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**Love *Who*,
Lord?**

1204-B

Series: Starting Over

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INTO HIS LIKENESS RADIO

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Love *Who*, Lord?

Down through the ages, those in the church
Have struggled to understand,
The concept in Scripture we've come to know
As "loving our fellow man".

Some have agreed to love them
Without telling them how to be whole.
The problem is "what shall it profit a man"
To be loved and yet "lose his soul"?

Some have agreed to "conditionally" love,
To love those who love in return.
Yet the words "even unbelievers do that",
Still deep in their hearts must burn.

For the message that shocks the Christian
The Bible seems clear to record.
The Bible says, "Love your neighbor,"
And we reply, "Love *who*, Lord?"

"You know, child, your neighbor."
"Oh, him?" we gladly reply.
"The one who looks and acts like me,
Sure, I can do that, we sigh."

"No, no," the Savior seems to say.
"If love is to be freed,
You must begin to love in Christ
Whoever has a need!"

"You don't mean *her*," you answer.
"She's simply not my kind.
You don't mean *him*; you *couldn't*,
You must think love is blind!"

"Lord, give me someone 'neat' to love,
Someone not layered with dirt.
Lord, give me someone kind to love,
Or else I might get hurt."

"Lord, give me someone easy,
Someone who acts like me;
Someone who's kind and lovable."
The Lord says, "Can't you see?"

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“I came to love the leper,
The ones love had not known.
I came to tell the lonely
That they were not alone.”

“I came to tell the prisoner
That he can still be free.
I came to tell the lost man
That life still lives in me.”

Yet still you say, “Love *who*, Lord?
Lord, surely you’re not saying,
‘That I’m to give my life to *him*?’
I think this calls for praying.

“No, child, this calls for loving,
Can you not see it through?
That one is no less lovable
Than you, when I found you!”

“And yet I loved you anyhow,
Oh, child, can you not see?
Love is giving yourself away
Un-con-ditional-ly!”

Don’t say to God, “Love *who*, Lord?”
Just say, “Lord send my way
Anyone who has a need
For me to love today.”

And so we have wound our way through a very uncomfortable series of decisions these past few lessons as we chose to struggle with the reality of starting over, of taking inventory and taking action in perhaps the most crucial areas of the Christian life—areas such as false guilt, bitterness, unresolved conflicts, besetting sins, and the disciplines of life. In our last study, we looked at the sum total of it all by listening to Jesus answer the Pharisees as they attempted to trick him, asking him what was the greatest of the commandments.

Jesus, you remember, looked them straight in the eye and said,

And you shall love the Lord your God with all your heart,
with all your soul, with all your mind, and with all your
strength...

(Mark 12:30 NKJV)

Our journey through that passage led us into the world

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of exploring just why and when and how we could fall in love with Jesus again. In this study, we complete our look at Jesus' statement to the Pharisees and we complete our look at starting over. But as the little poem at the beginning indicated, we haven't saved the easiest for the last. For once you have learned to love God with everything, God has a ministry for you, and it isn't always the ministry you have in mind. Jesus went on, you recall, with these penetrating words,

“This is the first and great commandment.

And the second is like it: You shall love your neighbor as yourself.

On these two commandments hang all the Law and the Prophets.”
(Matthew 22:38-40 NKJV)

I believe the disciples probably responded to that commandment much the way we do. They probably thought (even if they didn't say it), “Love *who*, Lord?”

So that's our title for this study, our final fling at starting over and our outline takes this form:

- I- God's Good Neighbor Policy
- II- The Folks Who Live in Needsville
- III- If Jesus Lived Where I Live
 - a) Hospitals for broken bodies
 - b) Closing the Lonely Hearts club
 - c) You want me to love *who*, Lord?
- IV- The Problem With Last Year's Calendar

GOD'S GOOD NEIGHBOR POLICY

God invented the original “Good Neighbor policy”. It was certainly not in any way like man's, but it was certainly superior to man's. Man says love your neighbor if your neighbor is lovable. Love your neighbor if it is convenient. Love your neighbor if your neighbor loves you. God, of course, redefined love into “agape” love, a love that knew no limits, held no restrictions, required no response; and God revealed that love by making a personal visit to fallen humanity, and He demonstrated that love in that while we were yet sinners, He died for us.

