

The Emprise of Jesus

by F. Crossley Morgan

The sermon emphasizes the importance of considering the program of our Lord and making disciples of all nations through incarnation and proclamation.

Duration: 56:54

Scripture: Genesis 1:3, Matthew 11:28-29, Matthew 28:18-20, John 16:12, Acts 20:27

Topics: "Discipleship", "Repentance"

Description

In this sermon, the speaker discusses the process of making disciples in the context of missionary work in Africa. He emphasizes the importance of repentance, where the native people turn away from their old ways of life and embrace the new revelation brought by the missionary. The speaker also highlights the role of faith, as the native people believe in Jesus and become learners of his teachings. Finally, the act of baptism is seen as a confession of faith and a public declaration of repentance and acceptance of Jesus as Lord and Savior.

Transcript

My friends, we certainly did have a splendid group present this morning. I have an idea there may have been two reasons for that. One was that we were dealing with the best known of all the Psalms.

You can almost always get a good group if you'll deal with Psalm 23. And then I have an idea there was a little refreshment following the service, wasn't there, a dinner? And I find that helps in lots of churches, but I won't enlarge upon that line of thinking. Now as you are well aware, for these evening hours together, we do not have any general theses.

But I have attempted to select subjects that I felt were worthy of our reconsideration together in a series such as this. And if you are following the little syllabus of subjects, you will notice that the one announced for tonight is the Empires of Jesus. And I would base our thinking upon words found in that passage I read in your hearing, in the 28th chapter of the Gospel according to Matthew, and verses 18, 19, and 20.

Very familiar words, I'm sure, to all of us. Words falling from the lips of our Lord himself. All authority, and I feel one ought to repeat it, so that we catch the words and the significance.

All authority, hath been given unto me in heaven and on earth. Going therefore, make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. Teaching them

to observe all things whatsoever I commanded you, and lo, I am with you all the days, even unto the consummation of the age.

My friends, this evening I feel that possibly I should take just a moment with a word that I have used in announcing our subject. I'm thinking of that word, Empires. The Empires of Jesus.

For I do realize it is an uncommon word. And indeed, sometimes when I have announced this subject, in sending a list of suggested subjects, the churches or the newspapers have thought I must have made a mistake, and they've announced the subject as the Empire of Jesus, or the Empires of Jesus. Possibly they had never heard of this word, Empires.

I'm glad to see here we got it accurately announced. It is an uncommon word, and indeed in the sense in which I use it, it has become almost archaic. But the word Empires is a good word, and a word that possibly ought to be restored to our common speech.

Now my friends, an Empire is an Enterprise. But it is a far bigger, finer, nobler, more chivalrous, more far-reaching thing than is usually associated with our word Enterprise. Just to speak of the Enterprise of Jesus is, so it seems to me, to speak inadequately.

But to speak of the Enterprise of Jesus, in my judgment, at least is better, and so I made use of that somewhat uncommon word. Now, as I have already said, I think, the words of our text this evening I'm sure are very familiar to every one of us. However, the standpoint from which I desire to consider, re-examine with you this evening, these familiar words, the standpoint, may be somewhat new, and even novel.

For I want to consider these familiar words this evening, not so much from the standpoint of the Christian. Well of course, we shall be doing that all the time. As, from the standpoint of the Christ, this will necessitate our considering, not so much that which is explicit in the text, as that which is implicit.

And along that line of meditation, we shall discover here a wonderfully clear revelation of the Empires of Jesus. And so at once I want to proceed to a somewhat mechanical, careful examination of the structure of our text this evening. Now our text is bounded by two great declarations made by our Lord concerning himself.

At the beginning of the text our Lord says, All authority hath been given unto me in heaven and on earth. A great declaration made by our Lord concerning himself. And then at the end of the text, another great declaration of our Lord made concerning himself.

Lo, I am with you, always, the Greek is, all the days, even unto the end of the world. No, the Greek, even unto the end of the age, or the consummation of the age. Our text is bounded by those two great declarations made by our Lord concerning himself.

Now, and follow this carefully please as students. In between those two great declarations in the Greek, there is one principal verb. And there are three participles.

