

LIVING SACRIFICE

Romans 12: ¹I beseech (occurring now, to call upon to do, to instruct, teach)*you therefore , brethren* (relational term-eternal life in their spirit), *by*(through- the ground or reason by which something is done) *the mercies* (the moving of the spirit in love causing one to act, bowels(emotions of the Spirit) in which compassion resides) *of God, that ye present* (specific point in time, to yield, to place near-to stand before His presence) *your bodies a living sacrifice* (primarily denotes "the act of offering;" then, objectively, "that which is offered"), *holy* (separated, devoted to God), *acceptable* (well pleasing, passes the test) *unto God, which is your reasonable service* (divine service or mode of worship). ²*And be not conformed* (command continuous, to conform one's self to another's pattern) *to this world* (time period, the course of this present age): *but be ye transformed* (command continuous, to change into another form,) *by the renewing* (root- to cause to grow up, new strength and vigor, to be changed into a new kind of life ,the adjustment of the moral and spiritual vision and thinking to the mind of God) *of your mind, that ye may prove* (to test, examine, prove, scrutinize (to see whether a thing is genuine or not) *what is that good, and acceptable* (well pleasing, passing the test), *and perfect* (brought to its end, finished), *will* (the results He determines) *of God.*

Until the life flow of the Spirit, enters our body we are not complete or whole, we are still lacking full salvation, we have not yet been saved to the uttermost. Although our body is still mortal and considered dead because of sin (the blood in it). The Holy Spirit wants to minister life to it, so that we can be busy about the father's business.

It is the will of God that we are sanctified wholly- spirit, soul and body. We cannot enter into this total sanctification until we offer our body a living sacrifice.

When we talk about death, we are talking about separation from the life of God. At one time we were dead- spirit, soul and body. When we receive the life of God in our spirit, our soul immediately begins to go through a process of transformation, yet we still live in a body of death. Until our body is glorified it is considered dead.

When we come into a state of total sanctification, the principle of sin in our flesh is rendered powerless, and inactive. Yet the principle of sin and death is still in our flesh, and can be activated if we don't learn how to guard our hearts. Since sin is still in the body it is considered dead. As we learn to walk in the spirit, we no longer yield to the principle of sin in our members.

Rom 8: ¹⁰And if Christ be in (union with, primary idea of rest) you, the body (human body-soma) is dead because (cause, by means of) of sin; but the Spirit is life because of righteousness. ¹¹But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (to make alive, to give eternal life to) your mortal bodies by his Spirit that dwelleth (continuous action 1-intimate union with 2-to dwell, to live together, to live in communion with, perpetual expression) in you. ¹²Therefore, brethren, we are debtors (obligated), not to the flesh, to live after the flesh.

As we offer this body of death as a living sacrifice, then the Lord is for the body and the life of God flows into it strengthening it. When we are full of the Spirit, the life of the Spirit strengthens the human body.

When our spirit is made alive in the Lord, we then have two sources of life within us. One of these principles or sources of life is sin. Sin in its simplest definition is life that is separated from God. This life is considered death. Sin is the life of our body, but we are called upon to no longer live by this principle, but offer our body to the Lord for His Spirit to live through.

When we offer our members as instruments of righteousness unto God, then the Spirit of righteousness (the Holy Spirit) uses our members to minister life to others. We can feel his Power and life flow through our members, just like Jesus felt virtue flow out of Him.

Because the body is dead because of sin, we must not live according to it, or we will be brought under its power.

We use to be debtors to the flesh; we had no way to stop its desires, cravings and lusts. So we obeyed them and found pleasure in them. But once our spirit becomes alive in the Lord, it desires against the flesh. No longer can we enjoy sin like we once use to.

But now through the mercy of God we can offer our members unto the Spirit of life, so that the principle of sin in our members has no more power to control our lives. We no longer owe the flesh anything, beyond keeping it in a proper condition as a vessel of God. The desires of the flesh are deceitful desires, and are nothing in comparison to the pleasures that are at the right hand of the Father. The desires of the spirit are more fulfilling than the desires of the flesh. If our spirit has been enlightened we have tasted of the joy of the Lord, so if we keep yielding to the flesh, there are areas of our life that are still in darkness or deception.

