

So to those of you who want to jot down this recipe, I'm gonna make God a BLT. Yeah, I'm gonna make him a BLT. Not that BLT, but I'm gonna talk about body, I'm gonna talk about lips, I'm gonna talk about treasure. These are the things that will feed God. These are the ingredients: the body, the lips, the treasure. These are your responsibilities to God. We're always telling you about what God will do for you. We do not teach you about your responsibilities to God. And this one-sided, narcissistic type of preaching and teaching and even parenting has produced some strange human beings.

The reason our relationships don't work, our marriages don't work, the reason that we join a church that we never go to, the reason that we're not committed in our places is because we're self-consumed. We don't understand that it's not just about what you need in a relationship. It's not just about where your parking space is in a church. It's not just about whether you're singing a solo this morning. It's not just about whether they're using you at the Greeters' Committee or not. It is not about you, Boo.

In Romans 12 and 1, there we will find the illustrious, erudite, and charismatic person of the apostle Paul who is an intellectual in his own right, who is articulate to the degree that he has sat at the feet of Gamaliel, he is respected by all the scholars, the sages of the ages, the theologians. He is known that he is strong and virile and tenacious in his commitments about whatever he believes. He was aggressive to the point that when he was against Christianity, he was a Christian-killer and he converted, he began to become the chief apostle in the church that brought about most of the New Testament theology that we have today.

This man, who is central to the understanding of the New Testament church, we find him in the 12th chapter of Romans in a precarious situation, a strange situation, an odd situation. Almost an inappropriate situation, of somebody of such stature and such intellectualism who spoke in multiple different languages. You would not expect to find him where you find him in Romans 12. In Romans 12 and 1 we find this high and lofty intellectual

individual on his knees. What brings Paul to his knees? He begins to write: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice".

These are Christians but they're not committed, they're not conformed. They're not delivered, they're not consecrated. They are Christians but they're not delivered, they're not conformed. They're not consecrated. They are Christians but they're not delivered, they're not conformed. They're not consecrated. They are Christians but they're not delivered, they're not conformed. They're not consecrated. They are Christians but they're not delivered, they're not conformed. They're not consecrated.

I wanna teach you about that because people think that if you're a Christian, you either got it all together or you're not really a Christian at all. They were Christian enough that he called them brethren, but they were carnal enough that he rebuked their commitment. "I beg you by the mercies of God, that you present your body a living sacrifice, that you get okay with being uncomfortable". You keep

trying to be happy. I want you to be okay with being uncomfortable.

Now the one thing about Jesus, Jesus made the kind of altar calls they don't make today. He made the kind of altar calls that would empty out a church. He said, "I'm getting ready to go to the cross. I'm gonna die. If you be my disciple, pick up your cross and follow me". That's a hard altar call. I don't care how well you can preach, that's a hard altar call. If you're getting ready to jump off a cliff and you say, "If you're really my friend, come jump with me", that's where the friendship ends.

I will tell you right on the edge of the cliff, "I don't even like you. Not only am I not your friend, I don't like you". Jesus is open about crosses and us. "Take up your cross and follow me". But I think what stops us from understanding how to present our body as a living sacrifice is the very thing that teaches it, that is the cross itself. Because when we start talking about take up your cross and follow me, we sing it and we sway and we cry because we picture wood. But the crosses that you are nailed to may not be wood.

The crosses that you're nailed to may be a marriage that doesn't work. He said, "I beg you that you present... I'm not gonna make you, I'm not gonna take you, I'm not gonna force you, I'm not gonna drag you. Present your body a living sacrifice on something cold and sharp and lay there and wiggle. Because now I know you love me.

Now I know you love me. I know you love me because you stood there shaking on something that wasn't working, and you was faithful to something that hurt your heart, and hurt your pride, and hurt your feelings; and, no, I'm not gonna take it away from you, and I'm not gonna take you away from it. I'm gonna leave you writhing on the cross because I eat BLTs. And this is where I make your body a living sacrifice".

Oh, Christianity is such a beautiful thing. As long as we talk about it through all these metaphors and similes, it's wonderful. "At the cross, at the cross, Where I first saw the light, And the burdens of my heart, Rolled

away. It was there by faith, I received my sight, And now I am happy All the day" Yeah, we love all that stuff. We love all that stuff, we love all that stuff 'cause you don't have to do all that stuff. God gets the greatest blessing out of people who glorify him in tribulation.

