

Torrey Conference 1979: The Ultimate Lifestyle Session 3

By Tim Timmons

Tape Instruction:

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Tim Timmons:

Let's begin. Let's pray together. Father, we thank you for our time this morning. I pray that it might be a profitable time for everyone involved. I pray in Jesus name. Amen.

I need to answer a couple of questions before we begin, because I'm getting asked about four times a minute on this one question of what happened with the JDL when they tried to kill your body. You probably noticed that I walk with a limp. No, I'm just kidding. What happened was, we had talked to 200 Jews there on the campus at American University, and our approach was basically not to antagonize them, but we decided to use a biblical approach to make them jealous. And so what we did is we became more excited about Jewishness and more excited about Israel and more excited about a Messiah than they were. And we met with 200 different individuals and began to talk to them and asked them a lot of questions and really tried to encourage them toward being more Jewish because we felt like they weren't too much. Of course, that's one of the missions of the JDL is to make their people more Jewish and to keep their identity and to keep them away from people like Christians.

And so, we had met with 200 of them, and none of them were upset with us. As a matter of fact, they liked us. And so we handed this guy a list of the 200 people we had met with, and we made a challenge to him. We said, if you can find one person on the campus that will sign an affidavit that we were offensive to his Jewishness or offensive to him as a Jew, then we will leave the campus. He was so excited. He took that list and divvied it up among some of his compadres there, and they went after it. Never found a soul that was against us. As a matter of fact, they reported them to the Rabbi. And the Rabbi was so excited about it that the liberal contention there on the campus of some of the Baptirians and the Episcolix and some of those there on the campus that weren't too excited about our being there either. They had proposed a letter to get us off the campus because we were in an offense to the Jewish community. And so the Rabbi took the letter in this council before the President of the University and tore it up and said, we need what these people are saying to our kids.

And then he told me, he said, "I want you to talk to everybody on the campus, all the Jews on the campus. I think it's fantastic what you're talking about." And he was just a weird Rabbi, as a matter of fact. And then from that, we demonstrated with him one time on an issue. They got very upset with us. And they said, "Well, put your actions where your mouth is and come and demonstrate with us against the Soviet Jewry issue, or freedom of Soviet Jewry." And we were for that.

So we took a group of Christians. Now, we didn't have many, but we ended up having more than they did at this particular rally and had signs "Christians are for freedom of Soviet Jewry" as well. And it just really shook them up and never had another problem with them on that campus

even to this day, because they respected what we did at the beginning. And we never tried to offend anybody and saw quite a number of Jewish people come to Christ, had an exciting time. We got them also a lot of them back into the Passover, which they hadn't had a lot of their homes, and really tried to be quite Jewish about the whole thing. We added another form of Judaism called Messianic Judaism that we added that year. And they didn't know any better. And so they thought, "Well, it's another form. It's exciting." So it was kind of an exciting time.

Now, today, yesterday I was confused because first of all, I thought I was going to speak on Friday. And then I thought I wasn't going to speak on Friday. And now I found out I am going to speak on Friday. So I'm going to speak on Friday. I know that now, and I'm not going to believe any more rumors. I'm going to be here on Friday, Lord willing, and I will be speaking. So I'm very excited about that. I have to think up something to say now, but I'll be back.

Today we are going to pick up on some of the things that were said last night and also yesterday morning and try to go after this thing of who lives the Christian life, who lives the Christian life. I think really in so many ways we've become weird because we don't understand who lives the Christian life. We've become non-human because we don't understand who lives the Christian life.

I'm convinced that more marriages in Christianity are torn up by one basic issue, and that's this one today where women accept Christ and the husband is not a believer. And the woman turns non-human all of a sudden. She moves into a spiritual kingdom and acts weird all of a sudden, and she's no longer a woman. And she doesn't act like a woman anymore. She's got her head's--

head in the clouds and she's just not going to-- she's acting weird out there. She does a beautiful job of it.

And the husband's thinking, well, gosh, I just want a wife, that's all. And she's turned weird on me. And she's going to all kinds of Bible studies and she's doing some exciting things. And then she's spouting off verses she's learned and telling about how many people she led to Christ this week and just intimidating the guy out of his mind. And I think a lot of it stems from what we're going to get into today. Who lives the Christian life? Remember the two piles, the one who's on top of the pile and the one who's underneath the pile?

Well, the one who's on top of the pile is one extreme. And who lives the Christian life? This person on top of the pile, that type of mentality says that God lives the Christian life. God does it all. God does it all. Every bit of it. God does it all. Let go and let God. And that's kind of the theme where they're going. And the whole idea is through some kind of an experience, we will then be able to be more of Christ and less of me.

