

Revival Fire (Video)

by Jackie Pullinger

This sermon emphasizes the importance of truly seeing and responding to the needs of others, especially the poor and marginalized, as a reflection of our love for God. It explores the concept of seeing Jesus in those we serve and the call to sacrificially give and follow Him. The message challenges listeners to break free from the fear of poverty and embrace a life of compassion and generosity, trusting in God's provision and promises.

Scripture: John 12:37, Luke 10:30, Luke 18:18, Matthew 25:35, Revelation 3:17, James 2:14, Isaiah 58:10, Matthew 5:3, 1 John 3:17

Topics: "Compassion", "Generosity"

Description

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Transcript

Or maybe she's rich, and we're poor. Where are you going? Where are you going? I mean, where is your destination? I want to suggest that it may depend on who you see along the way. John 12, 37.

Even after Jesus had done all these miraculous signs in their presence, they still would not believe in Him. There were signs, there were wonders, and there were miracles, and they were done in the presence of these people, and they did not believe in Him. They would not believe in Him.

Why? It says in verse 39, they could not believe. Why? And then is quoted the Isaiah passage, which happens just after Isaiah has seen the glory of the Lord, where the Lord says He's blinded their eyes and deadened their hearts, so they can neither see with their eyes nor understand with their hearts, nor turn, and I would heal them. Isaiah said this because he saw Jesus' glory and spoke about Him.

People will not believe because of signs and wonders. They are part of the preaching of the gospel, and it's a demonstration of the heart of Jesus for His people. But people will not believe because they've seen them.

These people saw. They'll see if they believe. The people that were to believe saw.

The people that were not to believe did not see, though they must have seen. And so there were two interested men who came to Jesus. And one fell on his knees before him.

Good teacher, he said, what must I do to inherit eternal life? And Jesus said, why do you call me good? Nobody except God's good. And then he said, do not murder, do not commit adultery, etc., etc. And the young man said, I've kept all these.

And Jesus looked at him, and he loved him. Jesus looked at him, and then he said, one thing you lack, sell everything you have and give to the poor, and you'll have treasure in heaven. Then come and follow me.

And the young man's face fell because he's very wealthy. Now, this sounds really hard, doesn't it? I mean, is the Lord really asking us to sell everything we have and follow him? I don't know why this would, even for any of us who've seen Jesus, be the slightest consideration. But I believe the problem with this young man was that he didn't see Jesus.

You see, the two commandments that were left out were love the Lord your God and love your neighbor. Jesus missed those out. He kept the others.

But you see, the man hadn't seen Jesus. He'd seen a good teacher. It even says when he came, he fell at his feet.

I don't think he saw him. And when he heard, oh, I've got to sell everything, oh, his face fell. He wasn't looking at him.

If we looked at him, so what sell everything? So what? I mean, he gave me everything in the first place. And we got all those promises in the Bible that say, I mean, these are sure, sure, sure things. I will give you everything you need to make you rich on every occasion so that their needs are satisfied.

These are sure promises. And you won't find out unless you've tried. These are really sure things.

We're going to be made rich spiritually. We're going to be made rich in gifts. We're going to be made rich in possessions so that we can give them away so that the poor, the hungry, the needy, those who are screaming, hurting, dying and trapped, so they can be set free and healed.

So why would any of us for a moment think it's hard to leave home or mothers or fathers or countries or possessions? This is not a hard saying. If we'd seen him, it's desperate if we didn't. If your eyes are bad, your whole body will be full of darkness.

If then the light within me is darkness, how great is that darkness? When I first went to Hong Kong, I was taken to a place called the Wall City. And it's not very large an area. It's only about six acres, if that means anything to you.

And there were, I don't know, 60 to 100,000 people at that time, which is hard for you to imagine. It's dark. It was a city without law.

It's outside Hong Kong's law. It was run by gangsters. Hong Kong policemen didn't go in.

You could commit crimes in there and people wouldn't arrest you. And it was a very strange thing, because when I walked in that city, I always saw another city. It was God's mercy.

You know, sometimes people say, Oh, Jackie, you know, it's really a wonderful job you've done. How could you be in that awful place? They're completely wrong. They're completely wrong.

