

The Casual Receiving of Christ

by Carter Conlon

Carter Conlon's sermon emphasizes the importance of recognizing and honoring Christ in our lives rather than treating Him casually or using Him for personal gain.

Scripture: Psalm 8:3-6, Proverbs 3:5-8, Matthew 5:44, Matthew 19:19, Matthew 22:37, Luke 7:36-50, John 13:34

Topics: "Christ"

Description

In this sermon, the preacher emphasizes the importance of recognizing our need for God. He highlights the gratitude we should have for God's presence in our lives and the promises He has made to us. The preacher warns against trying to fit God into our own plans, as it will result in losing both our own desires and God's plan for us. The sermon emphasizes the significance of loving and obeying God's commandments, as this is a true expression of our love for Him. The preacher also emphasizes the importance of forgiveness and compassion, as these are manifestations of a genuine conversion and relationship with God. The sermon concludes with a reminder to trust in the Lord, not relying on our own understanding, and to fear the Lord and depart from evil.

Transcript

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Luke chapter 7 beginning at verse 36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house and sat down to meet.

And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meet in the Pharisee's house, brought an alabaster box of ointment, and she stood at his feet behind him weeping, and began to wash his feet with tears and to wipe them with the hairs of her head and kissed his feet and anointed them with the ointment. Now, when the Pharisee, which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is

that touches him, for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee.

And he said, Master, say on. There was a certain creditor which had two debtors, the one owed 500 pence and the other 50. And when they had nothing to pay, he frankly forgave them both.

Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said to him, You have rightly judged. And he turned to the woman and said to Simon, Seest thou this woman? I entered into thine house and thou gavest me no water from my feet.

But she has washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss. But this woman, since the time I came in, has not ceased to kiss my feet.

My head with oil thou didst not anoint. But this woman has anointed my feet with ointment. Wherefore, I say unto thee, her sins which are many are forgiven, for she loved much.

But to whom little is forgiven, the same loveth little. The casual receiving of Christ. Now, this story is about a very religious man who invites Jesus to his house.

Now, no doubt, this man had a very outwardly sincere presentation of religion, a presentation of his own personal devotion to God in public. After all, he was a Pharisee. You didn't get to be a Pharisee by at least appearing to have a casual devotion to God.

He must have been at the temple fairly frequently, a partaker of the reading of the Torah, a partaker of the sacrifices that were going on at that time in the temple, a learner, as it is, because eventually he became a teacher, or a guardian, as he saw it, of the truth that was presented to him. Through his own religion and his devotion to it, he'd gotten a title. Now, Jesus described these people, the Pharisees and the scribes, as people with titles, and he had gotten a title pertaining to his office.

He'd also been given preferential seating. Jesus said they loved the uppermost seats and feasts and banquets. He had new clothing, which identified him as having spiritual attainment.

He was given recognition from others who would call him teacher in the marketplace. So these are the things that his religion had given him, given him a title, a seat, new clothes, and recognition. And he was most likely somewhat satisfied with this achievement.

He had achieved his destiny, perhaps, as he had seen it. And now, for some inexplicable reason, this man invites Jesus to his house. It's possible that as a teacher, he felt the need to show his neighbors that he was open-minded to new ideas.

And many, many people who are hidden in religion will disguise their lack of devotion to the true God by pretending to be open to all types of new ideas. It's possible that he was curious and wanted to find the secret to this man's power to further his own goals and interests. He may have been aware that this man has an authority in his word and obviously saw some of the miracles of Christ that my own religion has not given me.

Now, if I can just find the steps or the secret to this, think of how it will enhance my position. Think of how people will really call me teacher in the marketplace. Or it's also possible, though he inwardly had no

personal taste for the way that this man ministered, he wanted to give the desire that he was teachable.

At least, he desired to give the impression, rather, that he was teachable. Look at verse 39. It says, When the Pharisee which had bidden him, that's Christ, saw it, he said within himself, This man, if he were a prophet, would have known who and what manner of woman this is that touches him, for she is a sinner.

So now he's invited Christ into his house and he's already judged him in measure to be a fraud, to not be what he claims to be. And in his heart, he's pronounced a judgment because he has a preconceived idea of how God must do things and how God acts and how God behaves. And now he's judged him in his heart to be undesirable, really.

There's nothing in his religion that would want to do what he just saw happen to Christ. And Jesus answering said to him, Simon, I have something to say to you. And he says to him, Master, say on.