Or we move into John where it says, John says he must increase, but I must decrease. And they use these verses, pull them completely out of context, doesn't mean anything about that whatsoever. What it's saying is that John was the one who was popular and the one who was kind of a leadership of that time. And people were following him and he was saying to his followers here, he must increase in popularity and attention. I must decrease in popularity and attention. It's not talking about the Christ life as people talk about. It's not talking about the higher, deeper life or the deeper, higher life or whatever they call it. It's not talking about that kind of thing.

It's not talking about killing yourself and dying to self. We've gone so far on some of these concepts that they've come out screwy, dying to self. And people are killing themselves all over the place and wondering why they're depressed. Because whether you kill yourself, you're going to be depressed. Now if you die to your flesh, your old sin nature, that's a different deal. But killing yourself is not a smart thing. It's just something in our counseling center we don't recommend. We encourage them to feed yourself and encourage your body and tell yourself you're okay, but don't kill yourself. That's hard on your body.

And so this side is let go and let God. God does it all. And they're trying for perfection through some kind of experience. Trying for perfection. Okay. And I went through the perfection experiences the other day, and those of you who weren't here will never know what I said because I'm not going to go through it now. But there are four or five stages of perfection. And it's interesting to me that none of it is taught in the Bible. None of it is taught in the Bible. As a matter of fact, when you get into the Book of Colossians, this is free.

Now, this part right here, when you get into the book of Colossians, you find that Paul is talking about the fullness of God, how to experience the fullness of God. That's what these people are talking about. All right? How to experience the fullness of God. You want to have the fullness of God? You want to have everything God wants for you? Paul tells us how in Colossians. But you know what? As he goes through that, he doesn't mention the Holy Spirit one time. Isn't that strange? Paul really messed up. Unless that's not the deal. Unless there isn't a new second stage or a new experience with the Holy Spirit that we must have.

You got all the Holy Spirit when you accept Jesus Christ. And certainly you are learning more how to cooperate with the Lord, and you are learning more how the Holy Spirit works in your life. But at the same time, there is no second step where now I've got the second blessing or I've got the baptism or I've got the filling of the Spirit. We only have one verse that talks about the filling of the Spirit that would intimate anything like being filled after Salvation, the filling of the Spirit. Only one verse, and I don't buy that one. And I'll show you why as we move through.

But we've got to be careful not to open up a first class cabin in Christianity or we're asking for a lot of trouble. A lot of trouble. And I'm going to show you what I think the Epistles are talking about. And what the Bible is talking about is living the Christian life and what has to happen to grow into maturity. It's not push a button. And all of a sudden now I'm filled. You see, it's not push a button. And now I got the baptism or I got something or I got something weird or something like that. And a lot of people are using psychological methods over in this camp to get people to really buy it. Okay. It's like I might do this. I did this to a live audience one time. I won't do it to you. I'm warning you ahead of time what I'm going to do. And still some of you are going to feel what I'm going to do, even though I'm warning you.

But I did this to a live audience one time. I got up and I said, "I want to tell you something." About the fourth time I was speaking to them. I had their trust. I said, "I want to tell you something, an experience I had a few years ago that absolutely changed my life." Well you say that, and people-- 'you're going to give us the good stuff now.' And so it's very contrary to my nature to tell you this, but I've got to tell you, because it turned my life inside out.

A few years ago, I found my marriage falling apart. I found my own self image was just waning like crazy. I wasn't excited about who I was. I wasn't sure God was really there. And I came across a passage in the Old Testament. I'll never forget it. I was reading it. And there it says that God made this prophet's finger twitch. And I thought, "Oh, God, I wish you could make my finger twitch just to let me know you're there. I just wish I knew you were there. If I knew that, God, I'd go through everything." And so I began to pray one night. I was really serious, and I got down on my knees and I prayed and I said, "God, if you're there, I want you to make my finger twitch." And all of a sudden, my finger twitched!

And I'll tell you what, God touched me right there. And ever since that time, my marriage has been better. I feel better about who I am. And I'll tell you what, I'm excited about life. And I've never had an experience like that before in my life. And I moved into a new plane of the Christian life. Now, tonight, what you need to do for the evening, you have to have an evening. In the morning, it doesn't help much, but evening very good for this kind of thing. You get them in the evening.

Tonight, what you got to do is, you want God to touch you? I'll tell you what, he can do it. I'll tell you the way he's told me tonight that he could do it for you. The way he's going to do it for you is, he's going to have something go down your back. I mean, you're going to feel something go completely down your back, and we're going to have an exciting time as God begins to touch you, and as I work you up and keep working you up and tell you what's going to happen and finally tell you when it's going to happen. And then I do something to make it happen, you will

find something going down your back. That's called emotional. It's called psychological. It is not God.