As we grow in the knowledge of the life of the Lord, our spirit is able to discern that the thought of sin is foolishness. The more our spirit grows in the Lord, the more its senses are trained to discern good from evil.

In the offering of our body as a living sacrifice we will suffer in the flesh, but we will also cease from sin. The little suffering that we go through cannot be compared to the Glory that will be revealed in us.

If we live according to the flesh, we cannot receive the life that God wants to give to our body, but it will become a body that is about to die. The aging of the body will actually speed up. All sin is harmful to the body, and all sins will produce an effect in the body and this effect is called death.

Death is the last enemy that we are to overcome; we must fight against the death that wants to reign in our body by trusting in The Spirit who wants to give life to our body.

As we grow in our spirit, we can begin to sense the life flow of the Spirit in us. We can sense the flow of God's life in our spirit, we see how it influences our soul, and we can begin to feel it in our body.

We have all experienced lust within our members, stimulating the body to rise up and fulfill the desire of the flesh. These fleshly desires are nothing in comparison to the awaking of spiritual desires. We begin to experience the Spirit of God rising up in us wanting to move.

As we sow to the spirit we reap of the Life of the Spirit. If we sow to the flesh we reap death. At onetime this death was pleasurable. *1 tim⁵ Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. ⁶But she that liveth* (continuous action, self gratification) *in pleasure is dead while she liveth* (continuous action, to pursue life in this manner). The pleasure we experience in sin, is death compared to the pleasure we experience in the spirit

When we yield our members to unrighteousness, we partake of a spirit other than the Lord's. Before we knew the Lord in our spirit, we came into full agreement with these spirits. We thought we were really living, yet all we were experiencing was a spirit of death. This death is the absence of the awareness of the presence of God.

As our spirit grows in the Lord we begin to see how sick and perverted we were, no longer can we enjoy the lusts of the flesh, we come to hate them. We hate anything that comes to hinder the flow of the life of the Lord in us.

The pleasure we experience as the Life of God flows through us is called glory. But we have to learn how to be continually filled with the Spirit. When our spirit is enlightened we taste of the Lord that He is good, we taste of His glory, but we have to learn how to continually drink of the Spirit and eat of the Spirit in order to be continually filled with the Spirit so that we come into a walk with God. Then the only thing that feeds us, gives us pleasure, is doing the will of the Father.

Eph 5: ¹⁷Wherefore be ye not unwise, but understanding (the assembling of individual facts into an organized whole, the mind grasps concepts and sees the proper relationship between them, to put the puzzle together) *what the will* (the results of his determining) *of the Lord is.* ¹⁸*And be not drunk* (continuous intoxication) *with wine, wherein is excess* (beyond reasonable limits, no hope of safety, spending freely-greater than necessary); *but* (on the contrary) *be filled* (command continuous, wholly occupied, to put in as much as can be contained, a full supply, a quantity that satisfies, to supply abundantly the thing called for, to permeate-saturate- stretch- to take over, to penetrate and permeate completely-the whole of our life and activity so that His Spirit takes over) *with the Spirit;*

To be filled with the Spirit can be compared to being filled or drunk with wine. When we are filled with the Spirit we experience the thoughts and feeling of the Spirit of God, It lifts us up into a heavenly realm. We get higher and higher on God. The pleasures of the spirit are ever increasing and leave us totally satisfied.

The pleasure of sin always leaves us empty inside and we can never attain the pleasure we once had, in the end it is actually what is

killing us. We see the end result of sin, we see the perversion in it, and we actually come to hate it.

When we are filled with the Spirit, any sin will quench it. When we are filled with the Spirit, if we put any drug in our body we will experience the exact opposite effect- instead of getting fuller of the Spirit, we become less. And then our judgment is affected or perverted. The fuller of the Spirit we are the sharper our discernment is. Instead of hurting our body, the life of the Lord strengthens it.

