

# Prophetic Reality Versus Fantasy

by Art Katz

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*The sermon emphasizes the importance of reality and truth in prophetic ministry, and warns against the dangers of vested interests, preconceptions, and compromised ministry.*

**Duration:** 46:22

**Scripture:** Exodus 24:16-18, Exodus 31:18, Exodus 32:19-20, Deuteronomy 5:22, Psalm 46:4, Jeremiah 6:14

**Topics:** "Reality"

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## Description

In this sermon, the preacher discusses the prevalence of fantasy and escapism in our culture, particularly in the entertainment industry. He highlights the example of a space-themed video that his mother watched, emphasizing the graphic and fantastical nature of it. The preacher argues that this obsession with fantasy is a reflection of a generation that cannot live with reality. He also criticizes the false prophets who present a distorted image of God, one that lacks judgment, wrath, and the power to destroy. The preacher emphasizes the need for a true understanding of God and His commandments, rather than relying on superficial and man-made substitutes.

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## Transcript

Walter Brueggemann, an American but of German descent and he's an outstanding Old Testament scholar, particularly strong on the Prophets and the Psalms. So you'll hear something of his observations of the very chapter that we discussed this morning. How does a skilled and sensitive Old Testament scholar critique and comment on the very material that we handled? What are his thoughts? I thought it might be interesting and then it might just trigger some things for us.

So Lord, we just thank you for Walter. I've been blessed richly by this man and may be a blessing now for this circle of saints. Thank you Lord for the way you have fashioned him and the blessing for the church through his labors and may we receive a measure of benefit even now over the crucial area that's before us.

That was not our program, our agenda. It's you who's establishing our direction, the content of it day by day and following on the heels of what we have already discussed Lord. Bless this now and make it appropriate in your own way.

In Jesus name, I pray. Amen. So he's careful to say that the false prophets did not know themselves as false.

We made that point this morning that really what it comes to is a competition or a contention between conflicting claims of truth with each side having scriptural and theological grounds to justify its position. Jeremiah's position was according to scripture and Deuteronomy and other of the prophets that have preceded him that there was an inevitable judgment that Israel had to experience, that there was no way to avoid it. They had crossed the line of no return and that they had to be judged in exact proportion for their sins.

God had spoken of blessing and cursing and cursing now was to follow because of their covenant disobedience. His view was not something that he got from heaven in the sense that something came to him supernaturally. It was a view of reality of something that would come in the future out of his seeing and examining of the present condition of Israel in the light of scripture.

But his opposition, the false prophets had also their view. So how do you discern which is the true and which is the false? When both claim to be true and both draw their inspiration, understanding and justification and verification from scripture itself. The ones who claim peace, peace, and this too shall pass and spoke pleasant things, who healed, how does this go? The daughter of Jerusalem lightly claimed that the scripture showed that God is in Zion.

Jerusalem is his sanctuary and dwelling that he'll never leave nor forsake his own and that however errant Israel's present condition was, God might chastise and correct, but he would never go so far as to destroy and throw into exile his own people and allow his own temple where his presence abides to be demolished. And they would have a biblical basis for those assertions. So who's right? And here's Walter Brueggemann commenting, Jeremiah lived amidst a variety of competing truth claims, each of which purported to be a disclosure of Yahweh's will.

In that dispute, there were no objective criteria by which to adjudicate the various claims. Remember I asked tonight, what criteria would you employ? And it's hard to come up with a criteria. You say, well, scripture.

Yes, but they're both quoting scripture. How then do you make that determination? These are the issues of the last days. And it's going to be a life and death matter because if they are wrong and Jeremiah is right, then there's going to be a consequence of unbelievable suffering and devastation coming upon the entire nation in an unsuspecting way for which they have not been prepared for.

They have rejected the word that would have prepared them. If he is wrong, then this devastation will not come and he'll have egg on his face and fall into dishonor and lose any credibility for the future. But the great, what is greatly at stake is the nation itself.