But you see what I mean? We're looking for something, and somebody has an experience with God. And they say, "Well, I gotta patent this and sell it for a while." And so we patent all these experiences. You don't have just a second experience with God. You have a second and a third and a fourth, and whatever God allows you to have. But there is no new plane. "Hey, man, ever since I did this, I've been up there. Yes, I have no piles anymore. I live on top of the circumstances. Yes, I do." Let me tell you, if you do, you're weird. Because you don't know there are piles out there. And you need to see a doctor right now because one of those piles is going to sneak up on you and going to slap you around some day, and you're going to be in a heap of trouble on top of the pile. And it's instant perfection. That's what we're looking for. Kill myself so I'll be perfect.

I know I can't be perfect. And so I got to have God take over my life. On this other side is the other extreme. And the other extreme, it's trying for perfection as well, only through a code of conduct. These are certain things we do and these are certain things we don't do. And if I follow this code of conduct, then I'm going to move into all kinds of neat experiences with God. And I'll move toward perfection through this code of conduct. Do you see what's happening? This is the pharasaical side, and over here is the mystical side.

Over here, God speaks to you. Over here, God leads you. It's funny that we talk about God leading us here and there and here and there. And only two times in the New Testament does it

say God leads us anywhere. And there it says, he's leading us to new life. Craziest thing in the world. Yet we got this thing about, "hey, he told me to go here and there." New believers listen. "Well, he didn't tell me anything. I can't figure it out." The mystical side.

Then there's the fair sacral side over here and the pharasaical side is looking for a code of conduct. Both are wrong. This group says, man does it all. This group says, God does it all. I want to go down the middle and say, hey, neither of them are right. What we've got to go after is it's 100% God and 100% man. That's who lives the Christian life. 100% God and 100% man. Don't get nervous about that. God's 100% is a bunch more than yours. All right? Very important. It's 100% God and 100% man. It's the balance of the Christian life. God's work, that's his 100%, demands my response. That's my 100%. God's work demands my response.

Now, let me draw a beautiful picture for you. You will just love this. I'm sure many of you have thought that I've had the gift of being an artist. You've told me that. It's really encouraged me. All my teas and things that I'm drawing up here has been very exciting. I know. We'll do a series of that some other time, maybe, but not today. Before you were a believer, let's say that this is you. That's not your face. This is your will. And over here is your flesh, and this is your spirit. This is your spirit. Okay? Yeah. Good. And this flesh is your old sin nature. The spirit, then, is your spirit. And you find that this is taught throughout the Bible. Your spirit is where your mood is, your motivations, your goals in life. Your perception is there, and your conscience is there in the spirit according to the Bible. Flesh and the spirit.

Now, you're a non-believer, and as a non-believer, you are controlled. Your will, I, my will, is controlled by the flesh. Okay? You're controlled by the flesh. Now, when you accepted Jesus as your payment for sin, there are three things that took place. First of all, we'll kind of see what God did. Then we'll see what we're to do in response. We'll see God's 100%, then man's 100%. The first thing that God did as he dealt with your old sin nature. The second thing is he deals with a new nature. He gives us a new nature. And third thing is he gives us the Holy Spirit to live inside. So the first thing is he deals with our old nature. Now, the Bible says, and we'll get to it in a moment. If you want to turn to it and have your thumb there, that'd be nice. Or your finger or whatever you put there. Romans 6, because that'll tell us what our response should be.

And we're going to get very theological here and go down just a little bit deep, not too far, but you'll be all right. All right? What does he do with the old sin nature? Well, in Romans 6, and we'll read it in a second. But just keep up here because it's very important. You'll see the connection. The first thing he did is he dealt with the old sin nature by--did he kill the old sin nature? Did he kill it? No. How many believe he didn't kill it? How many believe he did kill it? He didn't kill it. Believe me. You still got yours there. It's not dead. Some of you have gotten an extra dose somewhere along the line, but you got it all right, believe me. And verse 6 says, "Knowing this, that an old man was crucified with him."

Now, what was crucified then? Says the old man was crucified. This is the old sin nature. And the old man is our will operating by means of the flesh. It's the old manner of life. It's this relationship. And he says the old man was crucified. It was severed. That relationship was severed. Here is the will, and here is the ocean nature, and it controlled your will. You could not

do anything toward God that would please God. Okay? And you were controlled. But when you became a believer, that old man, this old relationship was severed. It was crucified. Dead, killed, severed. So that no longer are you a slave to sin.

No longer are you a slave to the old sin nature. Okay, but the old man was severed, not the old sin nature. The old man. Now, how did he do that? Well, how does a dead slave or how does a slave. I told you already. How does a slave get free? One is, death would be one route. Dead slaves don't do much, all right? That's one way to get freedom. If you're a slave, another way is to be purchased. And Jesus did both of those. It says that we were United with his death. We were United with his death. We were united with Christ in his death. So we became dead slaves, dead to the old sin nature. No longer to be slaves to sin.