When we are drunk on wine we play the fool. When we are drunk on the Spirit we act the wiser. Instead of making our body sick, it gives it more life.

Jesus came to give us life and life more abundantly; until we begin to experience the life of the Lord in an ever increasing manner we have not experienced life. We are still living in death. We try to hang on to this life, which is actually death and we end up losing it. It is only when we lose our natural life in Him, that we truly find it or begin to really live.

Rom 8: ¹³For if ye live (continuous action subject to a condition, spend time, be alive to) *after* (indicating motion from a higher to a lower place)*the flesh* (the seat of carnal appetites and desires, sinful passions and affections), *ye shall* (occurring now, at the point of , about to suffer something) *die* (to die off, separated from the life of God): *but* (on the contrary) *if* (conditional)*ye through the Spirit do mortify* (occurring now, deliver over to death, cause to be put to death, kill, the subduing of evil desires) *the deeds* (acts, works, conduct) *of the body* (instrument), *ye shall live* (spiritual life). ¹⁴*For* (a reason, because) *as many as are led* (to lead, guide, incite, induce, to drive, all our life and activity being activated and set in motion) *by the Spirit of God, they are the sons* (full grown, mature) *of God.*

We are powerless in ourselves to overcome the flesh; we need a power greater than self that will solve our problem. Self cannot crucify self. The self-nature is powerless to kill itself. We have a built in instinct of self-preservation.

If the self-nature cuts off one branch, another branch will grow to replace it because the root of the problem has not been removed. The root of the problem is the self, not the action. It is the life source. Whatever comes out of the self falls short of the glory of God. We cannot improve the self-life. It is not self improvement, but living by a different source of life.

It is not reformation (the process of changing your own or someone else's behavior, so that it is no longer illegal or harmful) but transformation-(it is a change of life form-from a natural life form into a spiritual life form) (transform- to change somebody or something completely, undergo total change, convert something to different energy, convert one form of energy to another).

Rom 8: ¹There is therefore (since these things are so) *now* (at this time) *no* (not the least) *condemnation* (the sentence pronounced, justification is no condemnation) *to them which are in* (intimate union with, oneness of heart, mind and purpose) *Christ* (the anointing) *Jesus* (the one who saves), *who walk* (continuous action, the whole round of activities of the individual life, to be occupied with and follow) *not* (conditional negative) *after* (object aimed for) *the flesh* (desires of the fallen nature, natural ability), *but* (marks the opposite, on the contrary)*after* (motion, by means of, distribution, the word speaks of motion down upon-out over, speaking of the Spirit upon us)*the Spirit*.

²*For* (a reason, because) *the law* (a force or influence impelling to action, the word law means principle, or power. It also-means something that is parceled out, allotted, what one has in use and possession) *of the Spirit of life* (the vital principle of His eternal life, the

Spirit of God indwelling us, our spirit and soul filled with His Spirit releasing power, the law of liberty, being led by the Spirit) *in* (intimate union with) *Christ Jesus hath made me free* (liberate from the power of) *from the law of sin* (governing principle personified) *and death* (separation from his presence-influence).

It is the principle of displacement (the process of forcing something out of its position or space) that sets us free. There are two ways of doing something. We either do it ourselves, or we let the Spirit of God do it through us. The difference is the source of the action.

Gal 5: 16 This I say then, Walk(command continuous, to tread, be occupied with, to pursue a course of action or way of life, conduct oneself, behave, continue in union with) *in the Spirit, and ye shall not*(no, never) *fulfill* (execute, perform, to carry it through)*the lust* (strong desire, longing, craving.) *of the flesh*(seat of carnal desires and appetites).*17 For the flesh lusts* (to move suddenly, stir up emotions-like the wind, inward impulse, drive, passion, fixing the desire upon something.) *against* (in opposition to, the relation in which one thing stands towards another) *the spirit, and the spirit against* (in a hostile sense) *the flesh: and these are contrary* (to oppose) *to one another; so that you cannot do the things that ye would* (purpose, desire, motivating one to act.)*18 But if ye be led* (to rule, to govern, to stir to motion, to cause, to motivate, the influence of the spirit taking over.) *by the Spirit ye are not under the law.* To be led by the Spirit we need to learn how to be continually filled with the Spirit (actively allowing him to penetrate and permeate completely the whole of our life and activities so that the Spirit takes over).

