

GROWING IN GOD PODCAST



GIG324 – Remove the Filthy Garments

Hi, and welcome to the podcast. This is a special edition for our *Growing In God* podcast, as it is produced from a Zoom call that we at Hargrave Ministries have occasionally with our donors. When we have these times together and feel it is important for others to be a part of what we are discussing, we create the meeting into a podcast for release. So I hope that you will enjoy this podcast; and if you like being a part of these discussions, I would encourage you to go to our website at hargraveministries.org and join our Fellow Workers.

I want to talk about the Day of Atonement and things that are real to me in it, because I hope it will set our focus personally as we go into the celebration of this time of Atonement. It struck me, a Scripture that we have read many, many times, but it struck me in being tied to the Day of Atonement. I do not think we really... well, I always try to speak for myself; I do not think that I always tie it to this idea that I personally play some part in this Day of Atonement. When we read the instructions for Atonement, it does not seem that evident, because, you know, it is the priest. I know the children of Israel brought the lambs, but it is talking about how the priest moved and how everything was accomplished; and, I don't know, the feeling that I have always had is that I am sort of standing there watching all of this take place, and it is being done more at arm's distance from me, or without my individual, personal participation.

All of a sudden, a few days ago the Lord just started making it real that no, there is an aspect of the Day of Atonement that absolutely requires us to be involved. And as I talk about this, I really want it to strike you, and maybe at the end of this we will find some way to exercise it before we hang up this connection together, because this really is real to me. It is out of Zechariah the third chapter, starting with verses 1-4. And again, like I said, everybody is familiar with this Scripture. It says,

Then he showed me Joshua [Yehoshua] the high priest standing before the angel of the Lord, and Satan standing at his right hand to accuse him. The Lord said to Satan, "The Lord rebuke you, Satan! Indeed, the Lord who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?" Now Joshua was clothed with filthy garments and standing before the angel. He spoke and said to those who were standing before him... [this is where we begin to see this idea of an interaction that is taking place with what happens for Joshua the high priest]. ...He spoke and said to those who were standing before him [just take this: God is speaking to us here of our participation], saying, "Remove the filthy garments from him." Again he said to him, "See, I have taken your iniquity away from you and will clothe you with festal robes."

You have kind of this interplay taking place, where this group is standing around watching the event but all of a sudden the angel says, "Okay, you guys take off the filthy garments from him." Then he goes back and says, "See, I have cleansed you." So we know that the cleansing, the salvation, the release, the deliverance that comes from our iniquity and from our sin, it only comes from God. That is not what we are doing for each other, God is doing that for us. That is the atonement. That is Yeshua. That is the cross of Christ that we celebrate at this moment. But all of a sudden here is this participation, in which the angel turns to those standing by and says, "You guys remove the filthy garments from him." And

that is really an important concept to me. “‘Remove the filthy garments from him.’ Again he said to him, ‘See, I have taken your iniquity away from you and will clothe you....’” So God is taking away the iniquity, but the removal is coming from those who are standing around, and I want us to get this.

I will make another point about this idea of removing the filthy garments. I want this to be so alive to us that there is a part, I believe, in our love, in our faith, in our oneness, that we are to play in the deliverance of each other from the filthy garments that transpire. Let me read verse 5. “Then I said, ‘Let them put a clean turban on his head.’ So they put a clean turban on his head and clothed him with garments, while the angel of the Lord was standing by.” So again, not only were the filthy garments removed, but the clean garments – something was put on him of the anointing, of the covering, the garments of who he was as the high priest, by those people who were standing around.

So there are a couple of things here. The main point is this idea that there is a way we engage by faith with one another to see the filthy garments removed. Now, what are we talking about when we are talking about this thing of filthy garments? Because we have to have an understanding here, and I think that an aspect of this is that when we talk about repentance – we are in the Ten Days of Repentance, right? And that leads us into the Day of Atonement. So when we are in this time of repentance, and when we are in this time of the Day of Atonement, we are dealing with this idea of sin and iniquity and filthy garments and all this. Part of what was real to me in this is the fact that we tend to identify ourselves with the sin, with the iniquity, with the filthy garments. And I think there is a way that God is looking to set us free from an attitude that we have had about what is wrong, because we are almost bonded to our problems. We get bonded to our sin. I mean, I am sure everybody has experienced in their own life, “Gee, it seems like I repent of something and it just comes back again. I have the same problems over and over again,” and whatever. That whole scenario really works to try to make me identify with the problem, with the sin, with the iniquity, with what is going on, the impurity, the uncleanness; all of that becomes something that we almost agree that is ours and it is our problem. And I just think that in this atonement idea, God is trying to break that away from us.