And then secondly, we're told that we've been bought with the price by the blood of the Lord Jesus Christ. So we've been freed in those two ways for sure. Now, so the first thing he does is, he deals with the old sin nature. He makes us dead to the old sin nature's power and its control. We can yield to its power, but we're no longer under its control. Very crucial. Now, the second thing he did is he creates a new nature inside us by making our spirit regenerated. He regenerates our spirit. In other words, he does not leave us dead, but he unites us with his resurrection. Here we're united with Christ's death, and here we're united with Christ's resurrection. Okay?

We're made alive so that we can live life. And we have a newborn spirit, or what is commonly called the new nature. Our spirit was reborn. Our spirit was born from above. John 3 says "that which is born of the spirit." The Holy Spirit is what? Roughly, what is it? Spirit. Very good. That

which is born of the spirit is spirit. Okay? That which is born of the Holy Spirit is your spirit. I think this helps us, too, a little bit, as you move into 1 John, when it says "that which is born of God does not sin." "That which is born of God does not sin."

Now, we've done all kinds of Greek gymnastics to get around that. We've said that that which is born of God does not practice sin. That's it. Now we got it. The believer won't practice sin. Those make for excellent messages to beat people up with. That which is born of God does not practice sin. But how many of you here practice sin? Yeah. How many of you have a pulse? It's the same question. If you do something more than once or twice, it's called practicing. All right? Practicing. And you do it more than once or more than twice. I have a practice of sinning.

Now, I hope we can change this one area and move on to a different kind of practice. I practice different sins, but still I'm practicing sins. All right? That's part of the deal. And so you don't plan on it. It's just part of the understanding. You see, reality isn't what you wish it should be or what it appears to be. Reality is the way things actually are, and that's horrible. I mean, it's just horrible. People hate me for that. I tell people that all the time. I don't want to hear reality. Keep me in a fantasy over here. Okay, well, you stay there, but you're going to get hurt pretty soon. Reality is what it really is. And what happens is, this relationship of the will to the new nature would be called what? The new man. Very good. We're making headway. The new man.

And so we have an option according to Galatians 5. We can operate by means of the flesh or we can operate by means of the spirit. And I don't take that to be the Holy Spirit there. We can operate by means of the flesh or we can operate by means of the spirit. The reason why I don't

take that the Holy spirit is because it makes no sense at all. Here's why it doesn't make sense. If your flesh, your dirty old flesh, can beat up the Holy Spirit, then we got trouble. We've got lots of trouble because there it says the flesh wars against the spirit and the spirit against the flesh.

Then why in the world is the spirit getting beaten up? He ought to be tougher than that. I think it's my newborn spirit. My newborn spirit. That's part of the couplet that you see throughout the Bible, flesh and spirit, spirit and flesh. There's no reason to make that the Holy Spirit there in Galatians 5. I'll tell you another reason why I accept it that way. What happens if you only have two options to live life? Either dirty old you does it through the flesh or you let God do it. What do we got? We got the two extremes.

You see, either God is going to do it, let go and let God. Kill myself because I'm only dirty. I'm in mess. I mean, I'm horrible. And I'll tell you more how horrible you are tomorrow if you want me to, you're downright rotten, you're in a heap of trouble and that's over here. Kill yourself because you can't do it. It's either dirty old you or God does it, or if you go over here on this other side, then you have to gut it out and only dirty old you is doing it.

Here, if we have a newborn spirit and that spirit has desires and that spirit is where life is and that which is born of the spirit does not sin, that newborn spirit does not sin, then we've got a good you, a good me. In other words, God created us a new creation. Where did that verse come from? That messes up that passage too. We're a new creation in Christ Jesus. What is our new creation? Our newborn spirit and that which is born of God will not sin.

So when you have to take the option of following your newborn spirit and moving through that capacity to live life, you will not sin. You got a guarantee, right there. No doubt about it. But you've got an option. You can walk by means of the flesh or you can walk by means of the spirit. Walk by means of the flesh or walk by means of the spirit.

The third thing he did is he had the Holy Spirit become resident in our newborn spirit. He takes up residence in our newborn spirit. He is the one that was involved in the regeneration of the newborn spirit and making it come alive. And everybody's got a spirit by the way. Non-believer and believer, even dogs have somewhat of a spirit. But the idea here is that the spirit that we're talking about biblically is that your spirit was not alive toward God until you became a believer. And then you were united with Christ's death to free you from the old sin nature's power, and you reunited with resurrection to create a newborn spirit. And that's when your spirit was quickened. That's when your spirit was made alive. And now you're alive in Christ Jesus. Okay? You're alive in Christ Jesus.

And the Holy Spirit was placed inside your body so that God himself lives inside you with all the powers that raised Jesus Christ from the dead. All that power lives you. Now, that's what God did. It's called the supernatural operation. It's a supernatural operation that God performed inside our body. But you know what? Most people don't understand this. So therefore, they're looking for God to make fingers twitch, and they're looking for God to make all kinds of wild things happen because they have nothing else supernatural to hang in on.