I assure you, it's much, much harder not to do what God has made you for than to do it. It's no credit to you, to me, to have done what God has created for me. It's joy.

It's my privilege. So don't say, you know, What a wonderful job. You've had a harder time than anyone else.

That's not true. It's absolutely not true. I was made for that place.

And in his mercy, he gave me eyes to see. And I always saw another city. I always saw.

I saw instead of the 12-year-old prostitutes and the 65-year-old ones, I saw instead of the drug dens where you could see a hundred people taking heroin at one time, and their poor little 14-year-old girlfriends who sold their bodies to provide it for them, instead of the old men and the old women who nobody's ever spoken a kind word to them. All they've ever done is two jobs a day, seven days a week, 51 and a half weeks out of the year. And nobody's given them one day off or a rest in the mountains.

Instead of just seeing how hopeless that was, I saw something else. I saw, I think I saw the city of God, and I saw a place where people were set free and healed, where they were found, where the children, you know, the little ones with no parents could come into families, where the old prostitutes could start again at 70. I saw it.

If you see that one, and then you look back at the other, it's not hard to leave things for the sake of giving the people an opportunity to see Jesus, that's all. Because if we don't go, if we're not where they are, how will they see Him? It's possible, eventually, if we stayed here some time, and really, if in the Lord's mercy, revival came, it's possible that some people from afar would start to stream in here. But I don't think revival's gonna come in here.

I don't think revival's gonna come in here. We were given the power of the Holy Spirit so we could go out to them, and if Jesus did, why should we expect it otherwise? He didn't stay in heaven and draw us to Himself. He came in the flesh, and He served us, and He died a shameful and awful death.

That we might be drawn to Him, all men, that there might be the nations streaming to the mountain to Zion, that there might be that multitude, that procession that we're praying for, that He came in the flesh, and why would we expect that it would be different for us? You want to know why the nations in the world that are experiencing revival are? It's because they're also experiencing that persecution, suffering, oppression, and most willingly for the sake of Christ. And I believe that it will hasten His coming. It will hasten His coming.

It surely would if just 12 from here would go out into the streets, and it certainly would if half, or maybe all. We are more than there were at Pentecost. This is enough for a nation here.

This is enough probably for a nation. For the world. If we'd go and do it.

But we can if we've seen Him. There was another young man who asked Jesus about eternal life, and Jesus also asked him about commandments. This time He spoke the first one, love God with all your heart and mind, soul and strength.

Love your neighbor as yourself. Good, says Jesus, do this, do this, and you'll live. And then the man makes a mistake, and he possibly wished afterwards that he'd never ask this question, and this is the question I'm going to ask you.

Who is my neighbor? Then we have the very well-known story of the Good Samaritan. I'm sure I don't need to repeat it. And the problem in that story was that the priest saw the man who was knocked down.

It says that the priest saw him, but I don't think he saw him. He passed by on the other side, and then there was the Levite. It says he saw him.

I don't know if he saw him, because, of course, it could have been Jesus. And as I suggested yesterday, maybe he was on his way to a revival conference, or even a seminar which would teach him to pray. Or to minister to the poor.

Anyway, he saw the man, or he didn't see him, and he passed by. But the Samaritan did. Now, the priest and the Levites, they should have had the resources to meet that man's needs.

They had practical resources. They had spiritual resources. And the Samaritan, in comparison, did not.

People, all of you here who know about gifts of the Holy Spirit, who understand something of the cross, you here, you have all the equipment that you need to meet the needs of the dying and the poor around you. All! You don't need to go to one more seminar. You only need to have your heart broken over your city like Jesus.

The Samaritan saw the man who was knocked down. Just about a year ago, I made a discovery from Scripture. And this is the awful problem I'm going to leave you with.

I believe that we're responsible for people that we see. The problem was, the priest and the Levite saw and passed by. The Samaritan saw, had compassion on him, went to him.

And of course, he got in great trouble after that, because once you start going, you get one further step, one further step. He bandaged his wounds. Then it was his oil and his wine.

Then it was his donkey, not the church's free store donkey, his. Then it was his money on and in. It wasn't the collection taken from the Bible study group.

