

1/20/16
Week 4 WFL
Wednesdays in the Word
Christine Caine: Awaken #2

James: Oh, boy! Thank you. Thank all of you. Thank you for giving us this opportunity. I'm James Robison. Betty and I welcome you to *LIFE Today*. We're going to be married 53 years on our next anniversary. For those of you who don't know, I'm 72; I'm sure you would never have guessed it. You think, "You're such a young fella."

So I wrote a book about life lessons from pets and wildlife, the *God of All Creation*. I'm giving you an opportunity to ask for it a little later. I want to send it to you. I think it will inspire you. Many people say because it is so clear, "It's one of the best things you've ever shared and ever will share." So I want you to get it.

Right now I want you to hear Christine Caine as she is talking about why we're here. We ought to be excited about it. Welcome Christine.

Begin video clip

Chris: If you put up John chapter 17, the guys that are tracking with me are freaking out because they're thinking she hasn't said anything she was going to say yet. So here we go.

[Laughter]

Just keep preaching.

"My prayer is not," Jesus said, "that you would take them out of the world."

I wonder if that ever gets your attention. When Jesus is praying and saying, "Let me just qualify what I'm not saying -- let me qualify what I'm not saying. My prayer is not that you take them out of the world but that you protect them from the evil one."

He goes on, "They are not of the world even as I am not of the world." We've heard that beautifully from Dr. Evans.

And then we go on, "Sanctify them by the truth. Your word is truth."

Here we go, the kicker, verse 18: "As you sent me into the world, I've sent them into the world."

Now I think these three verses have been taken out of most Christian Bibles. I think that because for some reason we spend a whole lot more of our time trying to get out of the very place where God sent us into. We spend a whole lot of time condemning and judging and arguing about and writing blogs about and writing having discourse about the very place that Jesus said, "Look, I do not pray Father that you take them out of the world but that you -- that in the same way you didn't take me out of the world. They're not of the world just as I'm not of the world. Sanctify them by thy word. Thy word is truth. As you sent me, I send them."

Job profile, at the end of the chapter on unity that we're going to hear so much about and if you're asking me, why we're missing it all, it is predominantly about this because we are scared of the very world that God has called us into because of the marred image that we have of the Father and the very warped view we have of each other. And you will only ever love the world just as you love yourself, "Love the Lord your God with all your heart, soul, and mind; and love your neighbor as we love yourself." We do love our neighbors as we love ourselves, we just hate ourselves and we don't like each other.

So Jesus says, "Would you get yourself sorted out because by this all men will know that you are my disciples, not by your big building campaigns, not by your big worship CD's, not by how many books you sell. But here you go, knock yourselves out, this is how they're going to know that you're my disciples, your love one for the other. But since you all hate each other you've come away from the world because they will never know that you're my disciples.

And you go into that world every now and again, you build building programs and you sell a lot of CD's and you sell a lot of books and you try to impress them because you want them to think you're as good as them. But you are actually not even supposed to measure yourself like that. What you're supposed to do is actually love yourselves and get out of your little Christian bubble and put yourselves back in the world, love each other in the midst of that and then they will all know that you are my disciples." It is not complex! This is not complex. You have to get a lot of degrees to complicate this deal.

So what did we do? We went, "Oh, my gosh! I'm not of the world? I'm not of the big bad ooger booger monster, the world! So I'm going to come out from amongst them-est and be yeist separateist, in King Jamesest Englishest of coursest."

[Laughter]

Now I'm not of them that is so worldly. I don't really know what worldly is so... dancing! That depends which tradition you're from. Makeup! So for some traditions I'm scoring well today. It's long hair, short hair, tattoos, piercings, drinking, not drinking, smoking, not smoking. What other external behavior modifications can I put into this list? Because of course Christianity is not a heart transformation program it is just a behavior modification program.