What I'm saying is we've stumbled over the absolute truth of the whole thing, and that is that God's supernatural operation is this: he freed me from the power of the old sin nature, made me

alive and gave me a nature to live this newborn life, this new life in Christ. And on top of that, he gave me the same power that raised Jesus Christ and the dead. All the power that I need to live the Christian life. That's what God did. What in the world else could he do?

I can't think of anything else. He did a pretty good job. Now we don't have to act like it. We can act like you didn't do anything and we can just walk around and say, well, I don't know, and yawn around at these theological truths and get them in your notes and put them in your filing system or your piling system, whatever you use, and walk out and say, "well, that was heavy, wasn't it? Heavy meeting this morning, heavy."

But you see, that's not what the intent was as Paul was writing these kinds of things out. So that's God's operation. He dealt with the old sin nature, new nature put the Holy Spirit inside us. Now, I think it's important too here, to find out what does the Holy Spirit do and what does he not do? What does he do and what does he not do? I can't go through all of it, but there's an excellent book on this called "The Ultimate Lifestyle." I can't emphasize enough how good that book is, but it explains all of this. But there are a lot of things that the Holy Spirit does not do that we say he does.

In John 14 and John 16 it says there, I've got to just use for memory rather than go back there because we don't have time, but John 14 and John 16, it says this: that Jesus says, "I can't tell you everything." Now, who is he talking to there, by the way? The disciples. Not you. Not you. Is he talking to you? No, he's talking to the disciples. I think that's what the Bible says there. We

weren't there. All right? He's talking to disciples. And so we got to understand the culture there. We're in a lot of trouble in trying to interpret that passage.

He says, I can't tell you everything now. I'm going to go away. And if I told you everything now, you couldn't bear it. But the Holy Spirit, the spirit of truth, is going to come. And when he comes, he will guide you into all the truth. The truth. It's a technical term used for the truth of the New Testament. The truth. He'll guide you into all the truth. Why do they need to be guided into all the truth? So they could write it down. So they could write it down. They were writing the New Testament. He was talking to the team that was getting ready to write. All right?

Then he says, "The Holy Spirit will bring all things to your remembrance, everything that I ever said to you." And we pull that verse out of context and say, "oh, God, bring back to my remembrance as you promised you would do." He didn't tell you he's going to do that to you. He told the disciples he's going to bring everything to their remembrance, everything he ever said. Why? So they could write it down. That's the miracle of inspiration that they took, this inspired word of God, everything that Jesus said, and it's down there in black and white in the New Testament. That's a miracle. You see, that's a miracle.

That was inspiration. That's what revelation is all about. Now, the Holy Spirit then doesn't bring things back to your remembrance. At least it doesn't from that passage. He doesn't guide you into all the truth and this kind of thing. But we've got to understand what he does do. He energizes us. We're told this over and over. He's an enabler of us. He'll give us wisdom. He gives us all the power necessary to live the Christian life.

Does he convict us? Where does it say that? You're going to tell me John 16, aren't you? What does it say there? He will convict who? The world. Are you the world? No, that's a word talking about non-believers. He will convict the world of sin, righteousness and judgment. Will he convict you? I don't know. Not from that passage, I don't know anything. All I know is he's going to convict the world. And we know that when we go out and evangelize, he's out there convincing them of sin, righteousness and judgment.

We've got to be very careful what we throw into that pot. And you got to be very careful when somebody, I don't care if it's a prof or whoever else. When they're burping things out, many times, they're burping out what they got burped on them before. And people don't have time to think. It might be good to check the Bible out in some of these areas because it sheds a lot of light on the subject. It's incredible. Okay, just a clue.

Now let's go to Romans chapter 6. Romans chapter 6. Now let's see, what is it that man is supposed to do? We see what God's work is. Now, what is our work? God's 100% [inaudible] man side. Now what do you do? Look at verse 4. Therefore we have been buried with him through baptism and to death in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. For if we have become united with him in the likeness of his death," we've seen that. "We've become united with him in the lightness of his death, certainly we shall be also in the likeness of his resurrection. Knowing this, that our old man was crucified, that old relationship was crucified with him, that our body has been the old sin nature, the flesh might be," and this is a bad translation, "done away with, rendered an

opposite, rendered powerless over me," is a better way to say it, "no longer overpowers me, that we should no longer be slaves to that master, to sin,"

"For he who died as free from sin. Now if we have died with Christ, we believe that we shall also live with him, knowing that Christ, having been raised from the dead, is never to die again.

Death no longer is master over him. For the death and diet died once for all. But the life that he lives, he lives to God." The standard way of looking at this is--know, that's the first thing we're to do. Know. Know that Jesus or that we've been united with Christ's death and we're free from the sin nature's power. Know that we're alive to God through the resurrection of Christ and know that the Holy Spirit is living in your life. Okay? Know that. Get it down. That's all it's saying. Know it.