You know what? When I used to preach, it's Luke 13, I think it's Luke 13, "Woman, Thou Art Loosed", and the woman was bowed over for 18 years and Jesus healed her and raised her up. I thought the moment of the greatest miracle was when he healed her, but as I got older I realized the moment of the greatest miracle was the 18 years she came to church with nothing happening. Eighteen years, she brought her crippled self to the house of the Lord and said, "Though he slay me, yet shall I trust him". The relentless, tenacious faith.

Faith isn't always proven by when you get out. Faith is proven by while you are yet in affliction. I still glorify you, I still praise you, I still lift you up. I feel the anointing of God in this room right now. I don't know who I'm preaching to, but I'm talking to somebody right now. You've been saying, "When I get out,

I'm gonna praise the Lord". God said, "No, that's why I'm gonna leave you in. I'm gonna leave you in 'til you learn how to praise me while you are in trouble. You don't wait 'til the wall falls down. You're gonna shout in front of a wall that's standing right up in your face".

Give him a praise right now. You're confusing the devil right now. Say, "I know she's not gonna praise him. She got a migraine. I know he's not gonna praise him. His student loan is all backed up and he doesn't know what in the world he's gonna do. I know she's not gonna praise him, she had to move back home with her mother and you mean she's gonna get up and clap her hands and present her body a living sacrifice and say, 'He's still good'?"

I don't care if you dance, that's cool. You wanna dance, dance. You wanna jump, jump, jump. You wanna run around the church, run around the church. But if you really want to feed God, you have to do it with your lips. Your God is a speaking God, and I told you, you eat what you are. Your God is a speaking God. He is a speaking God. I drink water 'cause I am water.

I eat minerals and proteins 'cause I am minerals and proteins. You eat what you are. God is a speaking God. He eats a speaking praise.

"In the beginning, God created the heavens and the earth. And the earth was without form, and void; darkness covered the face of the deep. And the Spirit of the Lord moved upon the face of the waters. And God said". "In the beginning was the Word, and the Word was with God, and the Word was God. And God said". Say it again. "And God said". "They baptized Jesus in the Jordan River and when he came up the Spirit of the Lord descended on him like a dove and the heavens opened up and God said". Over and over again you will hear, "And God said" - your God is a speaking God.

Now, can I teach you a little bit more? Oh, 'cause I feel my anointing to teach. I want you to understand this notion of praising him with your lips is not a Pentecostal thing. It is not a black thing. It is not just because it's Jakes' church. It has nothing to do with whether you're introvert, extrovert, quiet.

This is God saying, "If you're gonna be my dinner and if you're gonna be on my plate, this is the way to please me". He says, "The only way to please me is to give me the fruit of your lips". He says, "I'm a speaking God, I created you in my image. It's when you speak back to me, deep calls unto deep, at the noise of thy waterspouts, O God". He said, "If you talk to me, I'll talk to you. If you talk to me, I'll talk to you. If you talk to me, I'll talk to you". Glory to God.

The power of life and death is in your tongue. That's why whenever you get in trouble, the devil tries to shut you up 'cause if he can shut you up, he can stop your light. He wants you to walk around depressed and not say nothing to nobody. And everybody ask you, "What's wrong with you"? And all you do is grunt and groan. You're a fool. The power of life and death is in your tongue. Open up your mouth and give him the sacrifice of praise.

Yeah, yeah, yeah, yeah, yeah. Yeah, it's got to be in your mouth. It's got to be in your mouth.

It's got to be in your mouth. It's in your mouth. Your healing is in your mouth. Your deliverance is in your mouth. Your breakthrough is in your mouth. Your joy is in your mouth. Your deliverance is in your mouth. You can't just clap your hands. You can't just jump up and down. You have to open up your mouth. Your God is a speaking God. Your God is a talking God. "And God said". It has nothing to do with whether you're emotional or not. It has nothing to do with how you grew up in church. It has nothing to do with your personality. This is a command. Praise him with your mouth.

