

Shake the Dust From Your Feet - Part 2

by Derek Melton

The missionary life is a life of hardship and suffering, but it is also a life of great reward and opportunity to bring comfort and salvation to others.

Duration: 46:50

Scripture: Matthew 6:33, Matthew 10:14, Mark 16:15, Luke 9:23, Acts 20:35, Romans 10:14, 2 Corinthians 1:1

Topics: "Mission Field"

Description

In this sermon, the preacher discusses the missionary sacrifice and benefit. He shares a quote about a young missionary who chose to go to a dangerous tribal land despite his family's pleas for him to stay behind. The preacher emphasizes the importance of following biblical mandates and stepping out in faith to preach the gospel of Jesus Christ to the nations. He challenges the notion that success and prosperity in America are defined by financial wealth and possessions, instead suggesting that the pinnacle of American life should be to glorify God through preaching the gospel. The preacher also highlights the hardships and perils that missionaries may face, including opposition from their own countrymen and the need for perseverance in the face of challenges.

Transcript

Now we're just going to leave that screen up here. We're going to talk today about the cost of missions, but before we do, I'm going to read the passages that introduced us to this series. Shake the dust from your feet.

I'm going back to the 10th chapter of Matthew. So I pray that if you have your Bible, and that you do have your Bible, and that you always have your Bible in church, amen. And if you don't bring your Bible, I'm going to make you wear a Thunderbird outfit, because they don't bring their Bibles.

We should bring our Bibles to church. And if you're so poor that you can't afford a Bible, we'll buy one for you. But your Bible needs to be with you.

Every one of your children need to have their own Bible. They need to be taught to read along with the parents. We need to learn in this church to be note takers.

We need to understand that the order of God, that God speaks to his leadership, what he wants spoken to the people. And we need to learn that there's value, and there's great importance in these things that are

spoken, and we need to take notes. I know there's a few note takers in this local church, and if you'll turn your bulletin over, it says sermon notes, and I know that that's there for a reason, for us to take notes, because we're supposed to take this word that is spoken throughout the week, and to go back over these truths until they're formed in us.

Amen? We don't want to be as the hypocrites that we hear and we nod, and we go on and change. We don't want to be that way. And so parents, you need to have your children sitting with you.

As a family, instruct your children to turn, when pastor says turn to 10th chapter of Matthew, and make sure that they're going, listen, your little kids can listen. They can learn. Listen, there's no such thing as a mini gospel.

It's the gospel. And if you are one of those that have a misguided understanding, that think their children can't get anything out of this service, then you, my friend, are wrong. Most often, they're smarter than you are, because they've got you bluffing to think that they can't sit there and listen and learn and be still.

And they're smarter than the mom and dad. They can. We as God's people, as adults, need to take that God-given parental authority and use it to train our children.

There's enough children out there that are misguided, at-risk kids, and we don't need them coming out of the house of the Almighty. In verse five, the 12 Jesus sent forth and commanded them saying, go not into the way of the Gentiles and into any city in the Samaritans, enter you not, but go rather to the lost sheep of the house of Israel. And as you go, preach saying the kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely you have received, freely give. Provide neither gold nor silver, nor brass in your purses, nor script for your journey, neither two coats, neither shoes, nor as yet staves, for the workman is worthy of his meat.

And to whatever the city, town that you shall enter, inquire who in it is worthy, and thereby till you go thence. And when you shall come into a house, salute it. And if the house be worthy, let your peace come up on it.

But if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, depart. You depart out of that house or city and shake off the dust from your feet.

Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city. Behold, I send to you forth as sheep amidst wolves. I should have taken more time to be able to expand on that, but we don't have that time this morning.

Be therefore wise as serpents and harmless as doves. That's our foundation text. Today, we're gonna talk about the cost of missions.

