

119 – Have we died with Him?

First, before I even turn on the recorder for our study tonight, I need to repent to John, Claudia and indirectly to Tamra for words I spoke last night in a phone conversation that defiled what the Lord was showing regarding the recent attack on Claudia's livelihood. After Heaven's view was brought into the situation, I painted a totally flesh picture, John, which may have set you up and then Claudia for the events which followed that involved Tamra who wasn't even a participant in what our conversation had been about but became a victim of the spirit that was introduced, and I was the one who introduced it.

I rebuke my own words to you, Claudia that painted John as some knuckle-dragging thug out of purely familiar and unholy spirit. I ask you and John to break agreement with the words I spoke as I rebuke and break agreement with them now, and I ask you and God to forgive me for reaching into the flesh and causing His word to you all to be defiled. And Tamra, although you weren't on the phone when this conversation took place, I repent to you for any fall-out which may have resulted from the realm I brought into the conversation to which I am referring, and I ask you to forgive me for putting you at any risk, albeit unknowingly.

I have been asking the Lord all day why I have been seeing that we as a Body are in what seems to me to be such a perilous time. I'll get into that tonight, but I have discovered that, as is so often the case, I am addressing me first in what I believe the Lord would have me share with you in our study. For me, it is a particularly dangerous time, because I

am purporting to teach the word of God to the Body of Christ and to herald what I know to be the real and full evangel of God to the world through this forum. When I began Light Up The Scriptures on April 13, 2010, I referred to [James 3:1](#), which reads:

Not many should become teachers, my brethren, being aware that we shall be getting greater judgment.

The point is that my accountability is extremely high, as one who teaches, and as one who fills an apostolic office, and sometimes even a prophetic one; but especially as a teacher. Among us all, I ought to know better than to open my mouth in a flesh realm and defile the holy vision of God. So, again, I repent to you all, turning away from such words and behavior, and praying for the Lord's and for your forgiveness.

Please follow with me, the rest of what James wrote in his epistle, because it applies here and to what we will go on to study tonight.

I'm going to turn off this recording and turn on the recording for our study tonight. Hang tight while I make these setting changes.

Father, be with us tonight, I pray, as we come to you for instruction and knowledge, wisdom and understanding through Your word. We gather together, Father in Your name, giving You all the glory and Honor and praise in the name of Him Who died for us that we might live. Yeshua ha Mashiach, Your name is above every name, and we confess that You are Lord, to the glory of the Father, that He may be all in all in us today. I pray for Your word with Your heart for Your children tonight, Abba, Father, in Jesus' name, AMEN.

I don't often go into James, but we are in a perilous season, and I pray that it is a short one, but we're in it nonetheless. In this season, the course of our lives can turn on a word, or a few words, spoken in a spirit of familiarity, and the results can be devastating and cost us more than we would ever want to pay.

James 3:2-13

2 For **we all are tripping much**. If anyone is not tripping in word, this one is a perfect man, able to bridle the whole body also.

3 Now if we are thrusting the horses' bits into their mouths, so that they are yielding to us, we are steering their whole body also with it.

4 Lo! the ships also, being of such proportions, and driven by hard winds, are being steered by the least rudder, wherever the impulse of the helmsman is intending.

5 **Thus the tongue**, also, is a little member and is grandiloquent. Lo! What amount of fire is kindling what amount of material!

6 And **the tongue is a fire, a world of injustice**. The tongue is constituted among our members that which is **spotting the whole body**, and **setting the wheel of our lineage aflame**, and is set aflame by Gehenna.

7 For every nature, both of wild beasts and flying creatures, both of reptiles and those of the salt sea, is tamed and has been tamed by human nature.

8 Yet the tongue can no man tame

Let me stop and declare that I break agreement with that word – The Apostle Paul wrote, “We have the mind of Christ,” and since that is true, I am persuaded that we certainly CAN tame our tongues, and we – I – desperately NEED to! James goes on to describe the tongue in verse 8:

-- a turbulent evil, distended with death-carrying venom.

9 With it we are **blessing** the Lord and Father, and with it we are **cursing** men who have come to be in accord with God's likeness.

10 Out of the same mouth is coming forth blessing and cursing. **There is no need, my brethren, for this to become thus.**

There's the confirmation of what I said above – the permission to go beyond what men can and cannot do. In the power and authority of the Holy Spirit we can change the nature of humanity when it comes to its speech that mostly confirms its dying process.