Bring me a chair. Bring me a chair. Bring me a chair. Bring me a chair. Bring me a chair down here, any chair. Bring me a chair. Let me show you something. Let me show you something. I need seven of my sons to come up here quick, seven, seven, seven, seven, seven. Young, old, seven, seven, seven. Okay, give me a chair. I want you to make a big circle around me. I want you to make a big circle around me, okay?

Yeah, and I just want you to start praising God. See, this is what the cherubims were doing. They were talking to each other, saying,

"Holy, holy, holy is the Lord God of Hosts".  
And the more they start talking to each other,  
the more God arose. So I want you to talk to  
each other about God. He'll come up in your  
praise. He'll come up in your praise. The more  
they started talking to him, he stood up in his  
praise. He started coming up in the praise.  
When you start talking about him, he'll come up  
in your praise.

The Bible says: "He inhabits the praises of his  
people", so the more you talk about him, he'll  
come in your house, he'll come in your  
restaurant, he'll come in your car. He inhabits  
the praises of his people. Shout unto God.  
Shout unto God. Shout unto God. Shout unto God.  
Shout unto God. I double dare you to shout.

Help me teach this. Touch everybody you can  
reach and tell 'em, "God is hungry". God is  
hungry. You've been quiet too long. You held  
your peace too long. If you don't praise him,  
the rocks will cry out. God is hungry for your  
praise. From the fruit of your lips shout  
"Yes".

Sit with me and I'm gonna give you one more. BLT. Touch somebody and say, "BLT". BLT, BLT, BLT. We're making a BLT for God. We're making a BLT for God. We got our body, we got our lips. Number three is our treasure. Let's get our treasure. Hebrews 11:24, 26, can I do this? My God, I feel glory in this place. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season".

Wait a minute. Are you kidding me? Moses, you had it made. You were in the palace. You were called Pharaoh's daughter's child. You had it good. You had everything you needed whenever you needed it. And you left all of that to be associated with a bunch of slaves? Read the next verse. "Esteeming the reproach of Christ". He said, "I'd rather have the reproach of Christ as greater riches". Somebody shout, "greater riches". "Than the treasures in Egypt". He says God's whupping is better than the gross national product of the nation of Egypt.

Watch this, watch this. Now, now, you have to understand, when it comes to treasury, treasury is an odd thing. The money you have in your pocket is only valuable according to what people will give you for it. So you could have the same amount of money in your pocket and it have less value depending on the economy because it is how people see it that determines its worth. Its weight, its value, fluctuates from day to day. Really, you want to know from day to day if you watch the stock market, how much is the dollar worth today?

I was just in London the other day and every time I got ready to exchange the dollar for the pound, the rate changed every day because every day the same dollar had a different worth, depending on how much they valued it. What you value determines what you're worth.

Moses said to him, "You can have the gross national product of Egypt. I would trade it all and take the reproach of being a Christian", because that is what he values the most. So he walked out of his cushy little suite and his nice little office and his penthouse bedroom overlooking the courtyard with the swimming

pool in the back door. He left all of that to dwell in a tent with a bunch of church folk.

And I thought, "My, he's an amazing person". But then I read the next verse. "He esteemed the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward". Oh my God, he wasn't just nice. He wasn't just nice, dude. He wasn't just good and more, he was an investor.

See, I'm an investor. And see, a lot of people can't invest because they have a mentality that they can't stand delayed gratification so they become great consumers: either you're a great consumer or you're a great investor. What makes you a great consumer is that you need to see something back for your money right now. Great investors have the art of delayed gratification. I can go ahead and suffer it now. If I sacrifice it now I'm gonna reap it later. People who cannot stand to wait will never have anything. You can't negotiate, you can't succeed, you can't prosper, and you can't invest. You can purchase but you can't invest.

An investor is somebody who sacrifices for success. Moses says, "I know it doesn't look good right now". He said, "It look like a bad deal right now, but I'm gonna leave the castles of Egypt and dwell in the tents with the church folk 'cause I'm investing because I understand that the recompense". C'mon, c'mon. That means that God is gonna pay me for my sacrifice. It means that after I've suffered a while, God is going to establish me and make me the head and not the tail. If I got a witness, shout at your boy.

For More **TD Jakes Sermons** Visit the Links below:

**Homepage: [TD Jakes Sermons](#)**

**Category: [TD Jakes Sermons Archive](#)**