Then He said, “Here is the law all rolled into one.” In Romans 13, Paul personally proceeded to personalize love by declaring in the

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clearest possible way that this one statement was the consolidation of all God had in mind for His children. Here is what he said,

Owe no one anything except to love one another, for he who loves another has fulfilled the law.

For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not bear false witness,” “You shall not covet,” and if there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbor as yourself.”

Love does no harm to a neighbor; therefore love is the fulfillment of the law. (Romans 13:8-10 NKJV)

Here is one simple commandment Paul was saying that supersedes, supernaturally, all the others. For if you come to understand love and come to demonstrate love, it’s superfluous to say don’t kill, or don’t steal, or don’t covet, or don’t lie. Love won’t allow those things. Love leaves no room for those things. God’s good neighbor policy is spelled out in one word: love.

Love, you remember, is giving yourself away, without limit, without restrictions, with no strings attached. Love is the act of allowing the character of God to demonstrate itself through a life into a life. Love is God in a body.

Galatians 5 reinforces again this incredible truth. It says this,

For all the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself.” (Galatians 5:14 NKJV)

Mark 12:31, Matthew 19:19, Leviticus 19:18, Proverbs 3:28,29, and I Timothy 1:5 all add their touches of finality to this truth: that God has one supreme law that enfolds and encompasses all of the law and weaves it into a workable formula for all of life. It is this: Let God become your everything...love Him with all your heart, and then let that supernatural love He has given you overflow in such a way that you would never ever under any circumstance work ill to your neighbor; but rather, under every conceivable condition, no matter what the mind of man would say, you choose to exercise the mind of Christ which simply gives itself away without limits to whoever is your neighbor. You do it with the same concern, the same zeal, and the same consideration you have for meeting your own needs.

Now I believe it is important to remind ourselves at this point of two things:

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1- You cannot love at all unless you possess God. John told us, you remember, “God is love and He who does not love does not know God.” Only a Christian has the capacity to love. You say, “That’s narrow.” No, that’s Scriptural. It’s specific. It’s reasonable. It’s important.

2- You don’t love God with part of your love and love man with the other part. That would leave it up to you to determine the proportions, and would defy the first and greatest commandment that you love God with *all* your heart, mind, soul, and strength. All means all. Therefore, you do not love God with part of your strength and man with the rest. You love God with all...and a natural by-product of loving God with all will be an opportunity to love your neighbor as yourself. The choice will be yours. But without loving God with all, you are not in a position to perform part “b” of the plan. Remember that. It’s important.

THE FOLKS WHO LIVE IN NEEDSVILLE

You say, “Okay, I’m to love God completely, and one of the major results of that relationship will be the issuing forth of love, inexplicable love from man’s perspective, to man’s neighbor.” The question, of course, that has to be answered is, “Who is my neighbor?”

Jesus anticipated that question and answered it fully in Luke, chapter ten. You remember the story, but let’s hear the introduction to it again very quickly.

And behold, a certain lawyer stood up and tested Him, saying, “Teacher, what shall I do to inherit eternal life?”

He said to him, “What is written in the law? What is your reading of it?” [You’re the expert, what does it say?]

So he answered and said, “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind,’ and ‘your neighbor as yourself.”

And He said to him, “You have answered rightly; do this and you will live.”

But he [the lawyer], wanting to justify himself, said to Jesus, “And who is my neighbor?”
(Luke 10:25-29 NKJV)

Jesus answered him by telling him a story. We have come to know that story as the story of the Good Samaritan. It is familiar to all of you, and time is short, so rather than read it, let’s just look at the principles it brings to light. Jesus is saying, “So you want

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know who your neighbor is. So you want to know just whose needs you are to meet with the same level of intensity that you meet your own, then listen carefully.”

First we'll look at the characteristics of a man or woman who is behaving as God intended. Then, we'll look for the answer to the question itself. What are the characteristics of a man who is loving his neighbor as himself?

1- He didn't follow the crowd (Luke 10:33). The crowd doesn't have time...even the “religious” crowd. They pass over to the other side.

2- He didn't have to go out of his way to find someone hurting.