John Piper says this, more and more I'm persuaded from Scripture and from the history of missions that God's design for the evangelization of the world and the consummation of his purposes includes the suffering of his ministers and missionaries. To put it more plainly and specifically, God designs that the suffering of his ministers and missionaries is one essential means in the joyful triumphant spread of the gospel among all of the peoples of the world. Brother John Piper, he has done extensive ministering upon missionary works and missionary endeavors and a great rich truth coming forth there.

The Bible says this and let's go ahead and turn to 2 Corinthians chapter one. I'm not gonna go back and be redundant regarding last week's message. I'm gonna go ahead and go forward.

And if you did not listen to last week's message, you need to download that or to get a tape or a CD from Brother Mark and listen to it because this is part two. The Bible says in 2 Corinthians chapter one, verse one, Paul, an apostle of Jesus Christ by the will of God and Timothy, our brother unto the church of God, which is at Corinth with all of the saints, which are in all Achaia. Grace be to you and peace from God, our father and from the Lord Jesus Christ.

Blessed be God, even the father of our Lord Jesus Christ, the father of mercies and the God of all comfort. I like how he gives that preface. Blessed be God.

He's fixing to talk about suffering. And he starts it up by saying, blessed be God, blessed be God who comforts us in all of our tribulation that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the suffering of Christ abound in us, so our consolation also aboundeth by Christ.

And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer or whether we be comforted, it is for your consolation and your salvation. Now, beloved, it's important that we do not distance ourselves from the truths that we were given last week in the first part of this mini series. Also, we should not allow Americanized mindsets to begin to rationalize the content of that message so as to find a way of escape from the biblical mandates given and thereby fall into the deep, dark abyss of justification by unworthy excuse.

It's my earnest prayer that we in this local assembly and even those that are listening abroad on the internet that we give heed to these truths that in due season that we may respond by stepping out in faith unto the nations of the earth with the glorious gospel of Jesus Christ and therein lose our lives for his glory, for his namesake. Isn't it amazing how that we've deemed the pinnacle of American success and the pinnacle of American prosperity as financial and monetary and possessions? How about the pinnacle of the American life being to glorify God in the preaching of the gospel of Jesus Christ because that's the very purpose of God in your creation. God created you for his glory and God is glorified when the gospel of Jesus Christ is being preached by faith to those that don't know.

God's being glorified. So this morning, we're just gonna have a very short time and short as relative. We're gonna have an overview of the missionary sacrifice and also the missionary benefit.

I remember a quote that I was recently reading regarding a young missionary's commitment to go into a dangerous tribal land. This young missionary's family began to plead with him that he needed to stay behind in the security and in the comforts of his homeland. And his family was shaking.

Don't you understand that there are savages there and that you shall surely die? And the young man looked at his parents and says, I am dead already. I am dead. My life has already been given away.

I have no life. Beloved, that's Christianity. It's a great calling, beloved, to go to the ends of the earth and to preach the gospel to every living creature.

But yet, beloved, we all know here that we are not to go flippantly. We are not to go without much prayer. We're not to go without much preparation of the soul, much understanding as well of the missionary life and much commitment to dissolve our lives, to dissolve our lives into those for whom Christ Jesus our

Lord has died.

First of all, beloved, the missionary call is not for adventure-seeking thrillists who for the love of the unknown and the romance of new cultures in faraway lands bid their departure. Nor, beloved, is missions or the mission field for the uncommitted renegades that follow every breeze of excitement, pursuing fun endeavors regardless of the bases. Most generally, the missionary is called of God and the missionary that is called of God is a devout soldier in Jesus Christ.

And that person is deeply committed in the local church, producing fruit for his Lord's kingdom and also in arduous labors and willful submission to the authorities of the local church and sacrificially living for the glory of God before they're called to go. Moreover, the missionary, more often than not, is a very serious-minded Christian that is not easily given over to foolish endeavors nor cheap religious artificial affairs. The persons that are best suited for missionary work are most generally backwards to the flow and the ebb of religious affairs within his homeland because of a tremendous effectual calling of God to other lands and other peoples.

