

Holl-02 Authentieke Christendom (Authentic Christianity)

by Art Katz

Art Katz challenges the modern church to return to its apostolic roots and embrace true spiritual engagement over cultural complacency.

Duration: 1:08:29

Scripture: Isaiah 55:8

Topics: "Holland"

Description

In this sermon, the speaker describes a typical church meeting filled with predictable rituals and expressions. He emphasizes that while these cultural practices may be familiar and comforting, they lack true glory and healing. The speaker admits to initially having no message until he is called upon to speak and shares a vision of a true church that does not limit the Holy One of Israel. He challenges the audience to take responsibility for what they have heard and warns against engaging in religious activities for personal gratification or to alleviate guilt. The speaker concludes by emphasizing the importance of waiting for the power of the Holy Spirit and living as witnesses for God, rather than pursuing our own ambitions.

Transcript

Okay, what does that word mean? Totalitarianism. It is a 20th century word. It did not exist before our century.

But it is enormously significant. What does it mean? The advent or the coming to pass of total economic, political and social systems. Nazism, fascism, communism.

I don't want to give you a political analysis of these conditions. I only want to suggest a spiritual interpretation. And really, isn't the spiritual interpretation the true interpretation? Because all issues are in the last analysis the issue of spirit.

You'll never understand Nazism if you eliminate the spiritual perception. It was a spiritist and occultic phenomenon. Though it expressed itself governmentally, socially, politically and militarily.

But here's the point I want to stress. How is it that it was this century that saw the rise of these great totalitarian systems? How is it that it was this century that saw the rise of these three great movements?

What is the fundamental spiritual explanation? In my opinion, it came because of a vacuum in the lives of modern men. That their conventional lives could not fill.

That this should take place in Germany. The country of Luther and the Protestant Reformation is a stunning statement. The kind that should stun us.

Because that Christianity became in modern times only a Sunday culture. A polite respectability. And did not totally engage the total lives of men.

Many of us are still affected by such perceptions. We have been born and have been brought up and have come to maturity in a world that practices a conventional Christian Sunday culture. And the only question has become how to improve it.

Or how to renew it. Or to improve the quality of its meetings. Or make the Sunday a more exciting experience.

Or to create certain kinds of programs that will make it a more pleasant kind of experience. That is not radical enough. It does not go far enough.

Now I will give you a definition of what I think revival is. Revival is God's periodic attempt to bring the church of Jesus Christ back to its original purity and to its apostolic reality. I want that to sink in.

I'm giving you my opinion. But I believe it's also God's. The first church, the apostolic glory, was not just something we should look upon sentimentally or historically.

It is God's norm intended throughout all generations. It says in Ephesians, unto Him be glory in the church. By Christ Jesus, world without end, throughout all ages.

Amen. Unto Him be glory in the church. A church that is not a glory unto Him is not the church.

It has become something else. Though it still continues to employ its vocabulary and uses the same traditional titles and categories. I attended a conference on the Holocaust in Minneapolis sponsored by Christian and Jewish theologians.

Very interesting. I only remember one thing from it. The rest was mere ceremony.

Mere play acting. Mere sentimentality. And by the way, everything that I've just now said also describes church practice itself.

Mere play acting. That's the meaning of the word hypocrite. It is an actor.

There was only one memorable moment that came out of that conference. A true man got up. He happened to be a Protestant theologian.

And he said, Do we have the courage to face the questions which the Holocaust has raised? It's taken 40 years for Germany to be able even to consider again this event. He said, These are the questions that we must consider. Where was the church when the Nazi phenomenon began? Where was the church when the Nazi phenomenon began? Why was there not a spiritual reality of God that could stand against this antichrist and satanic spiritual phenomenon that rose with the Nazi movement? Instead of, except for a few extraordinary Christians like Dietrich Bonhoeffer, the entire church collapsed.

The spiritual resources were not there. The strength was not there to resist this great dark power. And we must ask ourselves, where was the church? And whether it indeed was the church.

Or some western Christian culture. Or what is worse, an apostate church. A church that has fallen away.

Are you getting all this? I want to raise this question myself. What has happened in the 40 years since the conclusion of the World War II to have radically altered the church of Jesus Christ in the world. And if the church then was either a culture or apostate what has happened since to have changed it? Is it not still in that condition? And that what we have applauded as charismatic renewal or Jesus movement, however impressive certain aspects of it are, have really not changed anything foundationally.