And though it may disappoint some of you, the principal verb is not that verb go. The principal verb in the Greek is, make disciples of. It is the great, essential, all-inclusive command.

Make disciples of all the nations. And just in passing as believers in the Lord Jesus, please don't miss it. It is a command.

It's not a polite request. It's not even an urgent entreaty. It's not an appeal.

It is a command. The principal verb, make disciples of all the nations. And then there are those three participles.

Going, baptizing, teaching. Those three participles suggest the prerequisite action. If this central command, the principal verb, is to be carried out.

The prerequisite action, going. And then the second participle suggests the pursuant act, as we shall see presently. Baptizing.

And the third participle suggests the perpetual activity, teaching. Now my friends, I think a careful study together this evening of this principal verb. And of those three participles will result in a wonderful revelation of the program of our Lord Jesus in so far as this world is concerned until the consummation of the age.

And surely this is a subject which ought to engage our minds. And when I say that, I'm remembering that we do hear so much about the programs of men. And as believers it's good to come to the New Testament and re-examine the program of our Lord until the consummation of the age.

I think back across the years in which I have been a minister in our beloved southern branch of the great Presbyterian Church. I can remember when I was comparatively a young man. In our beloved branch of the Church we heard of a new program.

And it was the progressive program. Some of you may remember it. Well, we went on a few years and then lo and behold our leaders came up with another new program.

And if you please, it was the program of progress. Well, I began to wonder if I'd lived long enough whether I should presently see a progressive program of progress and then maybe a program of progressive progress. But I think our leaders got wise to the fact we were wistfully wondering and so they brought out another program, but now it was forward with Christ.

Well, all right, these programs may be all right and they may not be. Every one of them must be tested by this program of our Lord. I'm afraid these programs all too frequently resemble alcohol.

You know, men used to think alcohol was a stimulant. And they're beginning to find it's really something that depresses rather than stimulates. I'm afraid these programs, very often intended to stimulate us, depress us in a sense.

Because if you don't watch it, we become more loyal to a program than to a person. Our central loyalty must be to the person of the Lord Jesus Christ. And if we don't watch, trying to give the church a sort of shot in the arm, we get a new program out and it stimulates us a bit and we become all enthused about a program and lose the central thing of our loyalty to the person.

But that's another subject I mustn't go into. Here we do have a wonderful revelation of the program of our Lord. And therefore we do well to come back carefully, painstakingly together this evening and re-examine it.

Moreover, a careful contemplation of those two great declarations of our Lord concerning himself will afford the necessary inspiration to all his followers for the undertaking of and the carrying out of this program with serious passion and with serious power. And so I want to begin this evening with that great principal verse. Make disciples of all the nations.

I think in the old King James Version it reads, Teach all nations. That is an inadequate translation of the Greek. Make disciples of all the nations.

The Greek verb there is a word that means make disciples of. It's a verb in the Greek language which when used intransitively means to become a pupil. But when used transitively as it is here in our text, it means to make disciples of.

The thought is that of enrolling the disciples as scholars. Keep that in mind a moment. And then it's rather interesting possibly to notice that the Greek word we've translated nation is the plural of the Greek word ethnos.

It's the Greek word from which we get our English word ethnology. The science of the races. It really means a race rather than a nation.

It's a word in the Greek language derived from a root that means to be used habitually. A race is a group of people bound together by common habits and common customs. So the thought of this principal verb, this great central all-inclusive command, make disciples of the races, the nations, the tribes, the groups.

I dare say many of us as we think are reminded of that great central invitation of our Lord to the multitude. Standing in the midst of the seething crowds that day he said to them, Come unto me, all ye that labour and are heavy laden, and I will rest you. Take my yoke upon you and learn of me.

Learn of me, that's it. Make disciples of the nations and enroll those disciples as my students. Let them learn of me.

Let them see me. Let them hear me. Let them study me.

Now I want one word to pick clearly in your mind all that is suggested by this great central all-inclusive command and the word I fasten upon is the word revelation. You'll remember in that first chapter of the book of Genesis when God began the work of restoring a lost order the first word was, let there be light. And my friends it's ever thus.