So these are no light questions. And we're speaking exactly of a condition of Israel today. This is exactly the issue today.

And we are taking the Jeremiah view of an impending necessary coming judgment and devastation, which seems horrific to those who are in Israel, especially who have the spirit of God, their spirit filled their students of the word. And they have come to a complete other conclusion that no, this is the promised restoration. This is the Israel for which we have been waiting.

God has brought them from Russia and from Ethiopia. Has he brought them all that way in order to see them devastated and expelled? You're all wet cats. We have exactly the same issue now with ourselves

as Jeremiah and his own generation.

And that's why God is giving us Jeremiah as our subject, because I can't think of anything more appropriate for our own call than to see the issues as they came up historically. Jeremiah was vindicated afterwards when the judgment came and Jerusalem was destroyed and its inhabitants expelled, he was vindicated. Historic conditions themselves confirmed that his word was the word of God, but not until the actual judgment came.

So the prophet had to wait for vindication through the event. And I have said to those with whom I'm in opposition, I met them in Berlin. We were at the same conference together.

The same man who condemned me from a, from a conference, previous conference in Jerusalem as being in error was there. And I went up to him and I said, I'm the guy that you, you publicly condemned. Oh, he said, it's not you that I was condemning.

It was your theology. I said, well, one of us is grievously in error. And I thought to myself, and we will not know which one until the events themselves were confirmed.

Pity, but that's the way it is. So Jeremiah is one of the parties in that dispute and he makes his clearest arguments for his version of reality. I marked that in yellow.

The ultimate issue is reality itself and not just the question of what is Israel's future. Got that? What's at stake here is not just a pragmatic question of whether a nation is going to experience a disaster or not, but the issue of reality itself. And if a prophet is anything, he's insanely jealous over the question of reality.

He cannot stand fantasy or escapism or whitewashing something or the thing that is real. So which of these were real? Who is the false and who is the true? And he opposes the truth versions of others whom he dismisses as false. Jeremiah just didn't leave it in question.

He made clear that the others who did not share his view were the ones who were false and condemns them broadly. And as we read this morning, it went from his own statements of there being false prophets and adulterers to God himself breaking in and giving his statement right out of the text from Jeremiah. He was so congruent with God's own heart that the Lord even breaks in and you know the difference between when Jeremiah is saying and what God is saying, but they're both saying the same thing.

That the issue is so grave that the question of being polite is no longer a question. Nicety has to go out the window because a nation is at stake. Great issues are at stake and to not to identify what is in fact false is to be doing a disservice both to God and to men.

Now, I don't know that I've ever yet come to that place. You know, I've talked in guarded ways. If you're informed, you know who I'm alluding to.

But will we come to an hour soon when names have to be named and things have to be identified as who in fact is true and who is false? That men now who are boasting about being knights of Malta and all of the rest of that need to be identified because of the great influence that is being exerted. Do those who are true prophets have an obligation like Jeremiah to identify what is false? It was clear who Jeremiah was referring to. And of course, when he became that specific, the next thing is he finds himself in a muddy cistern dropped in to die without food and without water in a muddy grave.

When you start getting that specific, you're going to see consequences that have not yet been our experience. His opponents ought to be credited with some sophistication. They are surely not simply liars or indifferent to moral matters.

They may be quite conscientious, but are able to perceive reality only through the lens of Jerusalem ideology. What he means by that is a consensus and a view that regards Zion as inviolable. Am I getting too fancy? The scholars talk about the inviolability of Zion, which is to say it can never suffer destruction.

God is not going to judge his own house to the point where he destroys it. It's inviolable. This is the ideology from which those prophets established their view.

Now, if you're really sharp, you would pick up on one of the last statements that I made about how we can hear the still small voice of God. That the greatest deterrent to hearing the still small voice of God is having some kind of personal agenda of our own. And I have said to these prophetic men who call me false, I said, your problem is that you already have made a determination.