We have not returned to apostolic foundations. Which is the reason why I delight in the word restoration. More than the more popular word renewal.

I don't want to renew that which is tired and is only a cultural, weak religious form. I want to see restored the apostolic foundations. This is the first thing that the prophet Elijah did.

When Israel halted between two opinions. And there came the ultimate moment of confrontation on Mount Carmel. Do you remember this? The false prophets were able to do nothing.

They had also made their altar. And stretched out their sacrifice. And leaped and danced and cut themselves and did all kinds of frantic things.

But there was no answer from heaven. Now let this sink into your hearing. They really expected an answer.

They did not know that they were false prophets. They thought that they were actually in contact with a god. But in the moment of ultimate crisis and confrontation, there was no answer.

Neither was there any that heard. Well Art, what has that got to do with today? Everything. Are you mature enough to understand this? That we could make of Jesus Christ a false religion.

That we could actually employ the vocabulary of Christianity. But do it with so little comprehension. Such an absence of an actual contact with the god whose name we are continually mouthing.

That we have actually made of it a false religion and an idolatry. Which has become professionalized through false prophets. It has become a religious system that pervades the entire earth.

But when the ultimate moment of crisis comes, and people shall call on that god in that same way, never really having known him, they can leap, they can dance, they can be frantic. And there will be none to hear nor to answer. It was worth my coming all this way to say these things.

And I would despair having spoken them. That there is no way that you can even understand me. And to see this as vision.

Except God gives you light from heaven. It's interesting that the prophets were originally called seers. What did they see? They saw as God sees.

And this is what we also must do. How does God see present Christianity? Especially its more modern forms that have become frantic with leaping and with dancing. These false prophets leaped upon their

altar and cut themselves and gesticulated and made all kinds of motions.

But they could not compel an answer from God. You know, if you squint your eyes a little bit and take a look at Jesus rallies in certain charismatic forms and full gospel or Pentecostal activities it would almost seem to be the same thing. Much frantic activity.

Much noise and much commotion. But it is not bringing an answer from heaven. And it never will.

Until the altar of God is restored. So what was the first thing that Elijah did? After he mocked the false prophets. He wasn't very polite.

He said, maybe your God is sleeping. The King James translators could not bring themselves actually to literally translate what the original manuscript says. Maybe your God is in the WC.

I like Elijah. He was a man without fear. Because the issue of the altar had been established with him.

We're coming to the point. The altar is the place of total sacrifice. It's not what we say, come to the altar today as we talk in the Christian church as an invitation, an altar call.

You almost have to use a crowbar to get the people out of their seats. Or we use manipulations or techniques. Or psychological devices.

Or play upon their emotions. Or manipulate in one way or another. So the people come.

They might sniff a tea. Or they wait like silent dummies. They're coming to the altar.

But they return to their seats. And they return to their homes. In exactly the same condition as they left them.

We need to understand what an altar is. It's a place of total sacrifice. And if it is not that, God's fire will not fall.

What is revival in its periodic expressions in the history of the church? The fire of God again with his people. The glory of God filling the church. His people as a kingdom in the earth.

A vibrant kind of reality. That contradicts the kingdom of this present world in every point and particular. What is the character of the modern church? Even in its best charismatic form.

It's not contrary to the world in every point and particular. But like the world in every point and particular. The world uses its amplifiers.

Then we'll use ours. The world uses promotional methods and techniques. Then we'll show them we can use their methods.

And even do it better than they. First class. Only we're promoting the kingdom.

Not merchandise. But you can't promote the kingdom by using the world's methods. I'll speak things to you that should be so elementary in your understanding.

That you should yawn in my face and say, Has he come all the way to say that? Who does he know that? And everything I've said since I've begun this morning is of that character. But it's almost unknown to you.

And certainly unknown to the church.

As for example this point. The world will use any means to accomplish its ends. But not so with a God who is holy.

God's means must ever and always be consonant with his ends. Holy ends cannot be accomplished with carnal means. And God will not have it.

You can leap and dance and yell and cry out. There'll be no fire from heaven. He is holy, holy, holy.

Think of when Jesus came into Jerusalem. It's called the triumphal entry of the king. It was a fulfillment of a precious messianic scripture.

The book of Zechariah, the ninth chapter. Thy king shall come to thee. Lowly and meek.