Just think of that world in which our Lord uttered these words originally. That dark pagan Roman world. Think of the appalling darkness abounding on every hand.

Or think as believers in the Lord Jesus of the darkness pillar bounding in many many lands. What shall be done? Let there be light. You know someone has said if you'll take a principle and hold it alongside an evil sooner or later that evil's got to go.

Just hold it there, let there be light. Presently that thing will be bound to go. Go and make disciples of all the nations.

Enroll the disciples as my students. Let them see me, let them hear me, let them study me. Just notice in fasting our Lord isn't saying let them study your particular denomination.

I'm afraid we've done that all too frequently. In the name of God let's keep our denominations in the background. Let them see me.

I am the light of the world. Well how are his people to do this? By incarnation and by proclamation. And first by incarnation if we are truly believers in the Lord Jesus Christ.

Then we are indwelt by the spirit of Christ. Now then don't grieve the spirit, don't resist him. Don't quench his enthusiasms, let him live out through you.

What's that old gospel song? Can the world see Jesus in you? Can the world see Jesus in me? First there must be incarnation. Our Lord said to his own people now ye are the light of the world. Let the world watch our manner of life.

Let us be so yielded to the spirit within that he can live out his life through us. What's that old saying? I can't hear what you say for watching what you do. Proclamation is of no value unless there be first incarnation.

And then secondly proclamation. As his people we are commissioned to preach the word. For as our Lord said concerning the sacred writing.

These are they which testify of me. Let them see me, let them hear me, let them study me. My friends I am reminded of those words of Erasmus.

Erasmus, Erasmus that great Dutch scholar. And theologian of the 15th and 16th centuries. Erasmus said referring to the gospel narrative and the epistles.

I wish that even the weakest woman should read the gospel. Should read the epistles of Paul. I wish these were translated into all languages.

So that they might be read and understood not only by Scots and Irishmen. But also by Turks and Saracens. To make them understood.

The gospels, the epistles, the sacred writings. To make them understood is surely the first step. It may be that they will be ridiculed by many.

But some would take them to heart. I long wrote Erasmus. I long that the husband man should sing fortunes of them to himself as he follows the plough.

That the weaver should hum them to the tune of his chattel. That the traveller should beguile with their stories the tedium of his journey. Erasmus surely was right.

To make the sacred writings understood is the principal need. Because these are they which testify of him. And the great central thing is to let the nations, the races see him.

Hear him. Study him. There must be light.

There must be revelation. Consequently this central all-inclusive command. Disciple or make disciples of all the nations.

But now let's take the three participles. Going. The initial self-evident necessity.

Baptizing. What that suggests I'll come to with great care in a moment. Teaching.

Three participles. But first going. The initial self-evident necessity.

It suggests travel. But who? The disciples. Our Lord is talking to his disciples.

On another occasion he said to his own. Ye are the salt of the earth. Ye are the light of the world.

Now in order that there may be revelation. That's the great central thing. Then there must be this going.

And I fasten on one word to suggest. All that is suggested by that first participle. In order to fix it clearly in your mind.

And the word I fasten upon is radiation. Going therefore. You my people.

You are the salt of the earth. Salt in its influence is aseptic. Antiseptic.

And as you make the word incarnate in daily life. Your influence wherever you go radiating. Will be antiseptic and aseptic.

Tending at least to prevent the spreading of corruption. And ye are the light of the world. The need is for revelation.

There must be a radiation therefore of the light. That is the initial self-evident necessity. Maybe our Lord will call us to go to the uttermost parts of the earth.

He may not. But he still wants your influence. In Oklahoma City to be a radiating influence.

Like salt permeating. Like light radiating the beams. All right let's come to this second.

Of these three participles. Baptizing. Them into the name of the Father and of the Son and of the Holy Spirit.

Now what is the suggestion of this second participle. And let me remind you carefully at this point. Of that which I said at the beginning.

We are considering these things from the standpoint of the Christ. Rather than from the standpoint of the Christians. And that means that we are after that which is implicit.