You already have a vested interest in Israel's continuation in which your ministry is based. And therefore you cannot come to the word of God and to the prophetic word or to the Deuteronomic word with the kind of detachment that is required if we are to receive the witness of the word as truth applying to a situation. Got that? You've got to be separated from any vested self-interest, even of the best kind, even of a kind that is in sympathy with Israel.

But who has been subject to the cross and the work of it. And that's what it takes of such a kind where you're separated even from your sympathy and identity with Israel itself. And only in that condition can you hear God and receive the word of God about its necessary judgment.

If you have some vested interest in its continuation, there's no way that you can objectively hear or receive the word of God as it pertains to it or any other issue of our life. So to be prophetic and to hear God in the hour cries for that kind of hearing and that kind of speaking, there has got to be an absolute detachment from ourselves, not our carnality, our spirituality, not our worst attachments, our best attachments. We have got to be free from all attachments.

And when God's call comes to Jeremiah, he's calling the man totally lock, stock, and barrel. He's not to have any life of his own, thought of his own, opinion of his own. God did not think it too ruthless to require Isaiah's wife and forbid him even to mourn about her death, because that was to be a sign and a statement to the nation, which was God's bride, that they also will suffer the loss.

So when God has the possession of a man, he can go that far. And will we have truth until God has such possession? And are we willing to think ourselves called to prophetic things for the church in the last days to be so apprehended by God in that radical totality? God is judicious and doesn't give us the details of what goes into the making of these prophets. Well, we can well imagine the process of the cross long before the advent of the cross.

The truth of it was already at work to bring a man where he separated even from himself, because what was the fault of the false prophets? What is, what does Walter Brueggemann say? They were sincere. They were conscientious, quite conscientious. They were not liars.

They were not indifferent to moral matters, but they had to perceive what they thought to be truth or reality through the lens of a Jerusalem ideology, through an already established disposition and opinion that

prevented them from seeing the thing as it in fact is, and as God himself sees it and would have his men to see it. And that's why even with Ezekiel in chapter 37 of that prophet, the valley of dry bones begins by speaking not about Israel, but about the prophet, the son of man. The hand of the Lord was upon me and the spirit of God was upon me and brought me out and down and into the valley of dry bones.

Evidently, he was not in the place where God was, because who wants to be in such a place? It's not just the valley of dry bones. Any valley is a place of depression, of having to see painful, distasteful things from which our flesh recoils. Humanly and naturally, we want the things that are pleasant.

God had to bring such a one as Ezekiel out from his present charismatic seeing, if I could put it that way, and down and into the valley of dry bones. And he said he made him to move around and through it before he asked him the question, can these bones live? He rubbed his face in the grit of Israel's death. He had to see it before he could address it and speak to it that those bones could live.

So whatever preconception or views that he may have had, it had to be sundered. It had to be removed to bring him to the painful place of right seeing. He cannot have his own agenda, his own program.

How about Moses? Come up onto the Mount and be there and I will give you the tablets of the law that thou mayest teach them. Oh sure, I'll be right up Lord. 40 days it took and six days at the peak of the mountain in the thick smoke that girded that mountaintop, which was aflame with the presence of God.

And on the seventh day, he called Moses out of the smoke and into his presence that he might be there. Well, you've heard me speak this, but it's worth repeating. Six days in the smoke, six is the number of man.

And Moses, the supreme prophet of Israel, who has made the benchmark of every subsequent prophet that Israel will ever have, when God himself says, I will raise up unto you like unto Moses. Moses is the benchmark of the prophetic men, but he himself from the priestly class, a son of Levi and a prince of Egypt had to be in the smoke six days before he could come into the presence of God and receive the tablets of the law. Those six days smoked him out and purged him of any residue of either Egyptian or priestly or Hebraic distinction or knowledge that he had as a man already 80 years of age, who was not a kid.