So let me see what else I can talk about that is an external behavior modification and this is it! I'm not worldly because I don't drink and I don't smoke and I don't have tattoos and I don't have piercings and I don't -- and I don't know -- I don't do anything. And I'm beige and I've had a personality bypass and I've had a lobotomy, and I'm a Christian and I have no idea what I should be doing.

Oh, but I know what I don't do! And in fact it is so hard not to do those things. And I'm trying my -- not to have sex and I'm not trying to do this and I'm trying -- and "Hurry up, Jesus and the rapture so I can just be spared! From not doing all these things that I really want to do."

[Laughter]

Now I don't know what I should be doing but bless God, bless God I didn't press the click button again one more day. Whoo! Bless God that I didn't cuss today! And Jesus Christ came from Heaven to earth, died on a cross and rose again from the dead so I wouldn't get a tattoo. That's pretty awesome! Or take another drink. Man! That's pretty awesome. I could have just gone to a psychologist and not done that. But anyway, that's all right!

So we don't know what to do. So what we've done is build a little defense fortress around us because I don't know what I should be doing. I need to protect myself and it is us four and no more and I'm just waiting for the rapture. And I just don't know what to do and there's that big bad ooger booger monster, horrible ugly world over there and it is so worldly!

Now the problem is we don't read the Bible very much but if we did it would be very interesting to find what the Bible calls worldly because I couldn't find dancing in there. But what I did find was things like lying, cheating, abuse and slander and gossip and envy and greed and sexual immorality and dissension. Like I've got the whole list except I never looked at my notes.

[Laughter]

Lying, cheating, stealing, gossip, slander, envy, greed, lust, immorality, idolatry, hatred, discord, selfish ambition, dissensions, factions, hatred, fits of rage, unforgiveness, bitterness,

lovers of selves, lovers of money, boastful, proud, abusive, without love, rash, conceited, having a form of godliness but denying it's power.

Not much in there about hair length or make up or dancing or clothe styles or music styles or body piercings or pre-post or mid-tribulation theology, or gifts of the spirit or infant or adult baptism or small groups or mega churches or liturgical or contemporary style of worship or missionary or attractional churches are having -- not much in there about any of that! Not much in there.

But this is the deal. Jesus says, "I want you smack bang in the middle of it but I don't want you of it." So here's what we do. Hang on a minute. Now this is not in the American church, just the Australian church; okay? So when we came out from amongst them to be yeest separatist, and got behind our artificial social construct, some call it "the church," and we got behind our little defense fortress, we brought us with us! So we haven't got tattoos and we don't drink but lying, gossip, slander, envy, hatred, selfish ambition, dissensions... and the list goes on.

I need you to hear what I'm about to say. Hopefully, it will tie everything together. So instead of being in the world but not of it, we're over here and we are of the world but not in it. You cannot change a world you are not in. And listen to the kicker. You cannot change a world you are the same substance as. When Jesus says in Matthew 5:13-14, oh, we love these scriptures! "You are the salt and you are the light." These are catalytic agents, these are agents of change. They change the very substance they come into contact with. If you're the same as the substance you come into contact with you'll never change it. You have to be different to create something that is different.

Now that is really hard because to be over there you have to be a Christian. But to be over here you don't even have to be a Christian. You do not have to be regenerated, you do not have to be born again, you just have to know how to act like one, and you just have to know how to talk like one. Praise God! I've been redeemed and sanctified and justified by the blood of the Lamb. And as long as I can talk the talk and as long as my behavior is modified, I may not even be regenerated. But here -- hoo! You've got to be the real deal.

Have you ever noticed a non-Christian knows exactly how a Christian should act? Ever noticed a non-Christian knows exactly how a Christian should be. But what we've done is we've taken all the salt in the salt shaker and we've poured it all into one place. Do you know if you had a piece of steak and you had a whole lot of salt and you poured the salt shaker, the entire contents on to one piece of steak, you'd take a bite of that steak and you would spit it out because it is unpalatable. That's what we've become to this world. We have taken the whole salt, created a Christian subculture and we try to force feed it into them and they spit us out because we are unpalatable. And Jesus said, "Would you just get a clue? Would you just back into this world

and in the marketplace? Salt it here and salt it there and be my light and bring my love and grace and mercy and truth and justice in the midst of a lost and broken world? Would you just be the church? Would you stop acting like the church and would you be the church over here?"