Jump down to verse 13:

13 Who is wise and an adept among you? Let him show his works by an ideal behavior in meekness of wisdom.

We ought to know by now, and take into account continually, that we live practical lives, in the midst of circumstances very often among non-believers or perhaps believers-in-name at best. Relationships exist which often present a stark contrast between who we are in Christ and who we may perceived to be by others who do not walk where we walk, or who do not have the same call of God upon them and their lives.

We ought to know, but we seem to forget, or, maybe for the want of relief from the gravity of the call on our lives and for the familiarity of the world and the flesh we once knew, we ignore – we set aside – the constant challenges to our accountability for...

- who we are in Christ
- for what we know about Him
 - about the Father
 - About His “purpose of the eons”
 - About our role in its fulfillment
- And the seasons we’re in that change as God’s purpose of the eons moves forward, unimpeded by any concerns we may have.

God won’t stop for us – He won’t stop for anyone. He is operating THE all in all right now, as surely as He was before the eons were set in motion and before anything or anyone was made.

Some of us have recently been taken up into one of those glorious mountaintop experiences with the Lord. We felt transfigured, transformed, and even translated from this world into a kind of paradise, really, and we are certain that God ordered it and blessed it.

The fact is, however, that we don’t *live* in the mountaintop experiences that nearly sweep us off our feet with joyful celebration. They are a taste – and, I’m

certain, only a tiny one at that, of the unspeakable and currently unknowable delight of living constantly in God's presence in glorified bodies in the Day of the Lord Jesus and beyond.

We *DO* live in "***the present wicked eon***," as the Apostle Paul called it in [Galatians 1:4](#), where our spiritual awareness, our integrity, and authority is constantly challenged and either proven or, disqualified by how we think and act. Literally, the decisions we make, the principles we exhibit by our behavior toward others, and even the words we speak, which are heard not only by people, but by messengers of God, as well as "***sovereignities***," "***authorities***," "***world-mights of this darkness***," and "***the spiritual forces of wickedness among the celestials***" ([Ephesians 6:12](#)). Whether in public or private is irrelevant, since the display of God's multifarious is to these celestials rather than terrestrials.

The times with God on the mountaintop are precious, certainly...but they are of necessity temporary. Why? Simple: we'd never leave the mountain. Who would want to? Wouldn't we all want the rest of our lives to look like the mountaintop; where the joy of the Lord is obvious and effortless; where we are certain of His presence and His delight in us; and where there are, quite literally, no challenges to our relationship with Him...or is there? Is it possible, I wonder, that the mountaintop experience of unbridled delight is, itself a challenge to us as humans? In our enjoyment, is there a desire to cast off the lives that we left in the demon-possessed valley? In the midst of our most joyful, affirming and even playful experiences, are we in the greatest danger of ignoring our spiritual alertness and astuteness, and even setting aside our panoply, leaving ourselves wide open to massive attack with the singular goal of destroying our calling and our walk with God in this eon?

[Ephesians 5:6-13](#)

Let no one be seducing you with empty words, for because of these things the indignation of God is coming on the sons of stubbornness.

7 Do not, then, become joint partakers with them,

8 for **you were once darkness**, yet now you are light in the Lord.

We were once darkness, the Apostle writes. Perhaps the attraction to darkness lurks behind the scenes and jumps on any area in which we are the least bit vulnerable, and where we are really not in spiritual authority in our lives.

9 **As children of light be walking** (for the fruit of the light is in all goodness and righteousness and truth),
10 **testing what is well pleasing to the Lord.**

We CAN walk as children of the light, but it's under our own power, in concert with the power of the Holy spirit in us certainly, but the point is that no one does this for us – it is we, ourselves, who do it. We'll know how well we're doing by the fruit Paul lists in verse 9: ***all goodness and righteousness and truth***. Finally, the testing – that is, our testing of what is pleasing to the Lord. Is it? Was my part of a phone conversation last night pleasing to the Lord? I believe that if we will adopt this posture in verse 10: ***testing what is well pleasing to the Lord***, we will see the fruit of verse nine more often than not, and we may avoid being swept away in “***stratagems of the adversary***” that will surely be launched by the enemy of our souls.

11 And **be not joint participants in the unfruitful acts of darkness**, yet rather be exposing them also,
12 for it is a shame even to speak of the hidden things occurring, done by them. **["them" could be us when we let our guard down]**
13 Now all that which is being exposed, **by the light is made manifest** ***[made to appear]***, for everything which is making manifest is light.