Rather than that which is explicit. And so at this point the thing I'm after is this. What is involved in this second participle? What does baptism involve? Now let it be clearly understood.

At this point I'm not speaking at all about infant baptism. That's an entirely different matter. I'm speaking of adult baptism.

And again I ask what does it involve? Now I think it will be more helpful at this point. If I speak illustratively rather than theoretically. Shall we say here's a man.

And he listens to this great central command. Make disciples of all the nations. And he perceives that in order unto this.

The initial self evident necessity is radiation. And so with Isaiah of long ago. He says here am I send me.

And let's suppose he goes for the sake of an example to the heart of Africa. Let's suppose somewhere at the heart of that great continent he gathers about it. A little group of the people of that great land.

He enrolls the little group as students. He makes disciples of them. They become learners.

Now as I watch that little group. Listening to that man. As he introduces them to Jesus and the stories of Jesus.

I am seeing the fulfillment of the great central command. There's radiation. He's making disciples.

There's radiation by incarnation. By the manner of life that man lives in the midst of those people. And by proclamation.

The words that he speaks to them. All right now let's suppose for a year later. I happen to turn up again in the heart of Africa.

Supposing I'm visiting them. And it just happens that I arrive at a time. When I behold that same man baptizing.

One of those natives of that great country. One of the members of that little group. Which formerly I had seen him instructing.

Now my question is. What's the significance of that act of baptism? Now my friends if you sit down and think your way through it. Step by step you'll find there's at least an octave of significance.

Eightfold significance. Now try and trace those eight steps with me. It means first.

That that native of that great land has thought through things. In the light of this new revelation that has come to him. By listening to the stories proclaimed.

And by watching the life of that missionary. It means secondly. That that native has thought differently.

Because of the light that has come to him by this new revelation. It means thirdly. That he has become convinced and even convicted.

Of the error and of the resulting evil. Of much of his old manner of life. It means fourthly.

That he has determined. With the help of this new living triune God. To turn away from and renounce his old manner of life.

He has turned to God from Israel. I can crystallize and summarize those first four steps in one word. It means he's repented.

Oh but that isn't all. We don't baptize anybody merely on the grounds of repentance. And so I go on tracing the steps.

It means in the fifth place. That that man has heard. That Jesus Christ is a savior from sin.

He has turned to God from Israel. I can crystallize and summarize those first four steps in one word. It means he's repented.

Oh but that isn't all. We don't baptize anybody merely on the grounds of repentance. And so I go on tracing the steps.

It means in the fifth place. That that man has heard. That Jesus Christ is a savior from sin.

And receiveth all such as come to him. It means in the sixth place. That he has heard.

That Jesus Christ through his life and death and resurrection. And ascension and present administration. Is offering him salvation.

And it means in the seventh place. That by an act of faith. He has accepted that salvation for himself.

He has received Jesus as his savior. I can summarize those next three steps in a single word. It means that there has been not merely repentance.

There has also been an exercise of faith. He has believed in the Lord Jesus. But is that all? No.

There's one other thing. It means that that native of that great land. And by submitting himself to baptism.

Is making confession before the world. That he has repented of his sins. And has accepted Jesus Christ as his Lord and Savior.

I can summarize the eight steps in three words. Repentance. Faith.

Confession of Christ before the world. Well is that all? Well yes. In so far as the responsibility of the native of that great land is concerned.

But it's not all. Simon Peter. On that glorious day of Pentecost.

The story of which we read in the second chapter of the Acts of the Apostles. Simon Peter made it clear. That whenever and wherever.

A man will do those things. Repent. Believe.

Confess Jesus Christ before men. In this age of the Spirit. God gives that man the gift.

Of the Holy Spirit. Thus to do, to use the language of the theologians. Baptism becomes both the sign.

And the seal. Of that man's engrafting into Christ. The man has been born from above.

He has been regenerated. Now again in order to fix it clearly in your mind. I want to fasten on one word.

To suggest all that is involved in this second participle. And the word I fasten upon is. Reconciliation.

