

# GROWING IN GOD

PODCAST



## GIG114 – Transference Transforms

Welcome to this podcast. I believe one of the things that we really must come to grips with in our maturing process in God, in our ability to grow in God, is the responsibility that we have as humans, as people living on this earth, for the way that things are around us – especially in the world today. I know that we are living in a climate where people do not want to take responsibility, or feel responsible. In fact, we live in a climate today where people are blaming everybody and everything for whatever they are facing. This idea of being victims is very popular. Victimhood is very popular. It is almost worshiped, at this point, to see how much of a victim you could be, and how many people have made you a victim. Everything really is about being a victim. And I think it is very important that we as Christians see that this is totally anti-Christ. Christ was absolutely not a victim. He made it very clear that no one took His life, that He laid His life down. He gave Himself for us that He could be the source of eternal salvation for us, and for the world.

As we reach in to mature, one of the things we do is take on responsibility. In the natural realm, as you mature you become responsible. You become responsible for feeding yourself, for clothing yourself, for buying your food, for paying your own rent. The more you grow, and the more you mature on a natural level, the more responsible you feel, and the more responsibility you take for what is necessary in your life. And by doing that, by you becoming a responsible person, you affect the world and people around you. People in your family are affected by you taking on responsibility. It may be something that you are doing internally, but it definitely impacts the life of your spouse, of your children, of your parents, of whoever you are associated with. The same thing happens within your work atmosphere: the people around you are all impacted by the level of responsibility that you face and that you take for everything. This is so opposite of the blame game that we live in today, looking for somebody else to take the responsibility, looking at “this went wrong because it is somebody else's fault.” And I want us to really be clear on a truth in the spirit world, as well as in the natural world, that affects this age that we are in. It is a truth that affects the world around us that we are living in today, and therefore it should be very important to us: You have to come to the place where you understand that what is going on is your responsibility.

The first thing that happens when you talk to people about this is that people want to say, “Well, I am not responsible for that!” “I mean, that is that guy's fault,” or, “That person did this, and therefore that happened.” There is a way in which, thank God, Christ did not do that. Christ did not come and stand before the Father and say, “Hey, well, wait a minute! You know, they sinned, I didn't do that. I didn't make Adam eat that fruit. I didn't make Eve do that. I wasn't there with them, forcing that to happen. I had nothing to do with it. Why should I deal with it, in My body and in My heart, in My spirit? Why should I take and carry the responsibility of what these other people have done?” This is something that has become more and more foreign to us in the progression of the society and the world that we are living in today. I think it used to be far more common that people were willing to be responsible for things that did not appear to be their responsibility; but now that seems, by and large, out the window. And yet we, as the body of Christ, I believe, have to really sweep away the refuge of lies and stop hiding

under all the lies of whose fault it was, and when it was done. I know that is where, theologically, people really get irritated with this idea that there was original sin, and that because Adam and Eve sinned, then we all are impacted and have sin, and have sinned. But the reality is, that is the way the world works. We are a closed system. We are interrelated, one to another. What I do does affect you, and it affects the world. And if we are going to be, as the body of Christ, a solution to this age we live in, then we are going to have to stop pointing the finger and blaming everybody else and everything else, and start recognizing that the way we change things is by following the pattern that Christ gave us – which was that He took on the responsibility of what the world was when He was here, and what sin was when He was here.