But a certain Samaritan, as he journeyed [as he went about his routine business] came where he was. (Luke 10:33a NKJV)

3- He was willing to look. His eyes were open. He was not avoiding contact by looking the other way. You know what I mean. We all do it. We drive around the block. Walk down the hall. Leave the room when real hurts become evident. This man was willing to look, knowing the look might lead to involvement.

4- When he looked, he had compassion. What an incredible quality compassion is. It is not an exclusive emotion designed for those with the gift of mercy. That's a cop-out. It is a primary quality of the nature of God and therefore ought to be an evident quality in the life of any believer who is walking in the Spirit. It means immediately, he related to what that poor man had been through. He didn't assume he deserved it. That wasn't even an issue. Someone was hurting, so he hurt.

5- He became vulnerable. He went to him (vs. 34). It didn't matter what others might think. It only mattered that someone was hurting. Now mind you, there's a lot of difference between having compassion and becoming vulnerable. You can go home and cry for the whole world and not meet anyone's needs. His compassion motivated him to become vulnerable.

6- He got his hands dirty. The lost art of involvement. He bound up his wounds, set him on his own animal, took him to an inn, and took care of him. Remember, he didn't know this man. His only motivation was that someone had a need.

7- He gave generously. Not only did he open his heart, he opened his pocketbook (vs. 35). He took out some money, gave it to the innkeeper, and said take care of him; and whatever else it

takes, charge it to my account.

8- He finished the job. Most of us would have been so enamored with our generosity, we'd have assumed it was someone else's responsibility to complete the task. This man left instructions, so that whatever else needed to be done, it would be done.

9- He may well have used his own rejection as a motivation to love (John 4:9). The Samaritans were a hated group. They had suffered all kinds of rejection at the hands of the Jews. This man could well have said, "Here's my chance to get even with the world. I'll let someone else suffer the way I have." Not so. I believe, in all likelihood, he walked over to the other side, *because he had been on the other side.*

It's interesting what a well-balanced view of life this man had. He demonstrated virtually all of the spiritual gifts in one simple activity. Point one demonstrated the heart of a prophet. Point four, the heart of one with the gift of mercy; point six, the heart of one with the gift of service; point seven, the heart of one with the gift of giving; point eight, the gift of administration; point nine, the gift of exhortation. He wasn't using his "spiritual makeup" as an excuse for doing part of the job. When someone was hurting, he had mercy. When someone needed help, he was a servant. When someone needed money, he was a giver. That, Beloved, is God's kind of man.

Now Jesus turns the tables once again and asks the questions,

"So which of these three do you think was neighbor to him who fell among the thieves?" [Who was loving his neighbor? The Priest? The Levite? or the hated Samaritan?]

And he [the Levite] said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

(Luke 10:27,28 NKJV)

Who is neighborly? He who, no matter what the crowd does, wherever he is, watches closely for people in need. When he sees them, he hurts for them, goes to them, becomes vulnerable, gets his hands dirty, gives when necessary, finishes the task, using even his own life as a backdrop to motivate him to love and to give.

Then who is my neighbor? Anyone who has a need! It may well be, as in this case, someone no one else wants to bother with. An outcast. Someone dirty. Someone dying. Someone whose wounds need binding up, who needs transportation (as this man did), who needs medical care (as this one did), who needs money (as this one

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did), who needs follow-up (as this one did). And as the little poem at the beginning of the lesson indicated, it may not be someone who fits into our social or religious scheme of things. *This man didn't.*

Jesus said you are to love God with 100% of your heart, mind, soul, and strength. One of the results, if you will let it happen, will be that your entire perspective of life will change. You will stop focusing on *your* needs, *your* problems, *your* hurts, and you will begin looking for neighbors...people with needs. They won't always be *your* kind. How fortunate. Their needs won't always come at a convenient time. This man may have been late for a business conference. We don't know. It didn't matter. He took time because someone was hurting. Business meetings can be postponed. Dying people can't. Jesus was saying that you are now to transfer the intensity of that self-centered energy that has always concerned itself with seeing that *you* got what *you* wanted when *you* wanted it, and now pour that love on someone else...anyone else...everyone else who has a need.

Now that doesn't mean you personally are to take on the whole world. Nor does it mean that you are to lay aside good judgement or your priorities in life and sacrifice them at the altar of good works. It does mean that other people, no matter who they are, now take precedence over your own selfish needs and desires. (Be careful, that doesn't mean the needs of your family.)