That man has become reconciled to God. The first obvious necessity. Radiation.

In order to fulfill the command. Make disciples of all the nations. Well there must be radiation.

And the constantly to be remembered objective. Reconciliation. I said we're trying to look at this from the standpoint of the Christ.

Christ comes to men. And he says to us in effect. All that you deplore in the world today.

Is not fundamentally the result of man's failure. To love his brother man. Nothing of the sort.

It goes far deeper than that. It is the result of the ruptured relationships. That exist between man and God.

And before there can be any improvement at all. That will be permanent. There must be a return to God.

There must be reconciliation with God. Oh so much religious teaching today. Is man centered.

The teaching of Jesus was never man centered. It was God centered. As Dr. John Henry Jowett once said.

True religion is not a matter of man. With God to wait on him. You think it was when you listen to some men pray.

You think God was a glorified butler. Who's supposed to stand at your elbow. And bring quickly anything you happen to mention.

Sometimes it almost shocks me to listen. Sounds as if you're shooting out orders. Like a sergeant major on a barrack square.

But true religion is not a matter of man. With God to wait on him. It's a matter of God with man to worship him.

Our failure lies in the fact. That all too often we become far more concerned. About the welfare of man.

Than we do about the glory of God. One of the troubles today. How many there are.

At this moment far more. Interested or warped up about the integration. Than they are about getting men of all races.

Reconciled to God. When you get that you won't have any racial trouble. We are thinking more about man.

Than we are about God and his glory. Man has lost the vision of God. Therefore the supreme need.

Is revelation. Let there be light. In order to that there must be radiation.

But man is in revolt against God. Therefore the need for reconciliation. The constantly to be remembered objection.

And it's symbolized in the hour of baptism. Some will listen to your message. Some will repent.

Some will believe. Some will be ready to make confession before man. You baptize them.

Because when those things are true. God seals that man with the gifts of the spirit. And there's reconciliation between that.

All right let's take a minute or two. With this third participle. Teaching them to observe all things whatsoever I commanded you.

The age abiding and ever important ministry. But at that point I want us to notice carefully the phrasing. And let me begin with a negative statement or two.

Our Lord did not say. Teaching them all things whatsoever I commanded you. There's a sense in which that's already been done.

As you've been introducing them to the stories of Jesus. Among other things you've been telling them what Jesus commanded. He didn't say teaching them all things whatsoever I commanded you.

You've already done that in a sense. He said teaching them to observe all things whatsoever I commanded you. Neither did our Lord say teaching them how to observe all things.

That would merely suggest teaching in the realm of theory. Of course that's included. But our Lord didn't say that.

He said teaching them to observe all things whatsoever I commanded you. That suggests actual practice. And yet again just notice in passing the breadth of this and the narrowness.

First the breadth. Teaching them to observe all things. Whatsoever I commanded you.

It is ours to declare the whole counsel of God. We've no right to admit the teaching of any part of this God breathed literature. That was the tragedy in Israel you know.

They neglected to teach the people that the coming Messiah was going to suffer. Move through trouble to triumph. And so when Jesus began to tell his disciples about his coming sufferings.

It came as an entirely new idea. Because they had neglected the teacher's hand. To declare the whole counsel of God.

And then on the other hand we've no right to become so obsessed with any one doctrine. As to neglect the teaching of all the other doctrines. Teaching them to observe all things whatsoever I commanded you.

The breadth of it. But don't miss the narrowness. Teaching them to observe all things whatsoever I commanded you.

We've no business to insist upon men observing a whole lot of things he never commanded. Let no man bring you under another yoke of bondage. For freedom Christ has set you free.

Don't let any man draw up a system of don'ts and bring you under another joke of bondage. We've no right to insist upon men observing a lot of things he hasn't commanded us to observe. And just again please notice the order of all this.

Of course that great central thing. Make disciples of all the nations. In order of that of course radiation is inevitable.

Then reconciliation. And then and not until then now watch it. This teaching of men to observe all things whatsoever he commanded.

That comes after not before reconciliation. It's not a bit of use to try and teach men to observe his commands. Until their repentance redeemed.