Riding upon an ass, the colt, the foal of an ass. He'll never come in any other way. Who says so, Kat? I say so.

You can put it in your notes. The king will never come in any other way. And neither will his kingdom.

Because what is the kingdom? But the king himself. Writ large. Give an expression in full.

Through his people. The king must always come. Lowly and meek.

Or it is not the king. You want to be saved from end time deception? When many shall come saying, They are the Christ, they are the Christ. Or look here or look there.

Or this is his ministry or that's his ministry. Look at the signs and look at the wonders. Look at the cross, look at the response.

Look at the church of God. Look for this. The lowliness and the meekness of the lamb.

You can't imitate that. You can't produce it on the earth. It simply is not to be found in natural man.

Only in the king from heaven. Come, learn of me. I am lowly and meek and hard.

It's not some affectation that I'm putting on. And our spiritual discernment is so dull. We think if anyone puts on an act of, I really don't deserve.

No, please don't ask me to speak. I'm not... We think that's meekness. When it is actually egotism.

And self in a reverse form. You know what this king did when he came into Jerusalem on the back of an ass? He threw over the money changers' tables. And he was still meek and lowly.

Well, that's not meek. Are you converted? That I have to explain every one of these things? If you were deeply converted. My explanations would not be necessary.

For you would know them. Intuitively and well. By the spirit of God that fills your life.

True meekness is not measured by whether you defer. Oh, I don't know, I couldn't do that. Meekness, humility, is total dependence upon God.

Moment by moment. For all of life. If that requires you to throw over tables, your obedience to that requirement is your humility.

There will be times when you will bleat like a lamb. But there are other times when you will roar like a lion. It has nothing to do with your natural temperament or your own disposition.

But what is the Lamb of God requiring in that moment? Are you following the Lamb? With us so ever He goes. Even into overthrowing tables. Even into mocking the false prophets.

Maybe your God is in the WC. Is a moment of humility. Because it was not Elijah's comment.

It was God's. To know this kind of humility. That you will never turn to yourself for your own inspiration.

But to trust the life of God. Moment by moment. This alone is humility.

As God sees it. By whose definitions do you live? The world's or God's? How do you define love? Making nice? If you're that carnal, you'll miss God. Especially in his judgments.

You say, God would never do that? He's a God of love. When his judgment is his love. Oh children.

The single greatest absence to be found in the church today is the absence of judgment. We are unwilling to perform it. We don't want to confront men or offend them or hurt their feelings.

It's a man-pleasing system. Self-serving. It is shot through with the spirit from beginning to end.

Because it has despised the altar of God. And has the spirit of the world in its heart. Which is attending to the desires of men.

More concerned to please men. Than to please God. Oh, don't defend anyone.

They might leave the church. And take their tithes with them. It's a system.

And I'm not speaking out of some kind of personal peevishness or critical spirit. I'm trembling before God as I stand before you. Very conscious of my responsibility.

Not to express some kind of personal jaundiced opinion. But to give God a mouth to project his own seeing. You must understand.

Or you will not recognize the necessity for revival of what God wants to restore. In raising up the altar that has been broken down. It says about this ass upon which Jesus sat.

Jesus said, you go and you'll find an ass is at a crossroad where two roads meet. And you'll tell him that the Lord has need of him. He still does.

He says, you'll find an ass upon which never man sat. That's how pure it's got to be. God will never use anything upon which man has sat.

He's not going to use the ass upon which man has sat. worldly promotional methods. He doesn't need computers and inducements and all kinds of things to promote the church.

It may increase it's numbers. But it does not increase the church. Can you even see the difference? The church is his glory.

And not a numerical accomplishment. It's success is not to be measured by it's numbers. Or the eloquence or smoothness of it's ministers.

Or the delight of it's programs. Or the impressiveness of it's music or it's choir. By one factor only.

The presence of his glory. His presence. Unto him be glory in the church.

We should spend the rest of the week on this one word. Glory. If God could succeed with us in these days.

Just to burn the meaning of this word into our spirit. It will be the most valuable contribution that could ever be made to your life. Because if you have not the vision for the glory of God.

And the desire for it does not burn in your heart. If it is not your foremost concern. If you are not jealous for the glory of God.

Neither are you a minister. For the first requirement of true priesthood. Is a single eyed jealousy.

That unto him be the glory. This is the first and foremost question. It's more important than saving the Jews.

And I speak this as a Jew. In fact I'll say also. That except there be glory in the church.