This is one reason why when we look at the Day of Atonement, and you go back and you read in Leviticus 16 about it, you see a lot of mystical qualities; and some of it is involved with this idea that the high priest lays his hand on this goat of removal, and upon that goat, by the laying on of hands, he transfers from the people their sin, their iniquity, and he puts it on the goat. We are all familiar with this, right? We understand this is a very deep reality about salvation and the cross of Christ. So a part of what we have to be strong in our minds about is that satan is always looking to transfer. Salvation works through transference. Our sin was transferred onto Christ. He bore our sin, it talks about that in Isaiah. (Isaiah 53:4-6) He bore our iniquities. They were put on Him. He was that Azazel goat of removal that is pictured when we read Leviticus 16, and the high priest laid his hands on the goat and literally – and I believe this actually happened – the sins of the people were laid upon that goat, and that goat was run out of town. He was sent out of the city limits, and he was thrown over a cliff. There are different ways to look at exactly what happened to him or how it happened, but the picture is extremely clear that the sin, the iniquity, the issues with Israel, literally were put on that goat because they transferred out of them.

Now, why does that work? Because number one, and I know there will be blowback on this one, the sin and the iniquity was not theirs in the first place. And I think there is a lot that we have to get of an understanding that what we are dealing with here is something that is very spiritual. What satan and his angels are always trying to do, because he is the lie, he is sin, he is iniquity, and he is under judgment, is

that he is always trying to transfer that judgment off of himself onto us. If he can put that on us, then we also carry the judgment for the problem, and that is what works in transference. So we have to believe in this idea that salvation is the transference of what was on us onto Yeshua on the cross, and then, by the way, it is going to be dumped back onto satan, and he is going to bear that for eternity, because the issue is his.

Now I will read a couple things about this idea of transference, because you have to get this; and it is hard to break your bond with the idea that the sin is yours and the problem is yours. 1 Corinthians 15:33 says, "Do not be deceived: 'Bad company corrupts good morals.'" That is transference. If you are there with good morals and you are around something, it transfers to you. Matthew 24:12 says, "'Because lawlessness is increased, most people's love will grow cold.'" And believe me, this one is happening right now as we speak. You see a change in the whole world because lawlessness, because sin, because iniquity is increasing in the world; even good people are losing their love. They are losing their morality. They are losing their ability to open their hearts to one another. And so you see anger taking place and hatred replacing love. All of this is transference. And one of the worst things we can do is look at ourselves and say, "Oh, it is mine. Oh, here I go again. Oh, I did the same sin again. Oh, it is my fault." No, I believe that we are divine beings having a human experience on this earth. I believe in the parable of Matthew 13, which says that the earth is God's field and He planted good seed in the field. What polluted the earth was the wicked one planting tares in the field, planting bad seed.

If we could take that literally and say, "God planted you into this earth as good seed." You are not corrupted seed, you are good seed. Now, you may be living in the midst of and surrounded by a whole bunch of bad stuff, and bad company, and lawlessness, and iniquity, and you begin at some point to accept it as you when it is not you. God planted you into this world for a purpose that He has. There is a will of God in your life, and He planted you here as His good seed to accomplish His purposes and to spread His Word and to bring forth His Kingdom in the earth. You are not a mixture of good seed and bad seed. We have to get that.

I am going to go to Malachi the third chapter and read some of this. Verses 1-3 say, "'Behold, I am going to send My messenger, and he will clear the way before Me.'" When you clear something, you clean it, right? And that is what He was saying to Joshua, "I have made you clean."

"And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the Lord of hosts. "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like fullers' soap. He will sit as a smelter and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, so that they may present to the Lord offerings in righteousness."