In other words, you are to love your neighbor as yourself. Your neighbors are all the people who live in Needsville. You say, "Well, I can't relate to this Samaritan guy. I'm Eddie Uptown and I wear a pin-stripe suit, and work on the eighty-fourth floor of the Tremendous Tower Building, and I just don't come across many half-dead guys who have just been beaten up."

Yes, you do. Your neighbor may not have been beaten up by thieves on their way to Jericho, but your world is blanketed by people with needs. You step over them to get into the elevator. You shriek at them over the intercom. You grumble at them when they come into your office with briefcase in hand. Beloved, if Jesus walked where you walk, He would have no trouble finding people with needs. And He does walk where you walk. He is in you, and people with needs are everywhere.

Let me tell you where some of them are. Some of them are sitting in front of you in church. And behind you. And alongside you. And across the aisle from you. They are everywhere. The church is a

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hospital for hurting souls. But more than that, the church as a whole is hurting, including those who are in other parts of the body who don't dot their "i's" and cross their "t's" theologically the way you do.

Jesus prayed in John 17 these incredible words,

I do not pray for these alone, but also for those who will believe in Me through their word;

That they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. (John 17:20,21 NKJV)

Jesus said, "Father, how can the world believe that I came from you if my people are splintered, divided, and antagonistic to one another? Father, if the body is in a cast, how can it run the race?" Isn't it time we stopped throwing stones at the rest of the body and learned to love the brethren?

Have you ever stopped to consider how much hangs in the balance when we amputate another part of the body of Christ as though we didn't need it?

1- The passage we just read indicates that for one thing, we hinder the world's ability to believe that Jesus came from the Father (that He was the Son of God). If his own children cannot love one another, it nullifies the Father's message of love through the Son.

2- It is the seal of our salvation, the proof of our redemption.

We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death. (I John 3:14 NKJV)

3- It is the visible demonstration of the Cross.

Beloved, if God so loved us, we also ought to love one another.

No one has seen God at any time. If we love one another, God abides in us, and His love has been perfected in us. (I John 4:11,12 NKJV)

4- That love will reveal whether or not we are telling the truth about our relationship with God.

If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?

(I John 4:20 NKJV)

IF JESUS LIVED WHERE I LIVE

So a lot hinges on whether or not we learn to love *all* other Christians. That means we love those who have come to God by way of the Cross and have been born into the family of God, but whose Christian pilgrimage has led them down a different doctrinal track. We may not feel comfortable fellowshiping with them or worshipping with them. We need not change our theology to conform to theirs. We *do* need, however, to accept them as just a legitimate part of the body of Christ as we are, and recognize that God loves them as much as He loves us, and thus that we are to love them as we love ourselves.

When we get to heaven, so many of those theological tongue-twisters are not going to be of any significance, and you and I, much to our amazement, may even find (careful now, control your blood pressure) that we didn't get it all right. Our famous seminary, our famous group, our famous doctrinal statement may have had a few holes in it. For now, we press on, we teach truth as we see truth, and do not vary from it one iota. But neither are we to predicate our love and acceptance for other believers on whether or not they teach or believe the same.

We need a hospital for a broken body. That body is the body of Christ, and we have splintered it and left it lying on the street for the world to wonder about. No, we've done even worse than that. We've not only left it lying there; we've stopped to throw stones at it. What a tragedy. Love our neighbors? We can't even love our own.

If we're going to start loving our neighbors as ourselves, one of the things we're going to have to do is learn to love the *whole* body of Christ. Somehow many of us can love an egotistical, humanistic or atheistic movie star or journalist or politician because of their position, but we can't find it in our hearts to give ourselves to brothers and sisters in the faith who are part of our spiritual family because of their position in the heart of God. What a tragedy.