Here's what the Concordant Commentary says about this section:

8 To behave as children of light is the complement of imitating Him as beloved children, for God is Light as well as Love. In nature light is indispensable for fruit: nothing will produce without it. The same is true in spiritual things. The most flourishing saint is the one who has the most light, who knows what his Lord's will is. The most strenuous endeavor to serve God will not meet His approval if it is out of line with His revealed purpose and plans. Let us rouse ourselves from our lethargy and the darkness which surrounds us and bask in the light of Christ.

Basking in the light of Christ, as the commentator puts it, comes often at the cost of every relationship, every situation or circumstance that we might treasure; indeed, it comes at the cost of our very lives, because The Lord is God and Besides Him there is no Savior ([Isaiah 43:11](#)). Basking in His light requires our death, in the sense that Paul wrote:

[Galatians 2:20](#)

20 With Christ have I been crucified, yet I am living; no longer I, but living in me is Christ. Now that which I am now living in flesh, I am living in faith that is of the Son of God, Who loves me, and gives Himself up for me.

[Romans 6:6](#)

our old humanity was crucified together with Him, that the body of Sin may be nullified, for us by no means to be still slaving for Sin,

7 for one who dies has been justified from Sin.

8 Now if we died together with Christ, we believe that we shall be living together with Him also,

9 having perceived that Christ, being roused from among the dead, is no longer dying. Death is lording it over Him no longer,

10 for in that He died, He died to Sin once for all time, yet in that He is living, He is living to God.

11 Thus you also, be reckoning yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord.

12 Let not Sin, then, be reigning in your mortal body, for you to be obeying its lusts.

13 Nor yet be presenting your members, as implements of injustice, to Sin, but present yourselves to God as if alive from among the dead, and your members as implements of righteousness to God.

14 For Sin shall not be lording it over you, for you are not under law, but under grace.

15 What then? Should we be sinning, seeing that we are not under law, but under grace? May it not be coming to that!

[Galatians 5:24](#)

22 Now the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

23 meekness, self-control: against such things there is no law.

24 Now those of Christ Jesus crucify the flesh together with its passions, and lusts.

[Galatians 6:14](#)

14 Now may it not be mine to be boasting, except in the cross of our Lord Jesus Christ, through which **the world has been crucified to me, and I to the world.**

[Romans 14:7-13, 19](#)

7 For **not one of us is living to himself**, and not one is dying to himself.

8 For both, if we should be living, **to the Lord are we living**, and if we should be dying, to the Lord are we dying. Then, both if we should be living and if we should be dying, **we are the Lord's**.

9 For for this Christ died and lives, that He should be Lord of the dead as well as of the living.

10 Now why are you **judging** your brother? Or why are you also **scorning** your brother? For all of us shall be presented at the dais of God,

11 for it is written: Living am I, the Lord is saying, For to Me shall bow every knee, And every tongue shall be acclaiming God!

12 Consequently, then, each of us shall be giving account concerning himself to God.

13 By no means, then, should we still be judging one another, but rather decide this, not to place a stumbling block for a brother, or a snare...

19 Consequently, then, we are pursuing that which makes for peace and that which is for edification of one another.

[Romans 15:1-7](#)

1 Now we, the able, **ought to be bearing the infirmities of the impotent**, and **not to be pleasing ourselves**.

2 Let each of us please his associate, for his good, toward his edification.

3 For Christ also pleases not Himself, but according as it is written, "The reproaches of those reproaching Thee fall on Me."

4 For whatever was written before, was written for this teaching of ours, that through the endurance and the consolation of the scriptures we may have expectation.

5 Now may the God of endurance and consolation grant you to be mutually disposed to one another, according to Christ Jesus,

6 that, with one accord, with one mouth, you may be glorifying the God and Father of our Lord Jesus Christ.

7 Wherefore be taking one another to yourselves according as Christ also took you to Himself, for the glory of God.

Listen to what the Concordant Commentary says about this section of Romans:

Knowledge puffs up. There is a prideful tendency to make a show of our liberty in Christ. But grace considers the weak rather than the strong. If there is to be peace and unity it must come from the condescension of those who are able. The weak in faith are not asked to consider the strong. Christ is the most brilliant example in this as in all else. What marvelous condescension He displayed in His dealings with His disciples, whose weakness and lack of faith was a constant source of distress to Him! If He could bridge the great gulf between Him and His disciples, surely we can bear with those whose infirmities we all share.