Now, Master implies that he has put himself at his feet as it is as his student. He's calling him teacher as if his heart is open and he's saying, in effect, carry on teaching teacher, instruct me. I'm open now for instruction, but he's not really open for instruction because in his heart he despises the ministry that's happening right before him.

Teach me something, but don't teach me what I'm seeing. I don't want to learn about what is right before me, but I'm open. Teach me now something, Master.

That's why Jesus said in Matthew chapter 15 and verse 8, this people draw nigh to me with their mouth and honor me with their lips, but their heart is far from me. The context of this verse is that they pre-decided the bounds of their service and will not be moved from this view. It's an amazing thing.

I wonder how many people, God forbid, but are there people here this morning that you predetermined the level of service that you're going to give to God. And you're here today saying, Pastor, teach me. And your heart you think is open, but there are certain places you won't go, certain things you won't do, but still have a pretense of desiring to be taught by God.

You've come into the house of the Lord. You have a title, perhaps even now, in the body of Christ. Maybe somebody's calling you an evangelist or something like that.

You have new clothing. You have even a preferential seat, perhaps, in the house of the Lord. And yet there's something in the heart that you're saying, no, I've predetermined where I'm going to go and I'm not going to be moved from this view, but teach me anyway.

I'm coming in. I'm praising you with my lips, but my heart is now moving away from you. I know where I want to go.

I know what I hope to achieve, even through religion. And if God can help me in this pursuit, he is welcome in my house. And that's what many, many people do.

We're living in a generation, folks, that is simply using Jesus for its own objectives. Many, many people under the context of something Christian or representing Christ, they have a predetermined view of what they think their life should be. This great destiny that they are heading out to achieve, and now they're going to use Jesus to achieve this.

He's just a means to an end. He's not Lord. He's not the one who has the right to everything and to take them in places, as he said to Peter, which you can't go in your own strength.

We have developed a very strange view of who Christ is. And so in this strange view, he invites Jesus Christ to his house. But look how casually this man receives Christ into his house.

In the, in the temple, I'm sure he's got a great display of affection. I'm sure he's right at the front. I'm sure his incense burner is going, is hotter than anybody else's.

People are looking at this man and they're, they're thinking, oh, this, this man is close to God. Or if it were a woman, this woman is close to God. But folks, you and I can all put on quite a display in this house.

We can, we can jump and sing when we sing. I can't stop praising the Lord. We can all get up.

And when we hit the, you can do it like I do it, or whatever it is part, we are all clapping our hands. We're wide open to whatever God wants to do at that moment, of course. But you see, the truth is where your spiritual condition is, is really revealed, is in your house, is when Jesus comes to your house.

You see, you don't, he doesn't just stay here. He goes home with you. If he is truly your savior, he goes home.

And you see, Jesus describes this man's house as a place of little forgiven religion. Amazing. This man would never have seen himself that way.

He says, for I say to you, her sins are forgiven, but to whom little is forgiven, the same loves little. Now nobody here wants to think of themselves that way. The Lord, you would come to my house and you would actually, with all I've done for you and all that I purport to be willing to do for you, that you would actually come into my house and describe it as a place of little forgiveness.

Can you imagine how terrible that would be? But you see, it's evidenced by the casualness in this man. Here is the God of the universe coming to his house, but he doesn't recognize him as such. The God of mercy is coming to him.

The God of all glory, the Messiah, the very one that he supposedly teaches and preaches about and tells all men is going to come and answer all questions and be the fulfillment of all things has now come to his house. But look at how casually this man receives Christ into his house. And I think we're living in that kind of a generation again.

Verse 44, Jesus said, I came into your house and you gave me no water from my feet. In other words, you're not overwhelmed with gratitude that I've come to you. You see, because you've never truly seen your need.

Amazing, isn't it? Do you get up in the morning? Do you go to bed at night? Do you lift your hands and say, oh, Jesus, thank you for coming to my house. God, thank you. I'm forever grateful for giving me help and hope, for saving me, for giving me promises about my future, for promising, oh God, that my children will be mighty in the earth, for promising, Lord, that I'm not being moved by evil tidings, for being my rock and my standard and my safety.

Oh, God, thank you for coming to this poor blind man and giving me hope for the future and letting me see spiritual things and guiding me into a life that I never could have dreamed could be mine. Do you wake up

in the morning with that in your heart? Do you take out a basin in your prayer time and wash the feet of Christ and say, God, thank you for walking through the dirt of my life, walking through the dirt of my history, walking through the dirt of my past and taking it all upon yourself and coming to my house? How gracious you are, oh God. Oh, God, how gracious the Lord Jesus Christ is to come to my house and to come to your house.