Most generally, they are backward to the forward momentum of the homeland's religious system. Those who are unproductive, those who are lazy, those who are flimpy pursuers of adventure are not fit for the rigors of the missionary life. Charles Spurgeon said, you will never make a missionary of the person who does no good at home.

He that will not serve the Lord in the Sunday school at home will not win children to Christ in China. Amen. One point, the missionary life is a life that's committed to Jesus Christ and His sufferings.

The missionary life is a life that is committed to Jesus Christ and committed to His sufferings. Here in America, we wanna separate those two. Oh, Jesus, I've heard so many people tell me this.

Jesus died so that we don't have to suffer. Well, that's humanistic to the core. God forbid that you have to have a little bit of tribulation in your life.

Jesus didn't die on the cross to make you happy. He died to make you what? Holy. In our opening text, we see some real significant statements here in 1 Corinthians.

The apostle Paul was making regarding suffering and regarding tribulation. The apostle Paul was purposely dealing with the issue of tribulation and suffering as a grace. As a grace to bring comfort, check this out, and even salvation to others.

Beloved, we didn't get to where we are in Christianity without suffering. Do you realize that Christianity went from 12 men, one of them was a trader, sold his soul out for 30 pieces of silver, it's the devil, Jesus said, so basically 11, and it went out to the nations of the earth. Do you realize that? And it was during times such as Nero, it's also times the Roman Empire was asserting their dominance over the church, trying to wipe out Christianity from the face of the earth that it flourished the most.

The times of the most adverse suffering, Christianity thrived. And in prosperity, it seems that true Christianity begins to wither. There's something about these truths that we're seeing in 2 Corinthians that we need to grab hold of regarding suffering and hardship.

So you see the Apostle Paul is talking about suffering and tribulation as a grace to bring comfort and even salvation to others. And this is a real startling concept in our Western Christianity culture. In fact, we can't

endure this.

The Apostle Paul is addressing the sufferings and the hardships that he himself was facing on a daily basis and how it was affecting the outcome of his labors. Amidst these sufferings are the consolations from our Lord. And we can see that there is a sharing, a sharing of these consolations, that which we have received with others who are in need.

Also, we see a statement where the Apostle Paul says, and whether we be afflicted, it is for your consolation and salvation, which is the effectual and the enduring of the same sufferings which we also suffer, or whether we be comforted, it's for your consolation and salvation. Do not misunderstand these passages to begin to think that our Christian suffering procures others salvation because that is a great heresy. It is only the sufferings of Jesus Christ that procure the salvation of lost men.

Yet beloved, this is showing us that in the midst of affliction, it's important, stay with me and track, please. Track mentally. In the midst of afflictions and in the midst of sorrows, in the midst of opposition, our Lord comforts and consoles us.

And this is a great demonstration and a great display of his supremacy as his sufficiency is most glorified when his saints are enduring these seasons of inward anguish. Yet beloved, also in these seasons of anguish, suffering and affliction, our Lord himself does give us promise to comfort us, that we actually receive comfort and consolation from Christ in these seasons of suffering. Beloved, the nations of the earth need to see that Jesus Christ himself satisfies even whenever we are lacking and in dire wants.

It's in these seasons that many that don't know Christ will witness the steadfast perseverance of Christians undergoing suffering who are partaking of the consolations of Christ, the comforts of Christ. Beloved, this is a great witness to the nations. It's also a common denominator for every missionary that's ever borne fruit, that their sufficiency is of Christ.

It's a common denominator, all true missionaries that bear fruit suffer. All missionaries that produce fruit for the kingdom of God, they suffer. And the common denominator for all fruit bearing missionaries around this globe is that they partake of the sufferings of Christ, they partake of the consolations of Christ and the supremacy and sufficiency of Christ is being heralded to the nations.

That those that are suffering are seeing these men and women suffering, but yet receiving comfort that they don't have. And it is a great display of the sufficiency of Jesus Christ for his suffering servants. Hallelujah.