Because God has ministers who are so jealous for. Jews will not be saved. It's the key to the salvation of Holland.

And the whole of the sophisticated world. To see again the glory of God in the earth. Because when the fire of God fell on Elijah's sacrifice.

When the people saw it. We're not speaking about some airy ephemeral thing. Some intangible category.

When the people saw it. They fell on their faces. And they cried out.

Glory is God. Glory is God. Contrast present evangelism today.

Will you accept Jesus? God has a plan for your life. It will go well with you. Need a boyfriend or a girlfriend? Got any place in your body? How are your finances? Need security? Accept him.

Ego centric. Appealing to the self centredness of man. Rather than calling them to repentance.

For all have sinned. And fallen short. Of the glory of God.

No wonder that our evangelism is so anemic. Because our church is anemic. It is only a mere culture.

And has lost the vision or has never had it. For the glory of God. Do you know what I find myself doing these days now so often? I've got to take the first half hour at the beginning of meetings.

Just to prepare the minds and the attitudes and the spirits of those who are assembled. Because their expectancy is so low. They're only expecting a lecture.

Or a speaker. Or a novelty. Some mild curiosity.

A message as we say. But they're not expecting glory. They're expecting a meeting and therefore they don't get an event.

How even the expectancy of God's people needs to be lifted. That we not limit the holy one of Israel. And be satisfied with less than he himself would desire to give us.

I think many cowards would prefer meetings to events. Because not only do I have to prepare them in the beginning. But I have to tell them also in the end.

You'll be sorry that you were here. This will teach you just to come out for curiosity hearing Jewish speaker. This meeting is going to cost you.

You'll stand responsible before God for that which you've heard. This was not just a message given for your entertainment. So that you should agree or disagree.

Or leave thinking I like it or I didn't like it. Or I like the style of speaking I don't like. It's the very word of God from heaven.

That has come as event. And you shall be held accountable for it. And now I'm going to give an invitation on the basis of what God has spoken.

And I'm not going to call you to a mere altar call. A sentimental gesture. Some evangelistic device to conclude a meeting.

I'm calling you to the true altar of God. The place of total sacrifice. The ending of yourself.

Not just your defects and your ugly passions. The whole sacrifice. God's fire is much more than this.

The good as well as the bad. All the flesh. In a total match for life.

Your hopes for the future. What you're going to do for God. Your intentions.

All. It's a fearful moment. And those who respond to it.

Know indeed that God was in it. And everything is changed after that. New dealings from God.

New trials and difficulties. Things failing and going wrong. Problems in marriage and in life.

An answer from God. In the response to his invitation. That changes everything.

You know what I'm saying children? Every time that God's people come together. Every time that a man stands before the people of God. Or an audience in the world.

It ought to be an event come from God. It's as from one who has been sent. To go and tell and make.

And his word is not an event. He's not been sent of God. He only merely went.

And the result therefore is not apostolic. And that's what we have today. A proliferation of ministries everywhere.

But how many have been sent? That's actually the root meaning of the Greek word apostolos. Sent by God. Remember Acts the 13th chapter? Now they were in the church that was in Antioch.

Precious beautiful words. That describe the beginning of great apostolic adventures. A church that included men of apostolic stature.

Men and women of apostolic calling. And God spoke into that church by the Holy Ghost. And said separate unto me Paul and Barnabas for the work unto which I have called them.

Can you imagine such a thing happening today? The voice of God actually heard Paul and Barnabas speaking into the congregation. Not some questionable thing of some tongue or interpretation of prophecy we can ask was it of man or was it of God? And the Lord spoke into the congregation. It was so clear that the entire congregation heard it.

For when they fasted and laid hands upon them. So they being sent forth by the Holy Ghost went. Can you imagine God equating the laying on of hands of men as being sent forth by the Holy Ghost? Did you understand this point? So they being sent forth by the Holy Ghost went.

What does the word so refer to? So they, the church fasted and laid hands upon them. And prayed. So they being sent forth by the Holy Ghost.

God equated the church of Antioch with God himself. Laying on of the hands of men in that church. As the same as being sent forth by God himself.

Now there were in the church that was at Antioch. True church. Apostolic church.

Is always the wellspring of all of God's apostolic act. The wellspring, the origin. Of all apostolic acts.

These are they which turned the world upside down. That's the definition of an apostolic act. That begins with the word now.