How undeserving we are that the God of all glory should walk through the doorway of our house and sit down with us and sup with us and open to us a banquet table of his love and an understanding of where strength and power comes from and give us visions of where he's going to take us and the strength for us to walk through this world on our journey to getting there. He said, you gave me no water from my feet. See, this man had no proper perspective of Christ.

He's not really grateful that he'd come to his house. He almost felt like he was doing God a favor by having his name perhaps in the doorway of his house. Look at Psalm 8, please.

Keep a marker in Luke 7. Go to Psalm 8. I want to show you the contrast between this attitude of heart and the Psalmist David, a man after God's heart. In Psalm 8, verses 3 to 6, he says, When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that art mindful of him and the son of man that thou visitest him? For thou hast made him a little lower than the angels and has crowned him with glory and honor. And David is saying, O God, I see you in your majesty.

I understand that with your word you created the heavens. And Lord, we are the only thing really in your creation that has rebelled against you. Everything else obeys your word.

Even the stars had to be placed in the heavens at your word. The only thing that you've created with the power to resist you as man. And we've resisted you and we've shamed your name.

And day in and day out, we bring dishonor to the one who has created everything in divine order by our lack of willingness as it is to walk in cooperation with you. David had this thing in his heart. He said, Oh, what is man? Who am I, O God, that you should reach down and touch me? Who am I that you should suspend as it is the judgment on this world until I had come into your kingdom? Who am I, O God, that you love me this much? That in my frailty and in my stupidity, you saw me and you loved me and you reached down.

You have thousands and thousands of angels, hundreds of thousands that will do your every bidding. I'm created as it is lower than them. And here they are.

They'll do your bidding. They'll praise you. They will not rebel against you.

But yet still, your mind was upon me. Who am I that you would even think worthy to come to my house? Oh, God, thank you. And he said, What is man that they are mindful of him and the son of man that you visit him? You've made him a little lower than the angels and you've crowned him with glory and honor.

He said, I'm in a lower condition, but you've given me honor and purpose. Oh, God, how excellent is your name. How wonderful, Lord, that you would come to my house.

Oh, the greatest thing, moms and dads, you could ever do for your family is get up in the morning and give glory to God. Don't give glory to your problems. Don't give glory to your struggles.

Give glory to God. Declare him to be the solver of every situation you're ever going to have to face. Take out a basin and wash his feet and thank him for coming into your house.

For where he is, there is life. Where he is, there's freedom. Where he is, there's hope and there's a future.

Back in Luke 7, 45, he says, Thou gavest me no kiss. I came to your house. You didn't wash my feet and you gave me no kiss.

Now, I want to suggest to you that to kiss the son of God is to bring back to him from your lips, in the confines of your home, his word that he has spoken to you. Embracing his word as your own, declaring it to be true and a higher pathway and authority than that of your own reasoning. That's kissing the son of God.

Getting up in the morning, say, I know what people are saying, but oh, God, I come to you today. Thank you for coming to my house and I choose to embrace what you said. God, you've not given me a spirit of fear, but power and love and of a sound mind.

Therefore, I'm not ashamed of the testimony of our Lord, but I'm willing to be a partaker of the afflictions of the gospel according to the power of God. I know, God, that with you all things are possible. I know that I'll not be triumphed.

I know that every tongue that has risen against me in judgment, you've given me the authority to condemn. This is the heritage of the servants of the Lord. I know that you love me in spite of what my own heart and the devil himself is trying to tell me.

I know I'm redeemed. I know I'm accepted in the beloved. I know, God, you sit at my table and I sit at yours.

I know we're walking together through this world and I know you've determined to bring glory to your name through my life. I choose to believe what you speak to me through this word. This is my guide.

This is my life. This is the standard of truth. It is higher authority than my own reasoning.

It is higher authority than anything comes out of my natural mind. Hallelujah. Bless God.

In Proverbs chapter three, let me just read it to you for time's sake. The writer of Proverbs says it this way, verses five to eight, trust in the Lord with all thine heart and lean not to thine own understanding. In all thy ways acknowledge him and he shall direct thy paths.

Be not wise in thine own eyes, but fear the Lord and depart from evil. It will be health to your navel and marrow to your bones. That really means that it will be a constant flow of healing medicine coming into you and it will keep you moist.