Western human Christians don't amen this very much, but if you preach this in Asia, it'll be amen. It'll be amen because they're living this. They're living this.

So the sufficiency of Jesus Christ is proven to a world that is languishing in their sins through the steadfastness and the perseverance of suffering saints. Hallelujah. Secondly, the missionary life is a lifestyle of hardship and not of romance.

The missionary life is a lifestyle of hardship and not of romance. Second Corinthians chapter 11 in verse 23. Has everyone found it? In verse 23, are they ministers of Christ? I speak as a fool.

I am more in labors, more abundant. Remember where I said that you cannot be lazy and be a missionary. Truly you can't be lazy and be a Christian.

Can't be lazy and have any position in ministry. I know that today in the Western hemisphere, there are a bunch of lazy pastors, but they're not God's shepherds. They're not God's shepherds, beloved.

That is so true. They're driving around in sporting \$5,000 suits and driving \$50,000 sports cars. They pull into the parking lot, go on and do their dog and pony show, appease people's ears and rush back off to their lavish living, living in a lazy, nonproductive lifestyle, but they are hirelings and not shepherds.

A good shepherd lays down his life for the sheep. In labors more abundant, in stripes above measure, in prisons more frequent, hallelujah, and deaths oft of the Jews five times received, I 40 stripes save one. Thrice I was beaten with rods.

Once I was stoned. Thrice I suffered shipwreck, a night and a day. I have been in the deep and journeyings often in perils of water, in perils of robbers, in perils by my own countrymen.

Yeah, that's what you'll face when you start living true Christianity in America. Perils of your own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness. This is the gospel.

Why isn't it being preached in America? Because we filter all truths through the American mindset and we won't permit this. Beloved, this is Christianity. Perils of the sea and the perils of false brethren, and weariness, and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Besides those things that are without, I also had the care daily of all of the churches. The deep burden of God in the oversight of the elect. Beloved, it's a burden that God puts on us, those that are in places of authority to where you've began to feel the hurt.

And it's situations that your sheep are going to, you begin to partake in that burden, the care of the churches. Now, American idealisms regarding success. Have so greatly influenced our minds.

And consequently, our own ideas regarding what success is. We look to the million dollar ministries and the ease, the ease that surrounds both its leadership and its followership. And one brother told me about the new church he was going to and prior, and ever since he's been going there, there's not one thing coming against him for the first time in years, that everything is going smooth, no troubles at all.

Maybe I need to send him a copy of this sermon. He might get two minutes into it before he broke it in half. Why? Because it would be filtered through an American or a Westernized mindset.

So what do we do? Is that we begin to associate this, this monetary thing as the norm of the kingdom of God and the callings and the responsibilities of its leadership. And this is enforced by pastors who drive up and elaborate church facilities, sports cars, clothing that would make the Prince of England blush. And after an hour or two of a performance-based service, they whisk away back into their lavish lifestyles of fantasy religion.

There's no resemblance, there's no resemblance of these ludicrous practices in the Bible or in the two thirds world in the church. It's only here. There is no comparison between the experiences of the early church leaders and those of modern Western Christianity today.

No resemblance. Modernism is planting the thought that the missionary role is to be a romantic experience and not that of strenuous suffering. Today, there are those that are flooding the nations of the earth with

this romantic Christianity.

They're deceiving and being deceived. They're infiltrating the innocent masses, the millions, with a Westernized theology that promises immediate comforts, that promises immediate provisions, and the very bliss of heaven, even in this life. These are fraudulent imposters that are lying to the poor, feeding upon their suffering for their own gain.

Many are promising these poor people that they'll have riches, that they'll give their money away in faith. Consequently, this rhetoric has become increasingly popular in the most poorest of the nations of the earth, but the poverty is still yet holding these nations in chains, why? Because that's not the answer. The only people that are becoming rich are the imposters.