There were in the church at Antioch. A locality in the earth. A diversity of believers who were in that locality.

Who were in such a burning intensity of relationship together. That when the Holy Ghost spoke. They were fasting and ministering unto the Lord.

They were black and white. They were Jew and Gentile. They were men of diverse nationalities and origins.

But they were the church. Not a Sunday social club. The quality of their life was apostolic.

And so were the men that it produced. It doesn't say now they were at the church at Antioch. Now they were in the church that it was in.

They didn't just attend the church. They were in the church. They were the church.

They belonged to each other. They were organically connected by the spirit of God. They were a total people totally given to God together.

Anything less than that is sub-normal. And what revival is is the periodic breakthrough of God to restore a sleeping Christian culture satisfied with mere services. With predictable Sundays to bring them back to the apostolic glory.

That's revival. And it's a condition in which the church should continually live. That's why Elijah first rebuilt the altar.

Twelve stones for each of the tribes of Israel. Not just that which pertains to the Baptists or the Evangelicals total God calling total men totally all of the tribes of Israel pertains to all the body of Christ. Not just your Jewish outreach or this need or the drug addicts or the little individual ethnic ministries The foundations need to be restored.

Twelve stones pertaining to all of Israel. Foundational stones that pertain to true churches. What are these stones? Those that believed were together.

Neither said any man that the thing which he had was his own. They were steadfast in the apostles' doctrines and in the breaking of bread and in prayer not ceremonial prayer or prayer requests Who had a silent request this morning to raise their hand? Yes, I see That's not apostolic Steadfast in prayer True prayer Agonizing prayer Out of the depths of a people together You know what we have learned after four years of community experience? The quality of our corporate prayer together will not exceed the quality of our life together True prayer is not a performance The quality of it The ability to touch heaven The depth and the reality of it The pulsating power of it is itself a reflection of the quality of the life to which we have come together They went from house to house daily Breaking bread No Sunday business for them They were a people of God A burning people Another kind of society Another kind of kingdom Only separated from the world Not drawn off by its merchandise and by its entertainment Living in their little private households Its garages filled with cars And each member of the family going his own way Because they have the enablement Highly individualistic Each man living for his own pleasure and delight Coming together on a Sunday for an hour Big sports Giving God an hour or two And a few dollars in the collection Living idolatrous lives Full of rebellion and self-will That has never asked God what would you have for me to do And they call that the church Hoping that some hot shot evangelist will come To bring them a revival To make the services more exciting How sad How tragic Because it does not show forth the glory of God to the world It is not a kingdom It is only an anemic culture And there is an hour of crisis coming An ultimate confrontation Shall leap and dance and scream upon their altars Their altars The altars of mere indifference Of casualness Business as usual Matter of factness Of mere portion of their time and energy and substance They can be as frantic as they want on that altar They can be as serious as they want And they can multiply They can multiply their programs and their amplifiers But no fire of God shall ever fall Nor shall there be a God that shall hear or shall answer Because the God that I know The God who is a consuming fire The total God who calls the total human being cannot stand that which is lukewarm That which is merely casual, matter of fact He looks for lovers who are passionate totally given to him And when he finds it this fire falls upon their lives upon their ministries upon their relationships upon those that are about them that they can save to a dying world By the fire of God and not as mere phraseology Return!

For the kingdom of heaven is at hand See? How much easier it is just to go out and witness or to do this for God or do that for Him when we're actually doing it for ourselves Our own subtle ambitions are interwoven with it Our own gratifications to alleviate our own guilt with some compelling necessity to do on which God's fire cannot fall And that's why he said Wait! Wait in Jerusalem until you be endued with power from on high For the fire of my spirit shall fill your life Not that you should do witnessing for me but you shall do witnesses for me A glorious society of total men given totally to God living totally together It's more than a Sunday culture It's a kingdom coming I've said so much this morning I don't know how you can contain it I'll give one illustration and we'll pray and stop I came close to losing my life a month or so