He had a vast experience and he was a mensch. He was a substantial man, but those things disqualified him before he could receive the tablets of the law. It had to be smoked out.

He could not come to God with any predisposition, any previous notion, thought, attitude, even if it was correct, was not a qualification because he had to receive what was true about God out of the presence of God and not out of some set of tapes that he got from the leading speaker. Got the idea? He had to be free from any agenda, even about God himself, because God himself is reality and you have no idea. This is so clumsy and crude.

You have no idea how far God will go to make void any disposition that we have of our own, even when it's correct, because the correct thing and the good thing can be as much a stumbling and a deterrent to the receiving of the revelation of the truth of God about God and about his purposes as things that are evil, carnal or a lie. The good can be as much a deterrent. And so there's an absoluteness of God with the prophetic men who are going to bear the ark of God, who are going to receive the law, who are going to receive from the counsel of God, the word of God about Israel, not as they would have liked it or as the church would have liked it or Israel itself would have liked it, but as God says it must necessarily be.

That's the difference between the true prophets and the false prophets. He's making a tremendous point there. We said, oh, they were false.

They weren't worth their beans and they were sneaky. They were this, they were, no, they were sincere, as sincere with these men as in this magazine that we read from tonight, absolutely sincere and believing that what they had printed was the word of God. Sincerity ain't enough.

Don't be deceived by our thought about our own credibility and our sincerity. The only alternative and the only answer is to be subject to the most searching, ruthless examination from God that removes from us any agenda of our own, however well-meaning, however well-intending, then we can hear and share the word of the Lord. Jeremiah saw that Israel's faith was distorted by a rationale for a particular political claim.

That those who were subject to the false prophets and believe them and receive that false word wanted to be confirmed in their own falseness. They wanted to hear what was pleasant, what was reassuring, what was comforting. And so they were already disposed for the lie.

And of course, where there's a market, there'll be a product. So it's not only the false prophet, but the nation itself that is distorted by its own particular political claim. That is to say, we're not even entitled to a political claim.

There's an issue. The only thing that will save us is to realize that there's an issue more important than Israel itself, her preservation or her restoration. And that is the God of Israel, his name, his honor, his truth, his way has got to have the ultimate priority, even over the subject of Israel itself.

And until God is first and foremost in that way, we will necessarily have a distorted view. We'll have a claim, we'll have a political claim, we'll have an identification that keeps us from the understanding of the revelation of God's view. So what is a prophet? He's an absolutist.

For him, beyond every and any other consideration, God. And it's like the psalmist, the name of God, the honor of God, more than even one's identification with one's own people. And for which reason you are going to be accused of being a traitor, disloyal.

Jeremiah was seen as a treacherous, disloyal trader to the nation because he was by every appearance speaking against it. So this fidelity to God as foremost is not going to earn you or win for you the approval of men, but you can be assured it will bring exactly the opposite. Their condemnation, you will be completely misread.

They will not understand your heart or your zeal. How can they understand it? They don't see it. They only interpret your view as being opposed to the interest of Israel, which they see as being synonymous with God.

But there's never an instance where the interest of a nation or the church itself is one and the same with God. God is ever and always above and other than both Israel and the church. And until we know that and are related with him at that place, we ourselves are subject to error.

I have never said these things before. I'm beside myself. I need what I'm hearing.

As the message is false, so also the source of the message is false. Reliable prophetic announcement is given from God, but the message that comes from the imagination of the prophets is not from God, but

from men. Can we distinguish between our imagination of something and the thing itself? Have you read Oswald Chambers today? Yeah.

Yep. Mamma mia, what a statement. Only Oswald could see this and say this.

Are you more devoted to your idea of what Jesus wants than to himself? What Jesus says is hard. It's only easy when it is heard by those who have his disposition. Be aware of allowing anything to soften the hard word of Jesus.