Now I know this concept is difficult, so I am going to give a Scriptural illustration of this. I will start at Genesis the eleventh chapter, in verse 1. We are talking about the Tower of Babel, or Babel; however you want to pronounce this is fine with me, as long as we get the point. Genesis 11, verse 1: “Now the whole earth used the same language and the same words.” This is a significant reality, because at this point in the world, there was only one language. They all used the same words, and therefore, they had an understanding of one another. In other words, because of this there was a tremendous oneness within mankind; there was an agreement, and an ability to comprehend what the other person was thinking, feeling, wanting. It goes far deeper than just the words or the language; there was a oneness that existed. There was an ability to communicate that existed, and that is all very soon going to be lost here. We will go on with verses 2-6: “It came about as they journeyed east, that they found a plain in the land of Shinar and settled there. They said to one another, ‘Come, let us make bricks and burn them thoroughly.’ And they used brick for stone, and they used tar for mortar. They said, ‘Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name.’” In other words, if you go into heaven and you are making a name, you are displacing the name of Jehovah, of God, whose Name is The Ruler of Heaven, and The Creator of the Universe. So they are trying to usurp the place of God in what they are doing. It says, “‘Otherwise we will be scattered abroad over the face of the whole earth.’ The Lord came down to see the city and the tower which the sons of men had built. The Lord said, ‘Behold, they are one people, and they all have the same language. And this is what they began to do, and now nothing which they purpose to do will be impossible for them.’” See, that is how deep this ability of oneness and agreement went; God Himself said, “Nothing that they set their heart to do will be impossible for them, because they have this deep oneness.”

Verses 7-9: “‘Come, let us go down and there confuse their language, so that they will not understand one another’s speech.’ So the Lord scattered them abroad from there over the face of the whole earth; and they stopped building the city. Therefore its name was called Babel, because there the Lord confused the language of the whole earth; and from there the Lord scattered them abroad over the face of the whole earth.” What we have here is the ending of language that allows for communication of understanding, of heart, of purpose, of working together; all of that is lost. And when we look at the world around us – because remember, the reason I am reading this is because we are talking about how we are responsible for the world we live in – well, one of the biggest things to me about the world we live in is the absolute inability for man to come to agreement, to function in a way that these people had, where nothing would be impossible to them. When you look around, it seems that everything is impossible for humanity, because of this deep divide and conflict. We see it in the church. Unfortunately, the church is not immune to this reality, that man is divided. We have an inability, even when we take the Scriptures, to seemingly agree with one another on what the Word of God is talking about, because of this result of the Tower of Babel and what God did in scattering them. Now, number

one, we have to recognize that God did this. God divided them. God scattered them. God ruined the language, the communication. He is the one that made it impossible. He brought the confusion of language, and speech, and understanding, to man, because of man's sin; because they were getting ready to displace Him with themselves, having made a name for themselves instead of following the name of God.

So, how did the division that we face today come into the world? Why is it that we have nations split apart like we have? Look at all the national borders. Look at everything that we face with war, with dealing with the violence and the injustice, all of these things that we look at. Look at the church, and how we are scattered in our purpose so that we ourselves are not the impact to the earth that we need to be. Why is that? Because of man's sin. Because of man's disobedience. And we fall into that category – we are the humanity that I am talking about. We are the humanity that the Scriptures are talking about. This world we live in exists as it does because of our humanity and sin. Now, it may be God who brought the curse. We look at the same thing in the Scriptures of Romans 8, where the whole earth is under futility. Who put it under futility? Well, God put it under futility. Why? Because of the disobedience of Adam and Eve, and because of their sin, God no longer would allow the earth to function in freedom, having all the attributes of His creation manifesting within it, because man ruined that. And so it is when we look at the world today. I know we may be thousands and thousands of years away from some of these events, but their result is still in full effect. You say, “Well, I thought that as Christians, we were forgiven of our sin.” We are forgiven of our sin; but it does not mean that we are relieved from the consequence of our sin. You say, “Well, I don't understand that. That can't be true.” Well, it is true. What is the wage of sin? The wage of sin is death. What is happening to mankind today? Mankind is still dying. Every day people die. Death still reigns in this earth. Why? Because it is a consequence of sin. And though the sin is forgiven, the consequence is not removed; and it will never be removed until we individually begin to take responsibility for what state we are in.