Regenerate and thus reconcile to God. You may teach the commands before. And probably you must as I suggested.

But to try to teach men to observe his commands. Before they become reconciled to God is to have your efforts foredoomed to failure. It's useless to try and teach unregenerate men to observe all that Christ has commanded.

They haven't got the power to observe. Till a man has been born from above. It's not a bit of God's good going and saying now you read the sermon on the man.

Till you, you live like that. You're mocking his impotence. He's weak, he has no power.

You can't teach men to observe all that Jesus has commanded. Until they've been born from above. Until there's been reconciliation with God.

And so I want to fasten on one word. To suggest all that is suggested by this third participle. And the word I fasten upon is the word re-articulation.

Now think carefully a moment. When a man is redeemed. Regenerated.

When he has become reconciled to God through Jesus Christ. Then can begin this process of re-articulation. That is re-articulation as between the individual life and God.

Re-articulation as between the individual life and the life of other individuals. Re-articulation as between the individual life and all material things. So that a man uses them without abusing them.

Now as these processes are being completed. A man will be learning to, if I may use the language of Paul. He will be learning to walk godly, righteously, soberly.

In this present age. The program of our Lord, the all-inclusive command. Disciple all the nations.

Regulation, in order for that there must be radiation. The goal you've got in mind is reconciliation. Which is symbolized in the hour of baptism.

And then re-articulation, this teaching of men to observe. Of all things whatsoever the Lord Jesus has commanded. There must be light.

Regulation, of course in order for that there must be radiation. But when light comes men begin to see things clearly. When they see clearly, they perceive that the underlying cause of all the world's travails.

Is the ruptured relationship, therefore the need for reconciliation. That has been made possible by the mighty redemptive work of the Son of God. His incarnation, his life, his death, his resurrection, his ascension.

His present administration at the right hand of the Father. Moreover reconciliation is realized in the lives of men through faith in the Son of God. Then following reconciliation there must be re-articulation.

This is realized as men indwelt by the Spirit. Observe all things whatsoever Jesus commanded. This they do in the power of his resurrection.

Which is communicated into their lives by the mighty ministry of the Spirit of God. And so just for a moment I come back to that pre-essential principle, all-inclusive command. Disciples all the nations.

Make disciples of all the nations. Enroll them as my students. Just sit, stop and think a moment.

What sublime audacity and what superlative optimism. And what wonderful trust. A company there on the mountain, not more than 500 people.

Make disciples of all the nations. What amazing trust. Makes me think of that apocryphal imaginative story Dr. S.D. Gordon used to tell.

After our Lord's ascension, walking in the high courts of heaven, talking to the archangel Gabriel. And as they walked in the high courts of heaven and talked, Gabriel noticed the awful scuff. Gabriel said, Master thou hast, in order to make possible the ransoming and the redeeming of the race.

Master what plan have you got for making the thing known all over the world? And the risen Lord is pictured as saying, Gabriel. A little group I talked to and I commanded them to make disciples of all the nations. There was a man named Simon.

He had been a fisherman. He had a brother Andrew. He was another.

He'd been a fisherman. Let's see, there were two other brothers. They were fishermen.

James, John, and then there was a man Matthew. He'd been a tax collector. These and others.

Punishment and amazement. And Gabriel is pictured as saying, but Master, supposing those fishermen go back to their fishing. And make no attempt to radiate and make disciples of all the nations.

Supposing Matthew goes back and goes on collecting taxes. And the risen Lord is pictured as saying to Gabriel, Gabriel. I haven't got any other plan.

I'm counting on them. What an amazing trust the risen Lord has in us. His people.

Well now the necessary inspiration. All authority has been given unto me. In heaven and on earth.

As I translated it in reading the passage, literally from the Greek. Jesus came close to them. And made that astounding pronouncement.

He spoke as one already in heaven. With a worldwide outlook. And with all the resources of heaven at his command.

All his authority during his earthly life had been great. But now it was boundless. And included the heavens.

Oh what a sublime picture. The risen Christ without any money. Without an army.