It was his. And this is where it begins, with all I've got. Christ Jesus promised that he would give me resources to meet the needy around.

It works. Really, it's true. You feel bankrupt the whole time, but rich.

I mean, it's really true. Honestly, honestly, honestly, the last thing. Now, I know this sounds strange, but the last thing you need to worry about when you're ministering with the poor is money.

It's the last. Not a problem. Not a problem.

He's always breaking up loaves and fishes. You know, at Christmas Day, we had 1,500 people. It doesn't sound too much for people like you, because you can get catering companies and feed all these people here awfully quickly.

But we cooked for 1,500 people who all came in from the streets. They're all street sleepers and lonely old grannies and lonely old grandpas and people. And our brothers cooked.

We had 162 tables, which they made out of old beds, and they cooked a whole meal, five course Chinese meal, on two gas rings. And we had a wonderful... We always have enough, you know. Three years running, we've run out of food, and then they all join hands and pray, and when they've opened their eyes, there've been more turkeys.

Yes, it's... When you give it all, you see the multiplication. When you don't, you won't. I mean, that's that.

Anyway, seeing. I just want to explain what I mean by having responsibility. I don't mean that we're responsible for their whole lives.

I mean we are responsible to do something. Because the answer is, the alternative is a dead heart. The problem with us is that we've seen magazines.

We've seen TV. We daily look at death. We look at babies with skeletons hanging out.

Oh, more in Ethiopia. Oh, awful. Where are we going for dinner tonight? Our hearts are so hard.

We see and we don't see. There's a lost and dying world out there, and they're hungry, physically hungry, many of them. And Jesus gave us, not governments, us, Christians, the authority and the responsibility and the resources to feed them spiritually, practically, emotionally.

It's our responsibility. If you believed, you would see the glory of God. And Martha did.

Gary, just over a year ago, the Vietnamese, it was a Vietnamese camp just near us. And then we heard that, you know, we've got 60,000 refugees in Hong Kong. Then we heard that there were 7,000 stuck on an island near Hong Kong.

And we heard that they were hungry and they were thirsty. So I asked one of my helpers, please, will you telephone Hong Kong government, because the refugees are supposed to be their responsibility and ask what we can do. And the Hong Kong government said, oh, we don't want a one-off offer from these Christians.

They said, if you want to help these Vietnamese, let's say you want to give them oranges, you've got to give 7,000, because you can't give some an orange and not the others. And we wouldn't want them just once. We'd want them every day.

And by the way, you have to find your own transport. It's three hours out from Hong Kong by sea. And my friend came to me and she said, shall we pray about it? I said, no, we do it.

You see, we'd seen them. Once you've seen them, you must do something about them. At least pray.

At least pray. And so, actually, if we added up our money and we fed these refugees with oranges, we would have run out after three days, because we are already housing 300 people who've been addicts and widows and orphans and cripples and street sleepers. And we're feeding thousands of people.

We're the poorest in Hong Kong. That's why people come to us with all their problems. And so we said, we'll do it.

And we started getting oranges. We started buying oranges. And we found a ship to take the oranges to the refugees.

And then money started pouring in. It was the most exciting thing. And as soon as it came in this hand, you put it in the other, and you sent it out.

And it was going so quick, you couldn't catch. That's what it means. Let not the left hand know what the right hand's doing.

You know, it was going so quick. You know, oh, we were just sort of somewhere in the middle of it. It was oranges, oranges, oranges, oranges.

We fed those 7,000 refugees for some months. And then, of course, we should do something about them. We'd seen them.

If we hadn't seen them, it would have been all right. Could have gone to jail. It's awful if you've seen them, because then Jesus will say, when you see him, I was naked, and you didn't clothe me.

I was thirsty, and you didn't give me water. I was in prison. We'll say, and they didn't see you.

That's the problem. We didn't see him. That's the problem.

If we ask him to open our eyes, and we start seeing him. I did yesterday. He was out there getting food out of a trash bin just outside here.

Did you see him? He was with a family. He only spoke Spanish, but mercifully, my t-shirt had Jesus's Lord in Spanish on it. So we shared some things with him.