Look at David: David sinned with Bathsheba, and he prayed, and God forgave David of his sin. But the child died. That was the consequence of his sin. God did not remove that consequence, even though He forgave him of the sin. So, in order to understand how we walk today, we have to understand that yes, the cross is very effective. In the cross we have forgiveness of sin, and you, as a believer in Christ, are forgiven by God for your sin. But, it does not mean that the consequences of your actions have been removed. It is just that simple – we have done things, and when we do things, when we think things, when we say things, there is a motion set that affects everything outside of us. It is like dropping a rock into a pond – well, there are waves that go out from there. And we, when we speak, speak creative words – negatively or positively. What we say, what we do, from the inside of us is absolutely, every moment, affecting this planet that we live in. It is affecting the people around us. You say, “Boy, I wish this person would stop treating me that way.” Well, maybe you need to change. Have you ever noticed that wherever there is a problem, there you are? So very possibly you are the source of that problem. And just like we see in the Scriptures, in Romans 8; like we see here in Genesis, at the scattering of humanity across the earth; man is the source. What he was doing and thinking on the inside was impacting the world outside. And because of his sin, all of the world paid the price.

God has forgiven us. But I think there is a way, for lack of better terminology, that He is also going to have us clean up our mess. I think there is a way that we have to see removed out of the spirit realm, removed out of the natural realm, those things that were created as consequences from our actions, our thoughts, our words, and our lives – the way we have lived life, our actions, our treatment of one another – all of these things have set in motion, created in motion, very living realities around us. And it

is those realities that come back to us. Until we are able to take the responsibility for those things in our relationship with the Lord, and transfer them off of ourselves onto Him at the cross, we must see that all of this has to be removed out of our being.

I want to read Second Corinthians 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." We are to be perfecting holiness in the fear of God. Now, he is talking to Christians here. He is talking to believers. He is talking to those who are, quote, unquote, saved. He is talking to those who have been forgiven. But we must understand that there is a difference between forgiven and cleansed. We must cleanse ourselves. We must get out of ourselves the defilement that exists in our flesh. We must get rid of those things that generate the consequences that we experience in our lives. And again, I know people are going to wrestle with this, and you are going to say, "Well, I was not responsible for this thing that happened over here. I mean, look at this accident, or look at this event in history." I know, but you have to, at some point, come down and ask, "Are you responsible for the futility that rests on this planet?" And the answer is, "Yes, we are, as humanity." And that futility is removed by the sons of God coming into this perfection of removing from themselves the defilement that dwells within. How do we do that? Well, we do that by transferring to Him all of the iniquity, all of the defilement, all of the flesh, all of those things that have lived in us, which came down to us from our forefathers. It came down from Adam and Eve. It came down generation after generation, because whatever was created by one, then affected and brought those things into the world.

Let me read Isaiah 55, starting at verses 6-7. "Seek the Lord while He may be found; call upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return to the Lord, and He will have compassion on him, and to our God, for He will abundantly pardon." There is this way that we must return to the Lord. We must forsake the wickedness, the wicked ways, and we must put on the righteousness that is in Him. Isaiah 1:16 says, "Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil." These are things that still exist in us. They may be things that are forgiven, but that does not stop the effect that they are having on the world outside of us, as well as upon ourselves. As I said, we still see death reigning in the earth today. But death is the consequence, it is the price of sin. So if sin is removed, then why is death still transpiring? Well, it has to be those consequences of our sin, one of which is death; and there are many other consequences we face. In Jeremiah 4:14, he says, "Wash your heart from evil, O Jerusalem, that you may be saved. How long will your wicked thoughts lodge within you?" There is this lodging of the nature within us that has to be done away with. We must set it aside. We must get rid of it. James 4:10-12 says, "Humble yourselves in the presence of the Lord, and He will exalt you. Do not speak against one another, brethren. He who speaks against a brother or judges his brother, speaks against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge of it. There is only one Lawgiver and Judge, the One who is able to save and to destroy; but who are you who judge your neighbor?" So, how does he preface this? By saying, in verses 8-9, "Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. Be miserable and mourn and weep; let your laughter be turned into mourning and your joy into gloom." This is what we must begin with, then we will receive blessings. This is something we have to understand. We are responsible. By repentance and confession we are cleansed by God from the cause of our surroundings. The futility of the world will be removed by the freedom of the glory of the sons of God. We have to remember that what happens within us is really what changes the world.