The poor are only their hosts upon which they are feeding. Let me introduce you to a true missionary, Brother P, we'll call him. And I'm gonna be reading you a real story about a missionary in Nepal.

If you've read K.P. Yohanan's book, "Revolution in World Missions," you'll be familiar with this story. Brother P is a missionary in Nepal, where until just recently, it was illegal to change one's religion or to influence others to change their religion. In Nepal, Christians often face prison for their faith, and Brother P served time in 14 different prisons between 1960 and 1975.

He spent 10 of those 15 years suffering torture and ridicule for preaching the gospel to his people. His ordeal began when he baptized nine new believers and was arrested for doing so. The new converts, five men and four women, were also arrested and each were sentenced to a year in prison.

His sentence to serve six, he was sentenced to serve six years for influencing them. The prison where they were sent was literally a dungeon of death. About 25 to 30 people were jammed into one small room with no ventilation or sanitation.

The smell was so bad that newcomers often passed out in less than half an hour. The place where Brother P and his fellow believers were sent was crawling with lice and cockroaches. The prisoners slept on dirt floors.

Rats and mice gnawed on their fingers and their toes during the night. In the winter, there was no heat, and in the summer, there was no ventilation. For food, the prisoners were allowed one cup of rice each day, but they had to build a fire on the ground to cook it, and the room was constantly filled with smoke because there was no chimney.

On that inadequate diet, most prisoners became seriously ill, and the stench of vomit was added to other putrefying odors. Yet miraculously, none of the Christians was sick, not even for one day in that entire year. After serving their one-year sentences, the nine new believers were released.

The authorities decided, though, that they needed to break Brother P. They took his Bible away from him. They chained him hand and foot. They forced him through a low doorway into a tiny cubicle that previously was used to store dead bodies of prisoners until the relatives came to claim them.

In the damp darkness, the jailer predicted his sanity would not last for more than a few days. The room was so small that Brother P. could not stand up or even stretch out on the floor. He could not build a fire to cook, so other prisoners slipped food under the door to keep him alive.

The lice ate away his underwear, but he could not scratch because of the chains, which soon cut his wrists and his ankles to the bone. It was winter, and he nearly froze to death several times. He could not tell day from night but as he closed his eyes, God let him see the pages of the New Testament.

Although his Bible had been taken away, he was still able to read it in total darkness. It sustained him. It sustained him as he endured the terrible torture.

For three months, he was not allowed to speak to another human being. Brother P. was transferred to many other prisons. In each of them, he continued to share his faith with both the guards and also the prisoners.

Although Brother P. continued to move in and out of prisons, he refused to form secret churches. How can a Christian keep silent, he asked? How can a church go underground when Jesus died openly for us? He did not try to hide on the way to the cross. We must also speak out boldly for him regardless of the consequences.

Brother P., as the story is related in *Revolution and World Missions*. Beloved, I'm quite aware of the uniqueness of this brother's suffering and that not all suffering is as acute as Brother P.'s suffering was. But I'm also aware that there are those who have suffered much worse.

The point is that the call to world missions is a call to hardship and suffering for our Lord and Savior, Jesus Christ. It is not the romantic adventure that Hollywood and American cultural religion has tried to portray it to be. Beloved, just because the fields are white and ripe and to harvest does not implicate the ease of the harvest, just the plenteousness of the harvest.

The laborers are few, why? Because the labor is rigorous, the labor is intense, the labor is costly, and at times it's deadly. And the perils that were mentioned by the Apostle Paul in this text that we read were experienced as he was laboring in these very fields. On the front, there are hardships.

On every front of the missions work, there are hardships. Whenever you are committed to the field of souls, there will be hardship. There will be numerous demonic spirits and powers assigned to harass and to trouble and to vex your righteous soul and thereby complicate your labors.

Often times there are weaknesses in your body, sicknesses, lacks of funding, lacks of understanding, lacks of human support, even lacks of human companionship. Loneliness is often visited by an often visited emotion by true saints of God. Let me say that again.