And if we did that, I need to finish up with this because I need you to get this. I'm sorry that I'm not being eloquent but I just want you to get what I'm saying. What happens is then the missionary comes to town once a year, in our churches, flips open the Bible to Matthew 28 and we think, "Oh, know, the great suggestion -- the guilt trip."

[Laughter]

The guilt trip! And we already switch off because that's for the missionaries as if the role of the mission is only left to the missionaries. And this is what happens. They come in and we go, "That's not me! Christine, that's not my love language. That's not my strength finder."

[Laughter]

That's not where I fit on the disk profile. That's not my gift mix." I'm like wow! We write Christian books to excuse Christians from being Christians. There is only one love language, it is called: Die to self. That's really ultimately the only one. Even Jesus himself said, "I really don't want to do this. It is not my love language, it is not where I fit on the disk profile, it is not my strength finder -- but nevertheless, not my will but thine be done."

And what happens is we go, "Okay, okay." So now we've got the guilt trip, let's pick the four weirdos in the church, those elite troops, you know the weird ones. And they're going to be the missionaries and they've got the four spiritual laws tract and we're going to give them that tract and they're going to get in a holy huddle on a Friday night. And if you're from my tradition you "Shonda Honda Kawasaki" but if you're from your tradition it may be a self-reflective, deep introspective prayer -- whatever it is. And so what happens is I'm all prayed up and I'm ready. So then the drawbridge goes down because I'm about to go into all the world because this is my evangelism night.

So I've got my four spiritual laws tract, I've got some poor guy in the middle of Dallas, he's been working all week. I have zero relationship with him but this is my evangelism night. So I've got my little tract and I shove it in his face. I say, "Did you know that Jesus Christ died for our sin? If you don't repent right now you're going to die and go to everlasting hell. I want you to take this incantational prayer after me. Oh, my gosh, it's 10:00! I'm a Christian, I turn into a pumpkin. If you want to look like me, sing like me, dance like me, next Sunday, 10:00 come and visit me."

And we come over here and then we put up our little defense fortress, another notch on our Bible, praise God, Hallelujah, I did my evangelism. And evangelism is something that someone else does because that's not me, and that's someone else's responsibility because it is not mine. And we forget that Jesus says that we're all called to be his witnesses.

Jesus said in John 18:37: For this cause -- there is a cause, church! For this cause I came to earth that my life would bear witness to the truth, not that I would give a series of exegetical truths or great little discussions about my existence, my death, my resurrection, but my life would bear witness to the truth of this word. Not we are given strength to do witnessing, we're given strength to be witnesses.

And what we have done is while we sit over here on the other side totally disconnected from the very world that God called us to, then we just continue to think, I do not have a responsibility. I'm too busy doing church over there to be the church over here. And God, loud and clear at this conference has said to us it's time for the church to be the church, not just to do a bunch of religious rituals. And to understand the lost is not somebody else's responsibility, it's why we're here. And when you get off mission, you have to distract yourself with a whole lot of dissensions to justify your existence until Jesus comes back.

God never called us to a comfortable, safe, risk-free Christianity. Jesus didn't come to make us safe. Death is the ultimate statistic, one out of one will die so get over yourself -- we're all going to die. So the fact is, Jesus didn't come to make us safe, he came to make us dangerous to the kingdom of darkness. He came to make us dangerous.

I'm going to read you this. It is a poem I came across years ago. I don't even know who wrote it; it is says "anonymous" but it's called "The Pit." It says: A man fell into a pit and could not get himself out. A subjective person came along and said, "I feel for you down there." An objective person came along and said, "It is logical that someone would fall down there in the pit." A Christian scientist came along and said, "You only think you're in a pit."