So we get this picture that the sons of Levi are going to be purified. God purifies them. And again, we relate this a lot to judgment, and there are Scriptures that lead us to do that; but it takes away from the picture that is really being presented here. When He likens the refining of the sons of Levi to the smelting and the purifying of silver and gold, then I want you to think about that process; because when you smelt or purify gold or silver, you do not lose any of the gold and the silver. You remove from it what has attached to it that has tried to corrupt it. Does that make sense? So when we look at this Scripture, we are reading about Joshua the high priest; so what are the people around him doing? They are ripping off of him the filthy garments. Joshua was cleaned by the Lord. He was purified by the Lord.

But the problem was the filthiness that had attached to him. And more than we understand, what we are dealing with is that which has attached itself to you – not you yourself, it is what has attached itself.

But we are so used to it being attached that we take it as part of ourselves. And what I think God wants to break out of our minds is the idea that the problem is us. If the problem were us, we would have to rewrite the Day of Atonement scenario, wouldn't we? Because when you get to this part about sin, then the high priest would have to turn all the sons of Israel over to some guy who was going to take them out in the wilderness and throw them off of a cliff. He did not do that. He transferred off of them the iniquity, off of them the sin that had attached to them. He left the children of Israel right there in the Temple, and they were purified, they were cleaned, they were fine; they were gold refined, they were silver refined. What was removed was the filthiness that had attached to them; nothing about them was removed. And I think we need to get this picture of what God is doing, because when He refines us, He uses this picture.

In one place in the Scriptures He talks about the fact that in His anger He burned it off. But when you get to the end of that, it is still just the removing of the problem. It is not destroying the children of Israel. So, you are the gold; and whatever God is doing in your life, He is not chipping away at the gold. He is not removing the gold. You are the gold. He is simply getting rid of everything that is covering up the gold. Anything that is covering over the gold, anything that is polluting the gold, He is removing that. And that to me is atonement. He is removing. That is why the high priest had to lay his hands on the goat and he was able to transfer; because when we deal with this thing of sin and iniquity and our failures and all of these things, more than what we can realize, these are things that have been transferred onto us.

We are surrounded. It is just like that Scripture, "The love of many is waxed cold because of the iniquity that is in the earth." (Matthew 24:12, KJV) Everything that is in the earth right now that satan is bringing into this world, do not forget that a big part of the purpose is to try to corrupt you, to try to taint you, to try to cover you over; to make you look just like he looks, to make you act like he acts. But it is not touching the gold and the silver. God is working with you, and we have to make sure that we keep in our minds and our hearts as we approach this, "Lord, remove the corruption from us." I think this is part of what we are talking about with Joshua the high priest, and what happened in those Scriptures. Because we see the people who are standing around – and that is why this picture has to be so planted in our minds, that we see God is telling us that in our love, yes, we are not the salvation of the world, Christ is that; but we are the ones who pull away the filthy garments. We are kind of the smelting process that pulls away all of the filthiness, all the dross, all the stuff that is covering over the pure gold. And part of that means we need to see, through the eyes of God, who each other is.

I think that is why there is such a battle today. I know we have all been through this, the battle of division; the battle of accusation; the battle of criticism; because it tries to paint people as something that they are not. And we now are going to reach in this Atonement for new eyes. We are going to see who He has made our brother and our sister to be. We are going to have eyes to see. I like that thing in Daniel 12:10 because it says, "Many will be purged, purified, and refined, and they will understand." What I would like to do is be able to understand who each one of you is in God, to see clearly who each one of you is. I would like to see that for myself. I would like to understand who I am, what God has brought me forth for; to see that I am the pure gold, to see that I am the good seed planted in the field, and you are the pure gold that God planted into this earth to be a voice into this age, to be a voice of His truth, His righteousness, His love, and all of those things.

When I look at this idea of transference and the filthiness that has been laid upon us for so long, and how we may have hidden in shame or in confusion or whatever under the accusations of the enemy against us, I think that is where this whole thing started. Satan was standing at the right hand of Joshua. He was accusing him. He was saying, "You are the filth. It is not your garments, you are the filth. You are the sin. You are the iniquity." It is that droning being drummed into your head, until at some point you just go, "Gosh, I must be that." And I just want us to be free. I want us to come into this Day of Atonement and see it as a day of salvation, yes; definitely it is a day of salvation. But it is more than that. It is a day when we are God's gold and silver being smelted, being purified as the gold and the silver are purified, so that those priests could make righteous, pure offerings, and present their offerings to the Lord in righteousness.