Loneliness, loneliness is an often visited emotion by true saints of God that have a heroic pioneering spirit. These people are oppressed, but they're not crushed. They're oppressed, but they're not crushed.

The Apostle Paul mentioned the departure of every personal support that left him alone in the work. 2 Timothy 4, 16 to 18 says, at my first answer, at my first answer, no man stood with me, but all men forsook me. All men forsook me.

Did he stop? No, he endured. Christ, what's his consolation? Our Lord kept him, stirred him, empowered him, but all men forsook me. I pray God that it might not be laid to their charge.

Do you see his spirit in this? I pray to God that it might not be laid to their charge. Notwithstanding the Lord stood with me and the Lord strengthened me that by me, the preaching might be fully known and that all

the Gentiles might hear and I was delivered out of the mouth of the lion and the Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom to whom be glory forever and ever. Amen.

The missionary life is a lonely life. Being forsaken and the feelings of loneliness are often visited, but the Lord will not abandon you. Many times you may feel alone in the Western mindset.

That means that you're not gonna be able to do anything. The big church is the only church that can accomplish anything. The little church can do nothing, but beloved, God shrank Gideon's army, not increased it.

God shrank Gideon's army. It was much too vast. Even though the enemy was much too large, he sent only 300 warriors to battle with a Malak and God went before them and God destroyed them.

He will not leave us. We may be alone, but we're not alone. We may have no human companionship, but we have a heavenly companionship.

His name's Jesus Christ. Hallelujah. American Christianity has a real difficult time facing up to the glorious sufferings being endured joyfully upon the fields of foreign missions.

We've been wrongfully taught that the pinnacle purpose and experience in your life is comfort and security. Yet neither of these vices are mentioned in the Bible regarding true Christianity. I'm gonna say that again.

We have been wrongfully taught in America that the pinnacle purpose and experience in this life is security and comfort, but neither of those vices, notice I didn't say virtues, neither of those vices are mentioned in the Bible regarding true Christianity. The chief reason that we as Americans are deeply challenged with the great commission is oftentimes because our allegiance is more deeply consecrated to American idealism than to the gospel and its author and its call to go. I realize I see the cogs in the gears of your brain locking up, smoke coming out your ears, but we are more deeply consecrated to the American dream, more deeply consecrated to the American idealism of comfort and security than we are to the command of the author of the gospel to go and preach the gospel to every nation.

Our culture has been saturated with religious views. Our culture has been saturated with religious views. Consequently, our biblical views are oftentimes filtered through our Americanization of them.

We Americanize the Bible. If you make this statement, people get mad. God's not an American.

People get mad. God is not an American. He is the sovereign monarch that rules and reigns from eternity past to eternity future.

And he's not an American. Hallelujah. Beloved, listen to me.

It's very difficult to make a decision to walk away from the safe and secure place to the unsecure and the dangerous places that Jesus Christ has bid and commanded us to go. The difficulty is in the deeply rooted misinterpretation of our purpose according to the Bible. Americanized mindsets rationalize these passages in the Bible that declare whoever saves his life will lose it and whoever loses his life will save it.

And at the root level, we are corrupted in our orthodoxy. We don't take it unless we filter it through Americanized and Westernized mindsets that do away with everything that defies security and comfort. So we have to channel these truths through secondary means so that we can try, say, yeah, we agree with it,

but yet we don't agree with the truth of it.

We want to agree with the truth that God may send your five children into the most dangerous war zone this world has ever known and they may all five give their lives for the gospel. It challenges us. Why? Because we've got Americanized mindset that holds fast to security and that holds fast to comfort.

And the Bible doesn't mention either of those things in the kingdom. We have eternal security. It means that whenever we're in his hands, we're there.

Are you with me? God doesn't bid us to stay in the security of our homeland. He calls us to go. The reason we can't embrace those kinds of scriptures, losing our lives, going, surrendering, danger, peril, is because it has an epic level conflict with our core beliefs.