Doesn't even command us there, as a matter of fact, it doesn't command us at all. Just saying knowing this is a part of simple, but this is the way a lot of people have taught it. I think it's kind of easy to remember. The second is verse 11. "Even so, consider yourself to be dead to sin, but alive to God in Christ Jesus." Here's the first command. The first major command in the book of Romans. It's actually the second command in the book of Romans. But the first major one. Reckon yourself to be dead to sin and alive to God. Consider yourself dead to sin and alive to God. They used the word 'reckon.' I don't understand something right off the bat here. He says, I want you to know. He says, I want you to reckon on it. This is not a term that we use in Southern Ohio where they say, you're going over to the store? 'Yeah, I reckon.' Now that's not the same.

This is a word that says, "Count on it to be true, because it's true." Count on it. It's true. Guaranteed. Let me give you an illustration between know and reckon. Let's say that you don't like what I'm saying, and you come up here with your big pen and you stabbed me. The first illustration would be knowing, just knowing what's true. And I say, hark, I have been stabbed with a big pen. It does hurt. Body is running out of--my blood is running out of my body badly, and I'm probably going to die. That's knowing it. It's kind of got a yawn to us. Heavy. Reckoning is a different scene altogether. You come up, you stab me, and I say, hark, I have been stabbed with a big pen. It certainly does hurt. Blood is coming out of my body in a very profuse way. I probably am going to die. Help! You see, the difference? To reckon on something is to know it and act upon it. To know it and act upon it.

You're not just putting it in your filing system. You're doing something about it. You're counting on it to be true. It's true. It's not a dream. It's true. I just got stabbed. It's that kind of thing. All right? Then, we move on. Therefore, do not let sin reign in your mortal body that you should obey it last. And do not go on presenting or yielding the members of your body to sin as instruments of unrighteousness. Present yourself or yield yourself to God as those alive from the dead. And remember [inaudible] instruments of righteousness to God. Now, really, what we're talking about is what many people use is the word 'yield.' But that's not what it says here. You see, if you keep this way, like--I shouldn't say this like, I'll say it anyway. Watchman Nee, "The Normal Christian life." If you keep it that way, you're going to be in that extreme over here, because you'll say, know what God has done. Come on to be true, reckon on it, and then let go and let God. Total surrender. Yield, you see?

But that's not what the passage says. It says, don't yield, don't yield, and do yield. Stop yielding your members of your body as instruments of unrighteousness, but yield. Go on presenting your members of your body as instruments of righteousness to God. All right. It might look like this. You've got know, reckon, and then yield, and don't yield. Do you. Now watch what happens. We can also say, Stop, start. You can say, put off. What? Put on.

All the way through the epistles, Paul's saying, Put off, put on, don't, do. Stop, start. He's trying to get something across. This is the asking step of our part, our 100% that we're to don't and do. We do both. But you see, many people get stopped here. Many people, they don't. They're just putting off all the time. Stopping all the time. They don't do this. They don't do that. It's extreme over here. They don't do anything. They're down on everything. To these people, the Christian life is lying in bed and Earth, you don't move and then you're successful. When in doubt, don't. Okay. An exciting lifestyle. The other three goes on this side and they say, do it, go after it.

And you'll find that both sides will do both of these because extremes are really much alike. Extremes are very much alike. Anytime you see two extremes, they do very similar things. They just call them different forms. And sometimes they got there in different ways, but they're very much alike. And this group is activity center. And what happens is element is doing and doing and doing. Going to every meeting Monday, Tuesday, Wednesday, Thursday, Friday. And he skips Saturday and goes on Sunday and he's doing all these things and he's really active. And you know what?

The Minister says, hey. You must have the call because you make a weird lame and you're doing too much. I mean, you're too active. You're out here doing this and this and this. And the guy says, hey, yeah, I am kind of active. Maybe I do have the call. And so he gets his application in immediately. And then he says, if the door opens, I will go. And of course, they accepted him because they accept most people. And so he goes in there and he has a heartburn. All of a sudden, that was it. God told me. And we're in there. And just to be very excited, do, do, do, do, do. You got to go in the ministry. Something wrong with you. It's don't and do, put off and put on. Ephesians 4: 25 and following. It's a very interesting balance there. [inaudible] State of my face because we got to move here.

But there's a joke called when is a door not a door? Well, the joke is when it's ajar, but I'm not interested in that. When is a door not a door? When is a door not a door? All right, I think we're going deep here just for a second. When is a door not a door? A door is not a door when it's something else. When it's a non-door. All right, just basic logic. A door is not a door when it's something else. When it's a non-door. When is a liar not a liar? When he quits lying? No, when he quits lying offline and start telling the truth. Now he's not a liar anymore. Okay. When is a thief not a thief? When he quit stealing? No, he just may be between jobs. It's when he quits stealing, when he quits stealing and starts working and giving.