[Laughter]

A Pharisee said, "Only bad people fall into the pit!" A newspaper reporter wanted the exclusive story on the pit. A fundamentalist said, "You deserve your pit." Confucius said, "If you had of listened to me you wouldn't be in the pit." Buddha said, "Your pit is just a state of mind." A realist said, "That's a pit!" A scientist calculated the pressure necessary per pound and square inch to get him out of the pit. A geologist told him to appreciate the rock strata in the pit. A tax man asked if he was paying taxes on the pit. The council inspector asked him if he had a permit to dig a pit. An evasive man came along and avoided the subject of the pit altogether. A self-pitying person said, "You haven't seen anything until you've seen my pit."

[Laughter]

A Charismatic said, "Just confess you're not in the pit." An optimist said, "Things could get worse." A pessimist said, "Things will get worse."

Jesus seeing the man knelt down, reached out his hand, and pulled him out of the pit. That's what we're called to do in Jesus' name. Amen! Amen! And amen! God bless you, church. Thank you.

End of clip

In the studio

James: Christine, God has given you a gift not only to communicate but to illustrate. I pray to God that every one of us realize that as his witnesses, if he would lean down and reach down in prayer and in concern, extend a hand of love to lift us out of any pit, however we got in it, we can do the very same thing as members of his body and be the witnesses he's left us here to be.

Father, help every one of us as Christians to be extending hands of mercy and continual expressions of love to those in desperate need of the love you offer in Christ your son. God, enable us, inspire us, and move us, in Jesus' name, to be witnesses. Amen.

I want to show you something right now. There is no question in my mind it is going to move your heart. It's going to capture your attention. The real question I have, however, is will it move you to appropriate meaningful positive high impact action -- life-giving, life-saving, transforming action? Watch closely and ask God how you fit in.

On the mission field

Announcer: In a remote Amazon village, vastly unfamiliar from the world we know, lives Ticcoya. This young mother's world revolves around her children, and their care has driven her on in a world that is arguably one of the world's most challenging to live.

Open captions: The water of the river is filled with parasites. It makes us very sick. My son became sick from drinking the water. He was vomiting, he had diarrhea, and then he died.

Announcer: Resilience and instincts are a must for survival here. But some battles are never meant to be fought. Like disease-filled water against the immune system of a child.

Open captions: My little boy was a very happy boy, a very strong boy. It hurts for me to remember him.

Here, in our village we bury our lost children under our beds because it feels like they are still with us. I can dream of him running and playing and I sleep over him to cover him with my love. I still feel so sad I lost my son. I try not to let the rest of my children see my sadness. But when they sleep at night, I cry for my lost son.

Announcer: With little choice, Ticcoya presses on, heart shattered, both from her loss and because her situation remains the same -- the same water, their only water.

Open captions: I look at my other child and wonder if she will die also.

End of clip

In the studio

James: Oh, boy! You've got to wonder... We don't understand why you would bury your child under your bed, trying to feel close to them. We did. We lost a daughter. We feel close to her. We know where she is. She is not lost, she is in the presence of the Lord but she is not here with us. But I identify with what that mother feels.

And then when you look at that little girl and she's giving her the very same water and she's wondering what is going to happen to her. Betty, what goes on your heart when you look at the situation?

Betty: As I was listening to that mother, I felt in her heart she was saying, "I want to keep my children safe." And by burying her child under her bed, she could still feel some closeness to that little boy that she lost; that she said was so happy and so strong until the water, the diseased water took his life. It breaks my heart because that is the nature of a mother is to want to protect her child. She feels like she has no way to protect her children. But to just hope by some circumstance, James, that her little girl won't die the same way.

But we can make the -- there is a simple solution. They need clean water. They need a choice and I know they would choose the clean water. We can provide that for them, James.