We cannot be filled with the spirit and filled with the self-nature at the same time. We cannot serve two masters. We are either living by one source of life or the other. If both natures are active, then we have a civil war going on in the inside of us, and we are incapable of doing what we would desire because there is no power.

It is either all or nothing. As long as our flesh is active, it is warring inside us draining the life of God out of us. The flesh has to be reduced to inactivity. The law of the Spirit of life sets us free from the law of sin and death. As the Spirit of God fills us, it displaces in our heart that which is not like Him.

As our spirit becomes active in the Lord, we experience the life of the Spirit. We have tasted of the Lord that He is good, and our spirit cries out for more of God in our lives, but we find another law in our members a wicked principle of sin and death bringing us into captivity, making our lives miserable because we are no longer in agreement with it. We can see right through it-this is not life, this is death. And now I am in captivity to this life force in me. Who will set me free, because I have no more confidence in self.

The Lord says never fear! I have overcome death. But you must offer me the whole of your life or it will never work. You must offer your body a living sacrifice. Then I will do- what you could not do for yourself.

The self nature cannot kill itself, it says we will die tomorrow, but tomorrow never comes. It says we will get rid of this bad thing, but we will hang onto this because it is not so bad, God understands, he made me this way.

As long as there is anything in our life that is not like the Lord Jesus Christ, we will never have the peace of God ruling and reigning in our heart. The Holy Spirit is powerless to apply the work of the cross to our life. So He patiently waits until we surrender every area of our natural life to Him. God has to chastise us, so we are turned over to the power of sin for the destruction of our flesh, so that our spirit may be saved. We come to the point of death that we might cry out for a deliverer. As long as our flesh is not hurting us we tend to pamper it. (To indulge or gratify a desire or need)

Once we offer our body as a living sacrifice-(for the Spirit of God to inhabit) - the law of the Spirit of life begins to operate in our life. This law is more powerful than the law of sin and death. We feel the Spirit of God rising up within us; we feel the power of God beginning to operate in our life. The Spirit of God will absolutely not allow the flesh to rise up against him once we give him total control of our body. The life force of God displaces the law of sin and death. Our mind becomes renewed; we find the thoughts and emotions of God flowing through it.

Once we offer our bodies as a living sacrifice to God we will suffer in our flesh, depending upon the strong hold sin has had on our life and our spiritual maturity. We suffer as the thoughts and feelings that do not originate in God our reduced to inactivity.

Unless we have a spiritual connection with the Spirit of God we are not able to do this. Unless we know how to let The Spirit of God fill us, the self-nature cannot be displaced. This is the beginning of a walk with God, where we begin to be led by the Spirit of the Lord. Those who are led by the Spirit have a certain level of spiritual maturity.

Unless we offer our body a living sacrifice, our mind or soul will never be renewed, we cannot come into the sanctification of the Spirit, the salvation of our soul, until we offer the body a living sacrifice.

If we offer our bodies unto unrighteousness our soul becomes defiled, our spirit is willing but powerless to set us free.

It is only as we offer our spirit, soul and body unto the Holy Spirit to sanctify, that we experience the Power of the Spirit because we yield to him full control.

We are not offering our body as a dead sacrifice but as a living sacrifice. We offer our body unto the Holy Spirit to possess and in so doing; we deliver over to death the actions of the body that the self-life

produced. No longer does our body belong to us in our experience, but to the one who bought and paid for it.