You will not go spiritually dry if you trust in the Lord and do not try to reason everything every day. Acknowledge him. Open this book and acknowledge that his ways are right and our ways are not, and he will direct your paths.

Psalms 212 says, kiss the son lest he be angry and you perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him. Hallelujah.

Hallelujah. Hallelujah. Thanks be to God that when he came into my house, I made the choice to put my trust in him.

What a wonderful life this continues to be. It has been and continues to be. I love walking in the supernatural.

I hate walking in the natural because you have to figure it all out and you have to keep it alive. I love walking in the supernatural. I love getting up every morning and saying it's exciting to know that you're going to take me somewhere I can't go today and you're going to do something through me that I have no power to do and you're going to give me thoughts that I've not thought before.

God, you're going to begin to govern my mind. You're going to govern my life. You're going to send me to places.

Oh, what an awesome life to live in the supernatural and have an opportunity to bring glory to God, to have him in my house, to be grateful that he has come and to be able to embrace his words as a higher authority than all of my own reasoning. Whatever he says is true, he's the one who created the universe. Why should I doubt his word? What he says he will do, he will do.

When he speaks to my heart, he will perform. Bless me, God. In verse 46 again in Luke 7, he says, my head with oil that it's not anoint.

In other words, Simon, I came through your doorway to your house. There is no base and there's no deep gratitude in your heart. There's no bringing back to me my promises to you.

You live your life figuring out your own religion. You're not a man of faith. You'll not allow me to multiply the small amount of loaves and fishes that you gather for yourself every day.

You'll not allow me to multiply it in you and prove to you that I am God. And there's no anointing as I came through the doorway of your house as a higher authority than yourself, as your king. Folks, when Christ comes to your house, you and I must anoint him when he comes through the doorway as king.

He's not just savior. He's Lord. He's Lord of my life.

He's Lord of my family. He's Lord of my future. He's Lord of everything that I am and ever will have.

He's Lord of the rest of my days. If he lets me retire, I'd be quite happy with that. If he doesn't let me retire, I'll be quite happy with that.

I just want him to be the one who determines the pathway for my feet. Thanks be to God. Thanks be to God.

Folks, when you live your life to figure things out and you put everything in a box, you'll find Jesus coming to your house after church and it'll be such an unsatisfying relationship for both of you. No, be wise today. Anoint him as king.

If you've never done it before, do it today. Jesus, you're the king of my life. You're not just a religious add-on to my agenda.

You're not just God who's come to help me achieve my sense of destiny and greatness that I have about myself in my heart. No, you're Lord of my life. You're king of my life.

You have the right to take me where you want me to go. You have the right to send me. I am yours.

I'm no longer my own. I've been bought with a price. You shed your blood for me.

I am yours. I am yours. I am yours.

And Jesus is talking to this man, Simon, and before him is the sermon illustration, but Simon can't see it. He says, you've not done any of these things. But look at this woman who's a type of the bride of Christ.

She has humbled herself. She's embraced my mercy. She has embraced my word.

She's embraced my lordship. Everything about Christ was embraced by this woman. And it was a contrast of religion and relationship.

There's quite a difference, folks. Religion will give you titles. Religion will give you men's admiration.

Religion will give you all kinds of things, but it will not give you a living relationship with God. We're living at a time in America when so many are being taught that casual receiving of Christ into our lives is acceptable to God. Folks, that's not in the scriptures.

There's no such a thing as casually receiving Christ, putting your feet up on an altar rail with a coffee in your hand, just thinking about Jesus. Well, whatever I agree with, I'll take it home. Whatever I don't agree with, I'll leave it here.

And inviting them into your house, folks, it just doesn't work that way. He's the Lord of all or he's Lord of nothing in your life. Now, Jesus defines this in verse 47 as a religion that has little forgiveness and manifests little love either for God or from God.

The supply is shut down where there's little forgiveness, there's little love, there's no compassion, there's nothing of the heart of God. Folks, where there is a conversion, I've spent the week reading a book on previous revivals all the way back from hundreds of years ago. And where there is a conversion that truly happens in the heart, there's an automatic moving to the needs of humanity and nobody has to program it.

It just happens in the people. There's a compassion because Christ has come into the hearts of those that are his and the burden and the vision and the mission of Christ is now being realized and actualized in the people called his church, his body. In Matthew 24, 12, Jesus said, because iniquity shall abound, the love of many shall wax cold.

This love, first for Christ and secondly, for the work of Christ is going to grow cold in many who are even called by his name. Now, to love someone is to enter into and become part of that which is their interest. To love Christ, Jesus said, is to love your own life plan less than the one that God has set before you.