I can be so rich in poverty, so rich in the consciousness that I am nobody, that I shall never be a disciple of Jesus. Because even your consciousness of your poverty is itself a deterrent to that relationship. And I can be so rich in the consciousness that I am somebody that I shall never be a disciple.

Am I willing to be destitute of the sense that I am destitute? Maybe another way to see this, this remarkably subtle penetrating statement that he's making, like the final trap that will compromise us all is not carnality, but spirituality. Spiritual self-consciousness will in the last days compromise us all. We've got to be even beyond the place of our own consciousness, of our own spirituality.

So you remember on the Mount of Transfiguration with the three disciples whom Jesus had brought up, and they heard the voice of the Father, and they went down on their faces as dead. They were terrified because Peter had always said, let us be built for you three booths, always wanting to do and to perform. And then Jesus touched them and he said, arise and be not afraid.

And then it says, and they saw no man but Jesus himself alone. And when I preached that one day, I said, they did not even see their own seeing. They saw no man, even their own humanity was not considered.

They saw no man, but Jesus himself alone. And I don't know if you can hear that or understand that, but I've got to say that, it's got to be recorded. Maybe at a later time you'll be able to grasp it, what God is after and what he was after he had in his son.

Jesus had this utter and total separation from his own interest, even as the son of God. And he paid for it in the total misrepresentation by the whole nation who could have been won over and would have been glad to have made him king if he had only played the game right. And this is where discouragement comes in.

Discouragement is disenchanting self-love, and self-love may be love of my devotion to Jesus. And that's where I gave my final gasp. Let me read that again.

If you're suffering from disillusionment or discouragement or depression, that's a symptom of the subtlety of self still active, still having place that has not yet been surrendered, not yet brought to the place of death. And death is not death unless it's absolute. So long as it skirts and spares the best of the sheep and the oxen, we're still subject to mood, to depression, to discouragement, and all the rest, and equally disqualified to hear the word of God as God's own word, let alone to speak it.

So how does he end the statement? Discouragement is disenchanting self-love, and self-love may be love of my devotion to Jesus. It's my devotion. It's my conscious love.

It's my maybe imagined love rather than the thing itself. And maybe it's for this reason I'm a little queasy about to mention, maybe I should not mention names, those who are now majoring in passion for Jesus.

Do you know that this is current now in certain charismatic circles, the passion for Jesus? I feel a little embarrassed, like a little naked.

It talks about a relationship with Jesus as if you're ready to go to bed with the man. It's almost sensual, this passion, this romantic quotient and dimension as being a real present word from God. But that would be contrary to what Oswald Chambers is saying, that the true love is not an imagined or self-conscious thing that serves our purposes and is gratifying for us, but one that is so actual that we're not even conscious of it.

And the thing that deters it is our own conscious attempt to be in that kind of relationship. My own love of my devotion to Jesus. It's not the love of Jesus, it's the love of my devotion.

It's the love of my love. See what I mean? There's a my there that is benefiting and gaining that has to do with self-interest, but at the most ethereal spiritual levels. How far will God go to bring the acts not only to the root, but to the branches and to the tendrils of the most finest veins of something that even after the root is cut, it still is in the soil of self finding an expression in the life of its own.

That's the issue between false prophets and true, which is the issue of the cross. And I'll end with this. It is a fantasy to announce well-being when the real verdict is judgment, wrath, and death.

And this whole age is steeped in fantasy that Steven Spielberg's own independent filmmaking company, which he's able to have for himself, being a multi-billionaire, is called the Dream Factory or the Dreamworks. I've never been alive 70 years, I've never seen an instance in our American culture where fantasy, dream, escape has become so celebrated and has become the stock and trade and the principal merchandise of the amusement industry. My mother was watching a video on some space venture, the apocalypse, anybody ever see that? Where the earth was threatened by some coming invasion out of space of falling meteoric bodies.