Without the state. Charging that little band of about 500 men and women. And to undertake it with serious purpose and passion and power.

All authority. You ever get nervous as you think about the men behind the Kremlin walls. All authority is in the nail fierce hands of your Lord.

They can't do anything without his overruling and permission. Or do you get even more nervous as you wonder about the leaders of our own land. And who will be in next and who will be out next.

By him princes decree justice. The powers that be are ordained of him. In the coming elections he'll be overruling everything.

Believers have you caught the vision. All authority. No exception to that phrase.

Has been given to me. Any authority any man anywhere has. Is merely delegated authority.

And for that he'll have to give an account someday. Yes and then there's that final word. Love.

I'm with you. I'm with you. All the days.

Sad days. Glad days. Weary days.

Wonderful days. Days of victory. Days of defeat.

I'm with you. All the days. Even to the consummation of the age.

Now my friends a final word or two. If you and I as believers lose our missionary passion and enthusiasm. Well as far as this church is concerned or any other church.

You can cease to call it a church. Call it a club. Call it what you will.

In the years before the second world war. I remember reading some books and magazines. In which the writers argued that we've no right to interfere.

With the religious beliefs of other people. My friends there's a tolerance that is false in the church. Utterly false.

The church needs not less but more dogma. We don't hear so much of that sort of talk today. Many a man and woman have to thank missionaries of the Lord Jesus Christ.

That their boys are living today. Boys who had to make crash landings on some of the islands of the Pacific. Where if it were not for the fact that the servants of Christ got there.

Oh it makes me think of that traveling man. I don't know what he was selling. Some sort of wares.

But he was in the heart of Africa. And he went to see an African chief in his tent. Like some traveling men.

Not all now. I know there are some in the congregation. So I add those words.

But like some he was a bit smart alecky. And going into the tent of this African chief. He happened to notice a Bible there.

And with a shrug of his shoulders he said. Good gracious you've got one of those things way out here. That African chief looked at him.

He said. Sir you better be thankful I have one of those things. Otherwise instead of you eating with me.

I might be eating you. But those writers affirmed. And I quote one of them.

If other people like other religions. And have been raised in their atmosphere. Let them keep them.

They're all hell my friends. That's one of the deadest methods. Of trying at least to retard the work of the Lord Jesus Christ.

To talk like that is not merely asinine. It's criminal. Criminal.

And if any member of the church. Talks like that. Then he's a traitor in the camp.

Oh I hope there isn't anybody. And I doubt whether there is. But if it isn't this congregation tonight.

There's one person who talks or thinks like that. Let me talk to you for a moment. While you live your comfortable.

Complacent. Placid. Selfish life.

Millions. Literally. Men.

Women. Little children are dying. For the want of the very life.

Which others have died to bring to you. And which have made your life. An easy and a comfortable one.

Other religions good enough. What do you know about them? Do you realize. That of all the other so called religions.

There isn't a single one. That not one of them. Has any conception at all.

Of an almighty savior. From the power and the pollution of sin. Oh enough of such talk.

When I hear a so called Christian. Speaking disparagingly of missionary work. To the uttermost parts of the earth.

I'm reminded of that story. Of the old Duke of Wellington. Rough rugged old soldier.

But a professing Christian once. Told the Duke. He said you know I'm not very sure.

About this missionary work in other lands. And the rotten raggedy old soldier. Simply drew back.

And stood erect. And he said. What are your marching orders? Well we've been considering our marching orders tonight.

As we've considered the enterprise of Jesus. Make disciples of all the nations. It will mean radiation.

The thing you're watching for. Reconciliation. To the consummation of the age.

There will be the work of re-articulation. Going. Baptizing.

Teaching. All things whatsoever. I commanded you.

And lo I'm with you. And all authority is given unto me. I'm with you.

All day. Until the consummation of the age. Let us stand for the benediction.

May grace. All sufficient. Mercy and peace.

The triune blessing of our triune God. Holy Father. Holy Son.

Holy Spirit. Abide with you and your loved ones. Tonight and forever more.

Audio: <https://sermonindex1.b-cdn.net/5/SID5400.mp3>

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