James: I don't want to check out or cop out by saying there is no way we can help all of them. I know that. God knows that, you know that -- but we can help her. We can help her little village because we've done it all over the world thousands and thousands of times because of

people like you who said, "I won't just look in and say, hmmn, that's sad. I will offer, as Jesus said just a cup of water in His name, clean water. I'll offer a well of water. That's what I'll doing. I may not be able to give the whole well but I can give part of it. And I can join with other people and we can drill one in her village and other villages."

So right now, with the inspiration of missionaries who are right in the midst of that suffering, weeping along with those mothers, rightly so, we can be an answer to the prayer and the heart cry of those parents and family members and the missionaries and we can drill a well in that village. We have targeted 500 areas in 15 nations right now with godly missionary oversight. We know the water is there. We know we can access it; it's at different levels.

And presently, the cost average is still \$4800. So you might be able to drill a well. Somehow, I believe if you can, you will. We have people who tell us, "One of the most exciting things we do every year is try to drill a well, or at least drill a part of a well." We've got some people who say, "We've committed, we're going to drill several." And we've inspired people in ministries and organizations to drill wells. So when we drill a well, we inspire the drilling of wells on the part of others.

So we right now need your help to drill 500 more wells. Would you drill one? \$4800 or give half that amount, \$2400 or \$1200 and pray for other person to join you or three to join you? Would you do what most people do? And I think this is attainable, \$48 averages giving ten people water the rest of their life -- not a few years, the rest of their life. Could you give \$48? Or \$144? Break that out, give 30 people water. At what level could you help?

Would you go to LifeToday.org right now? Many people want to give online, and that's just like instant, we've got the resource. Or you can dial the number. Either way go to LifeToday.org, dial the number, take your bankcard, use it like a check. And right now, please!

Father, help them to be anxious to do it and to make the best gift they can; in Jesus' name. Would you right now take that bankcard and use it like a check?

We have some gifts to send you to bless you and inspire you and to say thank you. Thank you for giving life! Thank you for being an answer to that mother's heart cry and giving her little girl the life that boy never had. Thank you so much!

Begin video clip

Announcer: Every day millions of children are forced to make a dreadful choice: drink water filled with deadly disease or die from thirst. No child should ever be faced with this decision.

Mission Water for Life is one of the most exciting and viable demonstrations of God's love in the world today. Suffering can end because clean water changes everything.

With your gift today we can establish and drill 500 water wells for remote villages in over 15 different nations. Your gift of \$24 will help provide clean water for 5 people; \$48 will help provide for 10 people; \$72 will impact 15 people. And \$144 will help provide for 30 people for a lifetime!

With your gift we would like to send you James Robison's book, *God of All Creation*. Through his personal observations of animals and wildlife, James shares heartwarming stories and spiritual lessons of God's love and grace.

With your gift of \$100 or more, be sure to request *Majesty*. This beautifully illustrated book teaches you the blessing and significance of the names of God, including Jehovah Rapha, your healer and Jehovah Jireh, your provider.

Finally, please consider a gift of \$1200 to help provide water for 250 people or a gift of \$4800 to help sponsor a complete well.

And you may request our beautiful new "Majesty" bronze sculpture.

Please call, write, or make your gift online today!

End of clip

In the studio

James: I want to say thank you so much. Betty, our viewers, they seem excited to do what we ask them to do and it's like they realize it is a privilege and a blessing. I want to bless you with this gift. You're going to like it. A lot of folks say, "You think there will be pets in heaven?" I answer that in the last two chapters.

[Laughter]

Majesty: The names of God. And "Majesty," a bronze created by God; these are the beautiful animals that he creates that no artist can duplicate, as hard as they try, as gifted as they are. But we want to send you a bronze that expresses the majesty of God's great creation to say thank you as you help us give Water for Life and share the water of life. Thank you for doing it! Thank all of you for being here. And God bless all of you. Thanks for your help! Bless you!