The second thing we need to do is close the lonely hearts club that headquarters at our house or in our church. One of the great tragedies of the Christian community is that it is filled with saints on a pity party because nobody loves them, or nobody is meeting their needs. It is sad that nobody's meeting their needs. But they weren't put in the body to have needs met, but to meet needs. Jesus said in Matthew 20:28,

Just as the Son of Man did not come to be served, but to

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serve, and to give His life a ransom for many. (NKJV)

He added in John 20:21,

As the Father has sent Me, I also send you. (NKJV)

God isn't sending us into the world or into the church to be pampered, but to be used. I don't know of anyone who ever had it rougher than Jesus. He came to His own and His own received Him not. He was despised and rejected of men, a man of sorrows and acquainted with grief. The Son of Man had no place to lay His head. His whole ministry was limited to three years and twelve men, one of whom was a traitor, the other eleven of whom when the heat was on forsook Him and fled, except for one who stayed to curse and deny he'd ever known Him. But I can't find any place in Scripture where Jesus ever had a pity party. He didn't have time. He was too busy giving Himself away to the very people who hated Him, rejected Him, and crucified Him. His only response was,

"Father forgive them, for they know not what they do."

(Luke 23:34)

You say, "Well, I've been rejected." So was Jesus. So was Paul. Rejection, no matter what the world says, is nothing more than God's springboard to acceptance, where it really counts. That's why the Psalmist wrote,

When my father and my mother forsake me, then the LORD will
take care of me. (Psalm 27:10 NKJV)

Rejection is the door through which many must walk before they have a need for God. We don't hope for it; we don't like it; but it mustn't be the basis for a whole new theology that builds new resentments towards the cause of those hurts and negates the majesty of a sovereign God.

You say, "Well, I'm not appreciated." Neither was Jesus. You say, "Well, I'm not married." Neither was Jesus. You say, "I haven't had a date since that night I ate date pudding, or the time the dentist gave me a date to have my tooth pulled." Neither did Jesus.

You and I are eternal, Beloved, and we live in a Kingdom with eternal values. Now the whole focus of our lives is to be riveted on two things: "How can I love God more completely?" and "Who can I find that has a need that I can meet?" That, Jesus said, is the whole law. It is the gospel rolled into a neat package that anyone can understand. But Christians who sit around and bemoan their lack of acceptance or their lack of position or their lack of fellowship are missing the whole point of it all. You and I, like Jesus, don't

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have time to have a pity party. There's too much to be done. Too many people out there are hurting. And the strange thing is, when we begin doing something about loving our neighbors, we somehow forget just what it was we were so filled with pity about.

I don't make light of your loneliness or your hurt. I only say that, as a child of God, you have a solution no one else has. You turn that rejection into love, that bitterness into love, that loneliness into love. You pour your life into less fortunate lives the way Jesus did, and your own loneliness will evaporate as the sweet aroma of a life pleasing to God overcomes your feelings of self-pity and unworthiness. If you are president of your own lonely-hearts club, may I encourage you to go home today, hold a meeting, and vote unanimously to disband the club. Then reorganize it into an agape agency that is on call to demonstrate the love that has evolved from your loneliness as a result of your relationship with the God of all comfort.

So here we are, just walking along, safe and secure in our own little world of self-centeredness and self-pity when along comes the living Son of God, who says, "Child, how would you like to start over? Here's what you do. You learn to love God. I mean really love God. You learn to give Him not only first place in your life, but *every* place in your life. You give Him your total attention, your total allegiance, your total obedience. That's the meaning of life: a man or a woman returning to God that incredible commodity known as love, all of which originates with and must therefore be returned to God alone. That *is* life."

Now Jesus pauses and elaborates one more step. "As you learn to love me with all", he adds, "and I as return and recycle that love into your life, it will only bear fruit as you then give it away." In other words, your life was not meant to be kept. You try to save it, and you'll lose it. You give it away without reservation, and you'll discover it in all its splendor. "What I want you to do," Jesus is saying, "is love your neighbor as yourself."

And with incredible insensitivity, most of us are prone to reply in amazement, "Love *who*, Lord?" I pray that Jesus has lovingly answered that question. He has told us to love whoever has a need. That will probably mean not following the crowd...even the Christian crowd. It will probably mean loving the people we walk right by on a day-to-day basis, who are bruised and tattered and hurting. It will probably mean we will have to be willing to look,

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willing to have our hearts break, willing to become vulnerable, willing to get our hands dirty, willing to give generously, willing to stay till the job is finished, even willing to let our own hurts and rejections be turned into testimonies of power.

It will no doubt even mean coming to understand the “uh-oh clause”. You say what is the “uh-oh clause”? It’s found in Matthew 5. There we read,

You have heard that it was said, “You shall love your neighbor and hate your enemy.”