Do you want to see them? Yes, I'll stand. You say I'm rich. I have acquired wealth and do not need a thing.

But you do not realize that you are wretched, pitiful, poor, blind, and naked, the Spirit of God says to us. But at that point, it's not entirely a voice of judgment, because the voice of the Spirit goes on to say, I counsel you to buy from me gold refined in the fire so that you can become rich, and white clothes to wear so that you can cover your shameful nakedness, and salve to put on your eyes so you can see. And then it goes on to tell us that Jesus is standing at the door knocking.

And so the Holy Spirit has come to speak to us through Jackie this morning, and what he's been doing is not coming to condemn. And I want you to know that anyone that's heard condemnation, the condemnation is in you, not in Jackie, because I know her heart. Her desire is that Christ might come through his Spirit and bring salve to every one of our eyes so that we might see.

And he is knocking at the door, and he is entreating us to respond. But we must understand this clearly, that it's always dangerous to respond too quickly. You see, it's always dangerous to see unless we've determined in our heart to see and to respond.

And so Jesus in Luke 10 said, Woe to you, Chorazin and Bethsaida. Why is that? Because they had seen. Because they had seen and not responded.

And he said it would be more tolerable on the day of judgment than for Sodom, than for you. So what I've come to understand is that seeing always brings mercy or judgment. We've come asking for revival, and

indeed to see is the precursor of revival.

But to see and not respond turns us away. It's revival from our door. And so the Spirit of God says to us, Calculate the cost before you build a tower.

I'm reminded of the words of Juan Carlos Ortiz as he would come and speak and say, I have not come to wound you. I've come by the Spirit of God to kill you. And I believe that that is Jackie's intention.

She has come by the Spirit of God so that we might all die. And I know that every time she speaks, there's a further dying that takes place in her heart as she listens to her own message. And so I listen with you to the Spirit of God calling us to calculate the cost and then come and die and lay down our wretchedness, lay down our nakedness, come and acknowledge the fact that we do not trust God, that the gospel has penetrated us very, very little.

But for those who have counted the cost and yet the desire and the cry of their heart is still that they would take the risk of seeing. Their cry would still be, God, I know it's a risk. I know that it could bring nothing but judgment to me.

And yet there is no other choice. I must see. Then I believe he has salve for our eyes this morning.

And so those of you who have a cry in your heart, oh God, let me see, let me see you and let me see the world to which you've come, that I want you to come. And we're going to ask Jackie to pray that God would put salve in our eyes. And I want you to know that he will respond to this prayer.

Do just pray. I'm going to ask the Lord in his mercy now, if you will, to touch our eyes. Now, dare for a moment because it will be to see him first.

If we see the others first, that we can't survive. Their needs will overwhelm us. So see him first.

See him who is altogether beautiful. And wonderful, high and lifted up, full of mercy and compassion. See him most beautiful, who for our sake can do it all things.

We hold our beautiful savior, Jesus Christ. See the glory of God. See him who has gone that we may have a home, a secure and a safe and a sure, a most comfortable home.

See him who welcomes us home. And Lord, in your mercy put this desire for that. In our hearts, for that place, for that country, for that city.

And now, Lord, in your mercy, as we caught a glimpse of you, show us, please not too much now, but just a little bit ourselves. Show us our nakedness and our wretchedness, our filth and our blindness and our greed and our hypocrisy and our hardness of heart. For we've known about the screaming and the dying.

We've known about the oppressed and the terrorized. We've known those. There's unfairness here, even in this country, against other races, against other peoples.

We're guilty of prejudice. We have hoarded what we have because we thought it was ours. We earned it.

We have been mean in how we spent it. We thought we would give you a bit and keep the rest. We thought it was our right.

Lord, in your mercy, forgive us. Forgive us who came naked into the world and we hang on to all that we have while people are perishing. Jesus Christ who came to die for our sins, have mercy upon us.

Let it not be too late that our hearts, which are so hard, who have observed suffering and changed channels, who have watched murder and turned the page, have mercy upon us. Break up our hearts. Break up our hearts, Lord.

Open our bowels of compassion. We would be willing to suffer with those who suffer. That we would gladly share our food, not our leftovers, with those who have none.

