. That is where I think the confusion of what is called intercession comes in. “Oh, I pray for it, like Moses prayed for the people.” No, Moses said, “Take my life.” That is what he did before God. Christ came and He became the righteousness that God was looking for. He put on perfection. He put on obedience. And I know I am repeating myself, but I must, because people have such a difficult time hearing this. Get out of this age of blame. Get out of this age where everyone is a victim: “I’m a victim of my surroundings. I’m a victim of my finances. I’m a victim of my neighbor. I’m a victim of my brother. I’m a victim of this. Well, this happened because this guy did this and that, and that took place because of whatever.” If you live in that, you are never going to come into the freedom of the glory of the children of God that Romans 8 is talking about. And it is that which sets all creation free. Let’s read it again: “For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.” This is not something that Christ does; this is something that we do, okay? Yes, we are forgiven of our sin; but the world still dwells in and is subjected to futility, and things around us still function according to the consequences that were set in motion by our sin and our disobedience. You have to see this. The consequences in your life are a result of what is going on inside of you, not something that is happening from the outside, you know, coming against your life. Just like David: he was forgiven, but the child died. And you say, “Well, I’m a Christian. I believe in salvation and forgiveness.” So do I. But I also believe you are still reaping much of what was sown. Something has to stop that principle of the spirit from continuing to function. Something has to end the cycle of futility that exists. And what ends it outside of us is what is transpiring within us. We are to cleanse ourselves. The whole world is facing things that are just a result of what man has been and how he has lived.

I want to read a couple more Scriptures very quickly, and we will move forward with this. 1 John 3:1-3: “See how great a love the Father has bestowed on us, that we would be called children of God; and such we are. For this reason the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not appeared as yet what we will be.” See, we have not gotten there yet. “We know that when He appears, we will be like Him, because we will see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure.” We must purify ourselves. We must get, we must find, we must unearth those things within us that still exist in unrighteousness, and we must place them on the cross. We must literally pull them out like taking a tooth out by the roots. We must pull these things out of our life by faith, by love, and by the blood of Christ, and we must put them on His cross, and we must no longer allow them to dwell in us.

Second Corinthians says, in verse 7:1, “Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.” This is what we do. This is how we pray in a manner that will change the world around us. We cleanse ourselves from all defilement of flesh and spirit, perfecting within us holiness in the fear of God.

I bless this understanding to us. We look around today and we see a world that is just bathed in the concept of victimhood, and that is so opposite of what God is trying to do right now in order to bring forth His Kingdom. He is looking for sons that will take the responsibility as Christ took the responsibility. And even though He was in the flesh, He became perfect. He learned obedience in His relationship with the Father. We, in this day and age, must do likewise, if we have any hope or prayer of seeing this world around us change. Amen.