And the only answer was sending some crew of men into space to dynamite or to blast the whole thing from beginning to end was fantastic. The dialogue I tried to listen to it was incomprehensible. The noises, the whirling lights, the pelting of the debris of atmospheric dust, the space opening up and men falling.

I mean, it was nothing from beginning to end of space science fantasy, which is the antithesis of reality. We're breeding a whole generation that cannot live with reality. It needs make-belief and there are men who are pocketing unbelievable fortunes, robber baron fortunes in providing it.

And evidently it was an issue even in Jeremiah's own time. At the Presidio, George Lucas finally made that thing where he bought that whole place out and he's turned it into another like thing, the Spielberg, but that's going to be the Presidio as far as making it into like, you know, the Star Wars type place where all these things come from God. Try and convince a kid after he's seen that have been in that to believe his Sunday school teacher about the truth of God.

It's a dull thud next to the extravaganza of light and sound and multi-screen dimension fantasy that we have such a technology now to produce that is surely out of the pit of hell. That kind of genius and that uncanny ability is beyond the capacity of men. It is aided and facilitated by the devil himself.

And it is seducing an entire generation. How can you not be seduced? I mean, it's awesome. It's so graphic.

The issue is reality or fantasy. And the final fantasy is our fantasy about God, not as he is, but as we would think him to be, or more properly, as we would desire him to be. That is to say, a God who does not judge, a God who has no wrath, a God who does not destroy, who does not bring down before he raises up.

The problem of the false prophets was their error, not about Israel, but their error about God. They were deceived about God. And therefore, they were in a place of unreality and fantasy and projection and imagination.

And it is our problem also. God is not simply a human projection. The reality of God's heart and God's decision contrasts with the heart and fantasy of Jeremiah's opponents.

So the great issue, the foundational issue, is the knowing of God as he in fact is, and not as we would like him to be. Not romanticizing God to fit our purposes, but God as he in fact is. And that's why God says to Moses, you want to handle the law? You want the tablets of the law to come down the mountain? Come up to me and be there first.

Be in identification and union with me as I in fact am. Or what you'll be taking down is paper mache facsimiles, plastic cutouts of the tablets of the law that will instruct no one. Because your people down there are already whoring around a golden calf and they need something that has come from God and not your plastic equivalent.

And even if it's the law, you'll not be able to communicate it as a law unless you have received it from my hand and out of my presence as God. So it's interesting that when he comes down and he sees what they're doing, he dashes the tablets of the law to pieces. And it says that he made them to grind up the golden calf to powder and to drink it.

Talk about that your judgment is in proportion to your sin. And you know how sparse the scriptures are? God doesn't give us lavish detail. For all of the murmuring of Israel in the wilderness, they didn't like the food, where were the leeks and the garlics, and in Egypt we had it much better, and there's no water, and But when he had them to grind up the golden calf and eat it, you don't hear a whimper, not a complaint, not, who are you to require that? You sure have taken your time coming down and now you're telling us? Not a whimper, because he came down not only out of the presence of God, but in the authority of God.

That union being there, forge something, establish something, and out of that comes the authority to convey the tablets of the law and to instruct an erring Israel. So God is the issue. The problem with the false prophets, they did not know God, and they had a construct of God that served their ideology, their notion, and their purposes.

And the only way to as God is to be free from any agenda of self-interest, even of a spiritual kind, and then we're in a position for the communication of the reality of God, which is reality itself. And then that's the key to every issue of Israel, the church, the last days, and every other thing. The awesome reality of God's sovereign rule will be evident as God's anger is implemented.

So he was in dispute with rival prophets, each appealing to their competing theological traditions, but behind the dispute concerning true and false prophets is a dispute about the character of God, or which is to say, who God is. What is God? Because if you have no place for God in judgment, you'll not be able to understand his word that pertains to it. You'll bring a false message.

And not to see God in judgment is not to see God, because the judgments of God are not in contradiction to the character of God. They are the very revelation of that character, because he judges righteous judgment. His judgment is his righteousness, however painful.