If you seek to gain your life, you will lose it. Jesus said, it's clearly if you come to me and you try to cram me into your life plan, you're going to lose both. You'll lose everything.

You lose what God had that was so much greater than anything you've ever thought of for your own life. And then you'll also lose the plan of God because you're going to be stuck all your life between two

opinions, fighting against what God really wants to do in your life. To love God, John 14, 21, is to love him and obey his word.

Whoever obeys my commandments, Jesus said, he is the one who loves me. God said, I'm going to speak to you. And those who obey me, love me.

When I say forgive, you forgive. When I say go, you go. When I say do this, do it.

When I say be reconciled, you be reconciled. When I say put this away, you put it away. Whoever loves me will obey me.

Folks, when we come to Christ, we are yielding the rights to everything to him. Thanks be to God. Folks, that's not a hardship.

Goodness sakes, I'd gladly give up what I brought into the kingdom of God for what I found from Christ. My, my. To love God, Matthew 22, 37, is to love him with your whole being, with all your heart, your soul, your mind, and your strength.

In other words, everything is moving to this relationship with God within you. To love God, Matthew 19, 19, is to love your neighbor. To love God, Matthew 5, 44, is to love your enemies.

To love God, John 13, 34, is to love one another. Amazing. Jesus is giving a clear definition.

He says, you can't love because you're not forgiven. You really are not in right relationship with me, Simon. And that's why you can't love.

That's why you can't love your enemies. That's why you don't love your neighbor. That's why you don't love my word, because you really are very little forgiven.

I wonder what this man did with this truth. I wonder if it brought him to his knees. I wonder if he had the humility to take out the basin and wash his feet.

I wonder if he could kiss the sun. I wonder if he took out the oil and anointed him with such clear instruction being given him. I wonder if he had the courage to do these things.

Or did he sit and hold to his position? His position was this. If this man were a prophet, he would not let sinners touch him. You see, that was his religion.

You see, if this man were holy, as I am, he would not let sinners touch him. And I picture this, if you will, Jesus sitting on the other side of that table saying, if this man were forgiven, he would know that this is the work of God. Bless the Lord.

The greatest privilege of my life that God has ever given me is a heart of compassion for the lost. That's the greatest treasure I own today. To be able to stand before people wherever he sends me, and it's not a program.

I'm not bringing them some clever, devised argument about eternity. But I can speak to them with the compassion of God for their souls. If he were forgiven, he would know.

I want to suggest to you today that if people were forgiven in the Christian church, they would know that touching the sinner is the work of God. They would know it. Is it possible that we're living in a generation of

very little forgiveness as God would define it? I've been praying a simple prayer lately.

Just simply this, Lord, I lay it all down. I lay everything down that I think the future should hold for me. All of it.

And I receive you with gratitude into my house. I want no part of casual, unforgiving religion. I want to walk with you, Lord Jesus Christ, all the days of my life.

Till the day I die, I want to be in and entered into the life and the work of God. There is not much time left. And Simon's religion is not going to make it through the coming days.

And if threads of it survive, it will have no fruit with it at the end. But only that which is truly born of God will stand. Only that which has the heart of God will stand.

Only that which knows and manifests the love of God will stand. I want to ask you today if you're willing to lay it all down. I don't want anybody to respond to this altar call out of habit.

I want you to think about this for a moment. I'm going to ask Greg to come and we're going to worship just for a moment. I'd like you to think about this first before we even consider giving an altar call.

But this is an altar call for people who are willing to say, Lord, I will lay my life down for you, for your purposes. I'm giving you the right to my life. I'm acknowledging you as Lord of my life.

I'm asking you to take my heart, my home, my family, my future all into your hands. The only thing I ask is that you bring glory out of it. Bring glory to your name from my home.

Let's take a moment. We'll worship together. And I'm going to give an altar call this morning.

Think carefully about these things before you respond today. Thank you, Lord. Let's all stand for those that have been waiting to stand to respond.

I'd like to open this altar to you today. This is such a definitive moment for many. This will set the course for the rest of your life.

If you're truly sincere in this, it'll set the course of your life. In the annex, you can stand between the screens as you step forward. Let's continue to worship and we're going to pray together.

We're not in a rush. Let the Holy Spirit do his work. Let it be a deep work in your heart today.

I remember I was only a young Christian in my early 20s and was in a service like this. Heard a message and went forward to an altar and I said, Jesus, I give all to you. Everything now.