We are a three part being- spirit soul and body. Unless all three of these parts are filled with the Life of the Lord, sanctification- (deliverance from the power of sin) does not work.

Our spirit and body belong to the Lord, our soul is ourselves. Our spirit is willing but our body is weak. When our body is offered as a living sacrifice, then our soul or self is being saved. Our soul becomes transformed because we live by the life of the Spirit, instead of the self-life. Our thought life and our emotional life are renewed. The thoughts and feeling that do not originate in the Spirit of God are brought to inactivity. And we begin to think and feel the same way God does. As a man thinketh in his heart so is he.

This transformation takes place because the veil of our flesh is removed so that we can behold the Glory of the Lord. By seeing the glory of the Lord, we partake of the glory of the Lord. Our seeing and hearing in the spirit is the doorway in which the Spirit enters or fills us.

Until we offer our body a living sacrifice we are still double minded- in the Greek the word is literally- two souled. We are two persons.

Our spirit wants to serve the Lord, but our connection to the Lord is broken because our flesh has not been offered a living sacrifice. Our flesh then veils our spirit from seeing God clearly. So the Spirit of God is not enabled to live in our soul, but our soul is influenced by other spirits (thought and feeling patterns that do not originate in God).

When the Spirit of God is upon us or occupying our soul- our thinking is on a higher level, but because our spirit is not able to stay

focused on God, the flesh veils us because it is still active and then our thinking is turned in a different direction.

When our soul is filled with God we think one way, and when our soul is filled with the spirit of the world we think another way. But when we offer our body as a living sacrifice, the enemy no longer has any access to our heart. Because we are totally submitted to the Lord, in that submission there is wisdom to recognize the enemy and a resistance to the enemy because the Spirit of God is given complete access to our heart to make His home in it.

It is when we offer our body to the lord as a living sacrifice that no longer can the flesh veil our spirit, but our spirit is able to continually focus on the beauty (glory) of the Lord, and then our soul takes on the same image from glory to glory.

As long as we continue to offer our body unto unrighteousness, our soul cannot be transformed, because our soul partakes of what we offer our body to. But when our body is offered as a living sacrifice, then our soul partakes of what our spirit is set on. The veil of the flesh is removed, so that our soul is no longer double minded, but now our soul can work with the Spirit as it learns to live by the life of the Spirit and not act independent from it.

Until we are able to differentiate our spirit from our soul, we are not able to keep our spirit continually active or connected to the Holy Spirit. The transformation comes through our spirit set on God, which causes our soul to be a partaker of the divine nature.

The life of God is in our spirit, and because our flesh is no longer active, the warfare in our soul is no longer active; this is what sets our soul free. Now our soul becomes the willing servant of the Holy Spirit in our spirit and because the warfare is no longer going on in our soul the Holy Spirit can make His home in it. The Holy Spirit is able to rest upon

our soul like He did Jesus, because Jesus never yielded for a moment to the lust of the flesh, because He was continually filled with the Spirit- so He had the power to resist the enemy.

Our heart consists of our spirit and our soul. When our spirit is active it is drawing the life of God into our soul. But our soul is also the life of the body, and until the flesh is rendered inactive the soul is greatly influenced by the desires of the flesh.

Our soul does not have the power to say no because it is only the switchboard between our spirit and our body. When our spirit desires one thing and our flesh desires another thing, our soul is powerless; it is being influenced by two life sources. Once the desires of the body are rendered inactive because they are no longer being fed, then our soul comes into the rest of the Lord where there is no longer warfare of our flesh desiring one thing and our spirit another.

This is when God calls us to outer warfare; we take on the burdens of our brothers and sisters in the Lord- we are no longer living for ourselves but unto the Kingdom of God.

When we have revenged disobedience in our heart through the Spirit, God calls us to fight for the body of Christ. This is when we come into a walk with God and because the Power of the Spirit has set us free, we are now enabled to set the captives free, because we are not only filled with the life of the Lord but also the Power of God-the Holy Spirit is able to rest upon our souls because they no longer act independently of Him.

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