But I say to you, love your enemies, (Matthew 5:43,44a NKJV)

You say, “Uh-oh.” Just when I thought I had a handle on this thing of love, God throws me a fast one, and now He’s telling me to find the very people who hate me, who persecute me, who reject me, who make my life miserable, and *love* them? You say, “Love *who*, Lord?”

“You heard me,” Jesus gently replies. “The same people I loved; the ones who despised me and rejected me and hated me and crucified me—them.”

You don’t have to. You say, “Well, thank goodness.” No, you don’t have to, unless you want to do the will of God. It just might be an appropriate time for each of us to examine the kind of love we have for others, the quality of love we have for others, the degree of love we have for others, and, you guessed it, it just might be an appropriate time to, start over.

That’s what Jesus has been saying to us these past eight lessons. He’s been saying, “It’s not too late. How would you like to start over?”

How would you like to start over by living in victory over your false guilt, by conquering once and for all those roots of bitterness that have been destroying the fruit of the garden of your life. How would you like to start over by making things right with those who have something against you? How would you like to start over by dealing with those besetting sins and the weights that drag you down and keep you from running the race to win? How would you like to start over by renewing your commitment to the disciplines of life? How would you like to start over by learning anew to love the Lord your God with *all*. How would you like to begin again to love your neighbor as yourself?

You may be saying, “Well, I’m glad this series is over.” You may

even be saying, “There are a few areas I need to deal with that have surfaced.” You may even be saying, “I’ve been convicted of a need to begin again in this area or that area or the other.”

THE PROBLEM WITH LAST YEAR’S CALENDAR

I want to close this series by asking you a very simple question. I want to ask you what you believe is the most useless gift you could ever receive? A three-sided coin? A three-legged dog? A car without an engine? A mop with no handle? A pen that won’t write? Well, some of those are pretty useless items. But I believe the most useless gift a person can receive is a page from last year’s calendar. It’s not even good scratch paper.

You say, “Well, what makes it so worthless?” I’ll tell you. What makes it so worthless is that it is a promise that cannot be fulfilled. It is a listing of days that will never come again. You may well have many more opportunities in your life to start over, but you will never ever again have this day in which to do it. And you have absolutely no assurance that tomorrow will ever come.

Paul knew that. That’s why he concluded that beautiful passage in Romans we read earlier. It continues,

Love does no harm to a neighbor; therefore love is the fulfillment of the law.

And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.

The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.

(Romans 13:10-12 NKJV)

There is a pathetic absence of urgency in the church of Jesus Christ today. The aura of urgency has been replaced by the peril of procrastination. If *anything* we have talked about during this series struck a responsive chord in your life and you have yet to respond, may I respectfully encourage you to go home today and *do* something about it. Let us not be simply hearers of the Word, but doers also. I realize it may not be the beginning of a new year, anymore. You may be reading this in July, but it can still be a new beginning. In fact, I believe for some of us, this is even more than that; it is the beginning of forever...the day we decide once and for all to “commit our bodies, a living sacrifice, wholly acceptable to God”. I believe that God is standing before us this day one more time, asking the question, “How would you like to start over?”

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BEGIN TODAY

How would you like to start over?
One more time to begin again.
Seeing the door to God's fullness,
And with confidence entering in.

Laying aside the weights and the sins
That have plagued you down through the years,
Building an altar and once and for all,
Forgetting the guilt and the fears.

Rebuilding the tattered, broken walls
The disciplines left undone,
Rearranging the goals in your life
Till God's goals and yours are as one.

How would you like to say today,
"I'm going to make a fresh start
I'm going to seek to love the Lord
My God with all my heart?"

"I'm going to seek without excuse
To faithfully as I labor
Begin to have eyes at last to see
Who really is my neighbor."

So we cry, "Lord I want to start over
And I think now I know the way.
But Lord, what's the secret to doing it?
And He answers, "Begin today."

"Go home and get alone with Me,"
The Master calls within,
"For, Beloved, the day that is known as today
Will never be yours again."

"So, dear child, if you'd like to start over
And all of those hindrances sever,
Then drive in a stake, a decision to make
And begin living twenty forever!"

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(02.04.15)