He led me and he'll lead you. It's not like you have to leave here today and head for Africa. Well, of course, unless you're part of the team that's going to Africa, then you have to.

But he'll lead you. And he led me and he led me out of a career that I very much enjoyed. Led me to pastoring a young group of people.

He led me to places where he showed me that he's a miracle working God. He led me through trial and fire and flood. Showed me that he could protect and provide.

He led me into arenas that I had no skill in to show me that he would be my skill. It started at an altar and I said, Jesus, I don't want a casual relationship with you. I want you to be my Lord and I want you to be honored through my life.

And you just let him now start leading you little by little, line by line, bit by bit. Just starts by being kind to a neighbor. Just obey him when he speaks.

Consider his ways always higher than your ways. Kiss him with the words of your mouth. You can pray honestly in the morning, say, Lord, I hate that person, but you say that I'm to love them.

So I take your I take your word is higher and you're going to have to help this poor heart because I can't do it. God says I will do it for you because you're acknowledging me as Lord and you want my ways and he'll come and he'll give you the power and you'll know you'll begin to walk in the supernatural. You begin to know the Holy Spirit still speaking to you today to slip out of wherever you are, make your way down.

And this is a commitment. It says, Lord, I'm laying it all down. Folks, this generation is not going to be touched by half hearted Christianity.

This generation requires again a supernatural church that is walking in the absolute glory of God. By God's grace, we will have this in New York City. By God's grace, there'll be a church here that testifies to his name.

Hallelujah. Let's worship for a few moments. Thank you, Jesus.

Let's pray together. Those that have come to this altar, pray this simple prayer with me. Lord Jesus, thank you for walking through the dirt of this world and of my sinful life to come to me.

To cleanse me, to speak to me and to love me. You are welcome in my heart and you will be honored in my home. I am grateful to you, Jesus.

I bring back to you the words of your lips with a heart of faith. By your grace, Lord, I will trust you and not lean on my own understanding. You will guide me and bring honor to your name through my life.

I choose today to crown you king of my heart and of my home, of my family, of my future. You are my king. All I ask you is to be glorified through my life.

Now lift your hands and thank him. Just thank him from your heart. God, thank you.

God, thank you. Hallelujah, Lamb of God. Hallelujah.

Father, I pray now for those who truly, truly are yours. I pray for a baptism of the Holy Spirit. I pray, God, you fill every man, every woman.

God, because that's who you are and that's what you do. The two become one. Paul said this is a great mystery, but I speak concerning Christ and his church.

God almighty, God almighty, God almighty. We are powerless to stand for you without the anointing of the Holy Spirit. God, we are powerless to impact our generation unless you choose to do it through us.

Lord, we lift our hands and our hearts and yield ourselves, O God, as vessels into whom you may pour your life. We ask you, Father, in Jesus' name to send the Holy Spirit to us in great measure. God, lift us

out of mediocrity.

Lift us, God, out of weakness. Bring us into the strength and the faith of our Christ. Help us, God, to stand for truth.

Help us, Lord, to love the unlovable. God, may sinners find that they are loved. May they find freedom.

May they find forgiveness. May they find the way to everlasting life as you speak your words in touch with your hands to us, O God. O Jesus, thank you, Lord.

Thank you for the simplicity of Christ. Thank you, God. Thank you, God, that you are willing to empower everyone who calls out to you.

Everyone, O God, who makes you Lord of their life. You promise to empower us. You promise, O God, to fill us, Lord, with the fullness of God.

Father, we thank you for it with all of our hearts. O Jesus, O Jesus, let a revival come to New York City. God, do the supernatural again.

Father, God, God Almighty, God Almighty, make every man and every woman in this church a soul winner, a natural soul winner, as we are led by the Spirit of our God. O Jesus, do something so supernatural today in every life. O God, I pray that tomorrow morning water basins will be taken out in every home.

God, we will truly wash your feet. We'll truly be thankful that you've come to us. My God, that we kiss you with our lips, that we lift our voices in our house, O God, and say thank you, Jesus, for coming to my house.

Thank you, Lord. Thank you for coming into my life. Thank you, God, for coming into my family and my home.

Hallelujah. We anoint you King. You are King, Jesus.

There's no other King but you. Hallelujah. Lamb of God, we praise your name.

We bless you, God. We bless you, Lord. There's no other King but you.

Hallelujah. Hallelujah. Hallelujah.

Hallelujah. Hallelujah. Hallelujah.

This is the conclusion of the message.

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