You see, that's exactly what Ephesians 4:25 and following is talking about in that paragraph there. He's saying, put off and put on. Quit speaking falsehood and start telling the truth. Quit stealing and start working and giving. It's put off and put on. A lady came to me a few years ago and she said, I've got a problem. I'm mad with God. I said, what's the problem? She said I've got

this real problem of exaggeration. I said, you mean lying? She said, no, exaggeration. I said, well, that's called lying. She said, no, exaggeration. That's lying. [inaudible] The truth. How about that?

She said, that's good. And she said, I prayed that God would take it away from me and he hasn't taken it away from me. And now I'm just mad at God. I'm down all bitter toward God. He hasn't taken this exaggeration or touching the truth away from me. I said, when did this happen? She said, It's happening on the phone all the time. I get coffee, I tell big long tails. She said, It's horrible. I said, do you know what you're doing? She says, oh, yes, I know it. I said, I got something to stop you right now.

She said, you can tell me something that God never took away? I said, yes, I can. Very unbelievable. She said, it really is. I said, let me tell you what it is. The next time you catch yourself lying or touching the truth or exaggerating on the phone, then you stop right there and you tell the person on the other hand, "Hold it. That wasn't the truth. Let me tell you the real truth of the matter," and then tell the real truth. She said, if I ever did that. I said, you'd never do it again, would you? She said, that's right. Just put off and put on. Stop, start. Don't, do. It takes both. But all these actions are based upon the fact of what we know that God has done, what we've counted on God to do, and we've yielded to him. You see the balance? It's 100% God, 100% man.

Now. Those are the 200%. Let's go after how you put it together. You start into Genesis. And I mentioned this last night. How many were here last night? Okay, that's enough. Last night I

talked a little bit about Noah. And by faith, that's what God does. Noah built a boat. That's what Noah did. Noah had to do what he was told to do. He had to get sweaty. He had to have splinters in his hand. He had-- he probably hurt his thumb a couple of times. I still got a mark, right, I built a cabinet not long ago and killed my thumb. He had to do that. He had to do that because he had to do 100% by faith that God was going to come through with the water. Otherwise he'd look like a fool. But can you imagine if no one's been on this side of the fence and said, well, let's go and let God. God, you build it, go right ahead. He'd have died with everybody else out there because he didn't do his part. It's 100% God, 100% man.

Joshua came along and by faith, Joshua fought the battle of Jericho. Joshua went to the Lord and said, all right, what are we going to do? He said, here's the battle plan. First of all, you encircle the city. That's a good. I like that already. That's exciting. And what you do is you go around the city one time. First day. We just kind of casing the joint. Yeah, we're just going to kind of case the joint just to see what's going to be necessary to go in there. What are we going to do the second day? Well, the second day, what I want you to do is go around the city again, go completely around. We're going to really know a lot about the place, aren't we, before we go in? Yeah, that's a thorough deal. A few more days, you go around once every day, and then finally the last day, I want you to go around a lot of times. And when you get through, I want you to blow your trumpet and yell. You want us to blow charge? No, anything will do. Just blow your trumpet and yell.

Can't you see him going back to his generals and captain and all these other guys said, hey, here's what we're going to do. Yeah, what we're doing, guys. We're going to surround the city the first

day and go around one time. That's exciting. And the second day we're going to do the same a few days later. Finally, we're going to go around many times and we're going to blow the trumpet, and yell. We're going to blow charge? No, anything will do. It doesn't make any difference. And then yell. And the walls are going to fall. Can't you see them moving throughout the roof? Almost foolishness. And yet if they hadn't done it that way, their 100%, the walls wouldn't have fallen.

You see what I'm saying? All the way through, you move into th-- miracles, as I illustrated last night with Lazarus, and there Lazarus would get was dead. And Jesus says, where have you laid him? And he knew where they laid him. He made the cave where they laid him, but he gets them involved in the process. They said, around the corner of the cave. Went around the corner of the cave, and there he was. He said, Roll away the stone. He's just going to roll away the stone. He just said, stone, roll. But he didn't. He had them roll away the stone.

He got inside. He didn't tell them to get him up. He told him to get up. Lazarus got up.

[inaudible] Throughout all the 35 miracles you'll see in the New Testament, there's 35 there in the gospel. In those 35 miracles, you will see the same kind of thing where people are called upon to do the possible by faith that God would do the impossible. You see it in the feeding of the 5000. You see it in the water change to wine, my favorite miracle. And there you see some exciting things happen. I knew one of you would perk up on that. I was just kidding, of course.

A wonderful time there, because it's on marriage and I speak a lot of marriage. That's why. You thought it was something else, probably. They use their own water is what I'm convinced of there. I know. But anyway, he got the people involved and they had to have so many pots and to

do something right. Otherwise it wouldn't have been done. It's 100% God and 100% man. When you witness, you go and you share as best you can to that person, but then you do it by faith that God will take care of them, that God will go after them, that God will do his work forever.