ago Lying in a private plane to reach the church of my first Pentecostal pastor My first Pentecostal pastor Some brother of mine volunteered to fly me in his private plane We went through some very bad weather and the plane was icing up and it was frightening But we got there I had about five different invitations Almost all were close to where I was Didn't need any plane but the strongest impression in my spirit was to go the farthest distance at the greatest inconvenience for one service at this pastor's Pentecostal church Such questions are not to be decided by convenience The word should not even be in our vocabulary So I got there Finally found myself on the platform The meeting had already begun I don't have to describe it to you You've seen enough such meetings of this kind It was predictable Men trying to pump something up Repeated choruses The pleasant and familiar expressions It's a culture to which you can become quite fond It's better than pornography But there's no glory in it And I had no message Until I was finally called upon to speak Then I just leaned on the pulpit in my usual weary way and roamed before God And out came some kind of picture, a vision of true church I could tell they were hearing this for the first time In all their religious life They were receiving a picture a concept of church as they had never understood They had allowed the world to define the word and not God Now he was giving them his definition And I could see that they were startled And some were deeply engaged Looking forward on the edge of hearing something for the first time that was coming from heaven And then I sat down I had finished I had spoken the burden of the Lord And then the minister the pastor came up Well suited and vest and the whole thing Not that there's anything wrong in that I'm only speaking of it as a symbol In keeping with the manner in which he was now going to speak I was astonished when I heard it I felt like a knife had been plunged into my heart There was actually a pain in my heart And I think it was God's grief Art, what did this minister say?

I'm not good at mimicking and meditating Something like this Well I know that there are needs in the church tonight Have you come with some need? Don't leave tonight If your need has not been met I invite you to come up now I invite you to meet your need Your need, your need, your need You, you, you It was the spirit of egocentrism appealing to the self-interest of men as if God himself had not spoken about his need that to God be glory in the church I was stunned I stayed over that night in his house It only cost \$80,000 But it's a bargain In this inflationary age The church itself had built it for him And it was much more lavish than what he needed But it's an investment The market is going up And it's foolish not to There were five cars four or five cars in the garage and in the driveway The youngest son had a late model sport car The next morning I had to go get the pilot and his wife who were staying overnight at his daughter's house She's only been married about a year or so But they had a house more impressive even than her father's And as I got there the garage door was open And a big boat was being taken out of the garage with an enormous outboard motor Do I have to say anything more?

It all goes together What's wrong with a lifestyle like that if you can afford it? Everything is wrong with it The world is living beyond its means As the spirit world tries to get men to become absorbed with merchandising with things And some are struggling to live within their means But do you know what I had to say to our own community? We need to live beneath our means In a lifestyle that is in keeping with the apostolic desires of God As men who are separated from themselves And are not living for convenience But it's lives that are totally given to God That unto Him there might be glory in the church There's an altar that needs again to be rebuilt in our generation And where is that prophetic people who will do it?

Who have the authority of God to call upon God Who owe all Israel to a showdown and confrontation And who are not afraid of the King Ahab's or the Jezebels of their age And who burn for the vision of God's glory And whose hearts are broken Because they see an entire Christianity become a culture And can cry

out to that world How long will you hold between two opinions? God be God Serve Him Totally He's not interested in anything less And who will restore the altar that has fallen down And lay apostolic foundations And not just be interested in renewing tithes And cooperating with the existing establishment And becoming ourselves performers Who are paid for services rendered That God's fire can fall again On a true sacrifice That is total And is wedded by the tears of the saint And will not fall on dry sacrifice But only that that has been saturated with the tears of the saint For their own pitiful condition Shot through with selfishness Often disguised in the phraseologies of God But still full of self-seeking Still egocentric And for the condition of the church itself When God will have these conditions Then will the fire of God fall A church without fire Is not the church Revival is not just a spasmodic momentary phenomenon It is the required norm of God A church or a Christian who is not living in continual revival Is falling short of the glory of God There needs to be repentant tears That when the world shall see this glory this fire They'll cry out again The Lord is God Nothing else will suffice Nothing less Except the fire of heaven On a true altar Of a true sacrifice A total sacrifice Wedded with tears This is the burden of the Lord Shall we pray?

Don't be ashamed to ask for yourself And to acknowledge that you have not even tears That is the condition of your pitiful condition Is that you are dry eyed And even incapable of repenting Ask God for the grace And the goodness That will enable you to repent Even for your own condition With which you were satisfied And thought that you were heads and shoulders above most You even come to a school of discipleship And thought this was the norm And had no vision for His glory It was all steeped in your own self interest And that needs to be burned out Ask God for tears Ask Him for fire Repentance has got to begin with the church And in the church The priests and the ministers first The Lord whose burden I spoke this morning Is also waiting to hear our prayer Let it begin now

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