It has an epic level conflict with our core beliefs, our Americanized mindsets that tell us we must maintain security and comfort and success in the American way of thinking about them. But yet these things await for us as Christians. There are an innumerable multitude that are perishing in their sins and there is no voice to warn them.

I do not apologize for this short treatise to shake the dust from your feet and yield your life to the emphatic command of Jesus Christ to go to the ends of the earth to make disciples. Your years are wasting away in the homeland, beloved, when the nations are groaning to know this deliverer that's coming forth out of Zion. Romans 11, 26 to 27.

And so all Israel shall be saved as it is written. There shall come out of Zion the deliverer and shall turn away ungodliness from Jacob. This is my covenant unto them that I shall take away their sins.

Young people, I implore you. Young people, listen to me, I implore you. Count the value of your life in light of the scriptures.

Measure your dreams against the dreams that God has for your life as revealed in the Bible. Lay down these cheap Americanized plans that are vastly purposed to give you more comfort, to give you more security and to give you the dreams that have lulled a multiplicity of American generations into insatiable sleep. What about the high calling of God, Christians? What about the high calling of God, Christians? Can you challenge his call to go by your desire to stay? And it's my humble opinion.

And I am an American and I have the right to that. That was facetious. Do with it as you may, that oftentimes that our premise, our premise, our justification for trying to continue to cultivate rebellious American soil for the gospel.

And I'm talking about it alone. I'm not saying that we all have to abandon America. All we're doing is laboring and tilling the fields of our rebellious nation and not going to the ends of the earth as Christ has made.

Our premise to continue to try to cultivate rebellious American soil alone while neglecting the command to go to the nations is wholly rebellious. It's wrapped up in religious tapestry while it is implicitly disobedient to the Lord's direct command. Do with it as you may, explain it away to your hearts as you may do.

But very soon we will see the accurateness of that statement. How troubling it will be for many on that great day whenever we are called to give an account for our lives and we see what we could have borne,

but yet did not because we stood with dusty feet upon barren lands. The nations are calling.

Can you hear them? Can you hear the voices of vast multitudes of anguishing souls? Climb your ears, beloved, incline your ears and you too will begin to hear their cries. The fields await Zion's deliverer. Will we cry, Lord, hear my sin me.

Lord, hear my sin me. Our purpose in redemption is not to stay in the safety of our homeland, but to go to the ends of the earth to preach the gospel of Jesus Christ to every living creature. Will we go? So I send you to labor unrewarded, to serve unpaid, unloved, unsought, unknown, to bear rebuke, to suffer scorn and scoffing.

So I send you to toil for me alone. So I send you to bind the bruised and broken, a wandering souls to work, to weep, to wake, to bear the burdens of a world, a weary. So I send you to suffer for my sake.

So I send you to the loneliness and longing with a heart, a hungering for the loved and known, forsaking home and kindred, friend and dear one. So I send you to know my love alone. So I send you to leave your life's ambition, to die, to dear desire, self-will resign, to labor long and love where men revile you.

So I send you to love your life in mine. So I send you to hearts made hard by hatred, to eyes made blind because they will not see, to spend though it be blood, to spend and spare not. So I send you to taste of Calvary.

Will you go? Will you go? Will you take the gospel with you because they're waiting and they have no voice? Shake the dust from your feet, young people, shake the dust from your feet and go. They have no voice. They await Zion's deliverer.

Will you go and take them the gospel that you say you believe? Will you go for him? Will you go? Parents train your children up to go. There's no greater employment in the life that God's called us unto to be a missionary, to go. Don't train them to be Americans.

You're killing them. You're killing your kids. You're killing their souls.

You're destroying their lives, making Americans out of the Western mindset to have more education, to have more comfort, to have more security, to have more ease. God has called us to greater things than these. Pray this video works this time.

Audio: <https://sermonindex1.b-cdn.net/20/SID20204.mp3>

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