It talks about Christ in Philippians the second chapter. In verses 5-8, it says, "Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross." This is what we must do. We must empty ourselves of those things that remain, those things that still are within us. We must understand that He has provided for us all things necessary for life and for godliness. He has given us a new nature, He has given us a new life, but we must put that on. So there are two things that must transpire: number one, the transference of the wickedness and the old nature out of ourselves to the cross of Christ. You have to remember about the cross that it is active this moment. It still is active, present tense, in this moment. Therefore, I am able to transfer onto Him everything within me that is bringing about the consequences, that has brought about the consequences. And the deeper we go, the more we are able to get those things which, it says, are lodged within us, and draw them out, almost like extracting a tooth, and place them upon Him, upon Christ, upon the cross. That is what it says about Christ, that God placed upon Him the iniquity of us all. But He also placed upon us His righteousness. And the prayer that we must learn as the body of Christ is one in which we are able to draw out that which is within us – that which is continuing the futility that is in the world, that which is continuing the division, the hatred, the wars of this world – and we must transfer those things in us to the cross. Don't pray about them. Don't say, "Lord, make this person not be so mean to me"; "Lord, stop that situation over there in Ukraine." No, we need to cleanse the reality of those things out of us. When we cleanse them out of us, we will change the world, we will change our surroundings. We get rid of the futility out of us – that breaks the futility that exists in the earth.

Going to Genesis, the example of the Tower of Babel: when we get rid of the division out of us, when we get rid of the competitive nature that is trying to displace God in disobedience to His instructions in our life – when we take that out of us, get it out by the root and put it on the cross, then we will end the division and the confusion that is in the earth. That is what it is talking about: "Have this attitude in you which was in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped." He was not competing with God. He emptied Himself, it says, "taking the form of a bond-servant." What does it mean, "emptied Himself"? He became obedient. How did He become obedient? He became obedient by those things which He suffered. And we should have by now suffered enough things in our life that we can wake up to the reality that what is causing the discomfort around us is that which still dwells within us. If we can, in Christ, by the blood that has been provided on the cross, uproot those things and transfer them, as they are supposed to be; transfer them to Him, as Isaiah 53:6 talks about – "He placed upon Him the iniquity of us all." But He also took His righteousness; the righteousness that Christ achieved, that becomes the righteousness that we are able to walk in. But all of this is done within us. It is not something we try to do to fix the world, or to fix your mate, or fix your children, or fix your boss, or fix what is going on around you in circumstances or consequences. Fix yourself by transferring off, by emptying yourself as Christ emptied Himself, becoming a bond-servant; and then by bringing upon yourself all that He has achieved in righteousness. By His righteousness we become righteous. We take that which He has provided for us.

One other Scripture, in Romans 5:18-19: "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. 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." We must eliminate from ourselves "all

filthiness of flesh and spirit,” as the Scripture says. We must remove that old nature. It says, “Set aside, rid ourselves, rid yourself of the old nature.” It says, “Put on the Lord Jesus Christ.” Put on Yeshua, the One who became obedient, the One who was made righteous. Put Him on. Put that within you. We change ourselves, and we change the world that surrounds us.

I believe for this to be a reality to us. I pray, Father, let our hearts be enlightened to understand how transference works, and what is really happening in the world; how what we do, how our actions from within us, our words, our thoughts, are transferred from within us to the world surrounding us, and they generate the circumstances and consequences that we live in. Let us understand also that we can take these things of the old flesh and put them on the cross; that we can cleanse ourselves from all filthiness of flesh and spirit, and we can draw unto ourselves the obedience and the righteousness which was brought forth by Christ. And we can change, then, our impact on everything around us, because that righteousness, then, is what begins to affect the world – not the wickedness that used to dwell there, once upon a time.

Lord help us, as the body of Christ, to become an instrument in this world to effect change. But the change must begin in us, and it must be complete and thorough. It must be by Your grace and by the transference that You have established through the cross – that both our sin is removed from us to the cross, and the righteousness of Christ is transferred from the cross into our own lives. We believe for this to work for us now. Amen.