Again, the Epistles. You see the book of Romans, Romans 1, 2, 3. You see, we're all in a heap of trouble. Jews and Gentiles, people with the Bible, people without the Bible, everybody is in a heap of trouble. We got to be justified. We got to come into a relationship with God. In chapter 4, it says that by faith you can come into a relationship with God as Abraham did and be justified. Then chapter 5 is talk more about justification, how you can have a new past, just as if he never sinned. Chapter 6, you have a new position in Christ. A new relationship with him there. Chapter 7, [inaudible].

So what I want to do after that and then all of a sudden, he just broke through and chapter 8, he says we got new power, the Holy Spirit. And this new power hour, the Holy Spirit, will bear witness with what? Your newborn spirit, that you are the children of God. And then it goes in the chapters 9, 10, and 11, the most misunderstood chapters of the whole Bible because it's talking about Jews and people don't like to talk about the Jews in the church, but it's a very important passage and basically talking about getting in the past, [inaudible] a very crucial passage. I want to do a series just on those three someday because I'm convinced nobody's ever heard of them. And then chapter, we get to chapter 12 and the six years he said, I beseech you, therefore, on the basis of what God has done for you in the past few chapters, offer your body, overhaul your mind, get involved in a body of believers, exercise your gift.

You see what he's saying? The first part of the book, you say, look what God done for you. The last part of the book, he says, act like it, will you? The first three chapters of the Book of Ephesians doesn't give you one thing to do. The exciting part to read doesn't give you one thing to do. You can sit there and never move. He tells you you got a ticket already in the heavenly places, already got a seat there. He says that you've been raised from the dead. The same power raises your death lives in you because you've got all the spiritual blessings you'll ever have. Don't ask for anymore. You already got them. And the last three chapters, we give you 33 to 35 things to do. It's like the whole book is saying, look what God has done for you now. Will you act like it? Will you act like this? You see it's 100% God and 100% man.

You get to Philippians chapter 2 and verse 12, and says, "Work out your own Salvation with fear and trembling." You work it out. You live it out. Verse 13. For it's God who works in you both are willing to do his good place. Now, wait a minute. Who does it? Do I dare do it? Does God do it? You both do. You see, God does his work, which demands my response. And my work without being in response to God is nothing. My work without being in response to God is wood, hail and stubble. My work in response to God is the gold and the silver and the precious stone. It's the valuable stuff. You can go on and on and on.

And some of you are already thinking about one passage. We might go turn to it so that we keep that down. Galatians, chapter 2 in verse 20. I know at least 20% of you here have said, oh, he missed that one. You missed it. You see, that's your problem. You didn't read far enough. Look at verse 20, page 290, verse 20. "I have been crucified with Christ, and it is no longer I who live, but Christ lives in me." And everybody stops and says, Amen, and just moves right into the

Christ life. Let go and let God. You got to read on. "And the life which I now live in my body, I live by faith." I live by faith. That's my 100% based upon my faith, God's 100% in the Son of God who loved me and delivered himself up for me.

Do you see it? All the way through the Bible, you can see it. God's 100%. My 100%. But my 100% is only in response to God's 100%. You know what the whole thing brings me to realize that when Paul and the two times in one Corinthians three and one Corinthians six, the two times that Paul talks about the Holy Spirit living in our bodies and our bodies being a temple of the Holy Spirit, it makes me realize that Paul was very excited about something supernatural. He was excited about the supernatural relationship, the supernatural operation that took place in our lives.

He wasn't yawning when he spoke those words. What he's saying is, don't you know that the Holy Spirit of God is living inside your body right now? That's supernatural. It's the same Holy Spirit that was in the burning bush. Nothing wrong with the bush burning. But when he started talking, that's what got Moses a little bit disturbed. It's the same presence that was in the pillar of fire and the clouds. It's the same presence that was in the Holy of Holies, where only one man once a year could go into the Holy of Holies and offer a sacrifice on [inaudible}. And on that day he would go in and people would wait for the sins to be covered.

Another year and they would wait with bated breath outside doing investments, moving around because if he'd offer it wrongly or if he was in sin and he went in there, because he was in the presence of God, he would be killed immediately. Tradition says that they even tied a rope

around one of his legs so that if he did die inside the Holy of Holies, they could pull him out because no one else could go into the presence of God, they'd be killed instantly. The same presence of God is in you. It's supernatural Christianity. Naturally supernatural Christianity. Naturally. God's work demands my response and my response is nothing unless it's in reaction or response to God's work and is amazing. Look what God has done for you. Look what he's done inside your body. Will you act like this?

Father, thank you again for your work. We thank you that it does pierce to where we really live. We pray that you might make this an outstanding day as we reflect upon this supernatural operation inside our body. We pray in Jesus name, Amen.