I want us to come through this time of Atonement and be able to stand before the Lord and in righteousness present our prayers, present our worship, present our love, and especially be able to present one another. Part of our offering in this is our ability to come and present one another and say, "Lord, here is another one of Your good seeds that was planted here in the earth," and know who we are.

I thought, if we would just pray, say, "Lord, like it was said in Daniel, those that were purged, purified, and refined, they understood. Lord, let us understand really who each one of our brothers and sisters is and what each one was sent to this earth to accomplish, and be able to state that back to God and participate in this."

We are going to find the way as His sons to strip off the filthy garments. I want to read verses 3-4 again out of Zechariah 3. It says, "Now Joshua was clothed with filthy garments and standing before the angel. He spoke and said to those who were standing before him, saying, 'Remove the filthy garments from him.' Again he said to him, 'See, I have taken your iniquity away from you and will clothe you with festal robes.'" Then he said, "Oh, by the way, I am not going to clothe you with the festal robes, all of your friends are going to do that." So that is the next step, that we have this ability to place upon each other those clean turbans, the clean garments that we are to wear.

We know that Revelation talks about standing with white robes, but we do not put those white robes on ourselves. It is our friends standing around who are going to be able to clothe us in those white robes as we move into the days of His Kingdom. So I bless this. I know we could do more Scriptures and go more into it, but I think this is hopefully enough of a picture for you to get it. And Lord, I bless Your Word to come through to everyone's heart and mind. Let there be a deliverance during this Day of Atonement from everything that takes on the thinking of satan about ourselves to where we are accusing ourselves of things that are not ours. And Lord, give us the ability with one another, the love, the delight in who each one is, that we can strip away the filthy garments; to be the process of smelting that takes off the dross, that takes off the lie, that takes off the pollution that is saying you are one thing, when what you are is God's lump of gold that He has brought to the earth for such a time as this, to bring forth and pronounce His Kingdom on the earth. And I bless you all because that is who you are, and that is why God has brought you here, and we are going to move into this. I bless you. I bless your Day of Atonement celebration. Amen.

All right, I feel like we got it. Anybody want to voice a prayer or make a comment?

Dennis Fisher: I just wanted to say that like this process of the refiner's fire, I feel like this morning this word is peeling away the lies that we have about ourselves. By this word we are clean this morning of

the lies about ourselves, the lies about one another. And I just believe that through the speaking of this word there is a cleansing that is not only going on in our lives, and going on in this world, but it is going on in the realm of spirit, where there is a cleansing from the lie about the earth, the atmosphere that we live in. We are the family of God planted in this earth as His family, and this morning we take this deliverance from the lies, and we recognize that as we are looking across the screen we are looking at the gold and silver that has been refined by this word this morning, in the name of the Lord.

Gary: Amen. Let's do this. Can we use our imagination? I would like to do two things with it. First, we will take sixty seconds. I want you to imagine the garments, the filthy garments of everything that has been laid on you, and whatever it is in your mind, being stripped off of you, just being stripped literally off of you as the Scripture says it. Okay? Let it be you that you are seeing. You do not have to see who is taking it off at this moment. I just want you to see it being stripped off of you. All right? Let's begin.

[Sixty-second period of silence]

Amen. Okay, we are going to take another minute, and what I want to do this time is have our eyes open. I want you to just keep looking around the screens. Do not forget that there are probably two screens, so at some point, click over so that you are seeing everybody who is with us. But let's take another minute, and I want you to see, imagine seeing yourself stripping off of everyone here in this group the filthy garments that they have had to put up with.

All right? Let's begin.

[Sixty-second period of silence]

Amen. Looking out, all I see now is lumps of gold.

Lord, we really seal this into our hearts. This is going to live for us. We are going to stay into this through today and tomorrow and through the Day of Atonement; and by grace, Lord, we make it a lifestyle.