So the issue in the dispute is not about the content of a particular announcement or a word, but about God and God's relationship to Israel in judgment. It's the issue of the reality and the character of God. That's our safety.

And evidently, if what we read today in that magazine as prophecy was not the word of God, something is wanting in the place of those men who printed it in their own knowledge of God. And just as a little minor note, I spoke there in the last trip before this one. I was a speaker at that very fellowship on the coming Holocaust, which they at first were going to write a review of the book and make it available through their magazine, and have never done so.

And my word was not received by those who had invited and sponsored me. It was too hard. It was a picture of God in judgment that they could not countenance.

And the man himself, Clifford Hill, who is the head of that ministry and is represented as a prophet, I've had earlier discussions with him about ultimate judgment for Israel. But he believes that present Israel is God's prophetic fulfillment and that they will never again be expelled from the land. He has an agenda and that affects his whole seeing.

He's a darling man, but a missus as good as a mile. So may God grant us the precious revelation of himself as he in fact is. And I want to say from whatever little I know, and I've not come to it, but in part, it is expensive.

It'll not come to my mother until she's willing to forsake the traditional lifelong familiarity, tradition, association, comfort, and pleasure of her knowledge of Judaism, of God, as she Jewishly understands it. It has served her purposes and it's comforting, but it's not true. If it were true, she would have recognized the son of God whom she is rejecting.

Something of a fearful kind is required. There's a forsaking of anything that would stand as an impediment to the truth of God. We have got to be absolute in our willingness to be separated, even from the good.

If we're going to receive that one revelation, that is the foundation of all reality and all seeing God as he in fact is and not as we would prefer him to be. So Lord, hard words, demanding my God in this prosperity faith age and all of the other sleazy, cheap, easy kinds of things by people who are worshipers and have their worship teams and all of that stuff and reach certain places of elation and excitement and think that they're in communion with God, don't even know, and we're called my God to bring a word to that the church, that church in that condition. We ask mercy my God for ourselves.

I've never heard you my God in all of the schools ever speak more fearfully than now. To be more clear in your requirement, more sharp about the necessary work of the cross in all totality, that even beyond the root, even the subtle and delicate tendrils must be cut through or we're in the place that is liable to deception. There's an absoluteness alone which is our safety and we'll assure that there will be a true word that will come to the people of God in these critical last days.

So Lord bless this word so much as it is your truth, so much as you yourself have caused it to be expressed. Whoever hears the tape or sees the transcript will have a witness my God of what you're

speaking. We bless you and we thank you for your love, for your jealous love that will not let us go and how far you will go to obtain what you are after by which alone you shall be glorified in these last days and forever.

Hear our yes to that condition. If there has been in our hearts any subtle holding back, any withholding, any unconscious thing where we say this far but no further, any pet theory, any pet notion, anything that is our children that is dear to us where we stand between you and them that prevents the full revelation of yourself and brings us to a place of unreality. We yield that up now Lord.

We give it now Lord. Thank you my God, your honor, your name beyond every consideration, even our children, even the thing that is most dear, our Judaism is not more precious than the God of Judaism himself. God forbid that we should learn in the day of eternity that our false attachment to something less and other than God kept us from God and it's too late now to remedy or to rectify.

Help us to be a voice that calls people to these realizations and to these requirements and we'll thank and give you praise for the grace and the mercy of it in Jesus' name. Understand about God and to come into an old man's land where there's no sense of God and we'd have to cry out with Jesus, my God, my God, why hast thou forsaken me? We've got men right here in this room who have come to that or close to that where they despair of their own life and I think that God has reserved that for the sons of Moses, the sons of the prophets, the men of the last days who will bear the word of God to the nations as the word of God and not what they imagine it to be. So we need to pray for those who have that calling.

God have mercy, God bless them, God help them, God give them grace.

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