And Lord, we ask you now to break the power of the fear of poverty over us. That somehow we're going to be impoverished and left alone and destitute. Lord, we ask you to break the power of that deception over us and help us to see that to become poor, to recognize our poverty as the beginning of riches.

That it's in our poverty, Lord, that you become rich for us. That we come against that power that has paralyzed us and caused us to drive away from the areas where poverty rules. Lord, we just proclaim that you are the Lord of the poor.

You are our Lord and you intend to reign over all of our poverty. In our weakness, you intend to make us strong. So come, be Lord over us.

Be Lord over our poverty. Amen. Pour out your Father's love on the fatherless children.

Stretch out your arm. Be a safe refuge for the ones who haven't had all. Arise, oh Lord, yes Lord, and have compassion on the poorest.

Oh, dear one, yes Lord, you have chosen the poor to be rich in faith. You have chosen the poor to be rich in faith. You have chosen the weak to shame the strong.

So pour out your mercy on the ones who doubt your Father's mercy. Lord, stretch out your arm. Be a safe refuge for the ones who have no hope.

Arise, oh Lord, and have compassion on the poor. And I want to bless those of you who will receive this. And this is a mixed blessing.

It's all from God. And some of it hurt. I bless you now to have the same heart and attitude as Christ Jesus, who left all he had, his name, his country, his honor, his place with his Father, came to earth to suffer for us.

I bless you to go likewise. I bless you to see as he saw and to weep over your cities. I bless you to see your neighbors and to see your neighbors.

I bless you to go to them and that the Lord will now in his wisdom show you how you may make one step. I bless you to enjoy, as Paul did, sleepless nights, the beating up of your home, the wreck of your possessions. This is a blessing.

It is a blessing. I bless you to endure as he did. And when you have been disappointed by those that you thought should be grateful for your little ministry trip or your three-month little exercise, when you have been cursed and spurned by them for whom you poured out your heart, I bless you to endure and to go back for more.

And again and again and again. I bless you to have the same heart as Jesus. Bless you.

Or maybe she's rich and we're poor. Where are you going? Where are you going? I mean, where is your destination? I want to suggest that it may depend on who you see along the way. John 12, 37.

Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him. There were signs, there were wonders, and there were miracles, and they were done in the presence of these people, and they did not believe in him. They would not believe in him.

Why? It says in verse 39, they could not believe. Why? And then is quoted the Isaiah passage, which happens just after Isaiah has seen the glory of the Lord, where the Lord says he's blinded their eyes and deadened their hearts, so they can neither see with their eyes nor understand with their hearts, nor turn when I would heal them. Isaiah said this because he saw Jesus' glory and spoke about him.

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The people that were not to believe did not see, though they must have seen. And so there were two interested men who came to Jesus, and one fell on his knees before him. Good teacher, he said, what must I do? To inherit eternal life.

And Jesus said, why do you call me good? Nobody except God's good. And then he said, do not murder, do not commit adultery, etc., etc. And the young man said, I've kept all these.

And Jesus looked at him, and he loved him. Jesus looked at him. And then he said, one thing you lack, sell everything you have and give to the poor, and you'll have treasure in heaven.

Then come and follow me. And the young man's face fell because he's very wealthy. Now this sounds really hard, doesn't it? I mean, is the Lord really asking us to sell everything we have and follow him? I don't know why this would even for any of us who've seen Jesus be the slightest consideration.

But I believe the problem with this young man was that he didn't see Jesus. You see, the two commandments that were left out were love the Lord your God and love your neighbor. Jesus missed those out.

He kept the others. But you see, the man hadn't seen Jesus. He'd seen a good teacher.

It even says when he came, he fell at his feet. I don't think he saw him. And when he heard, oh, I've got to sell everything, oh, his face fell.

He wasn't looking at him. If we looked at him, so what, sell everything? So what? I mean, he gave me everything in the first place. And we got all those promises in the Bible that say, I mean, these are sure, sure, sure things.

I will give you everything you need to make you rich on every occasion so that their needs are satisfied. These are sure promises. You won't find out unless you've tried.

These are really sure things. We're going to be made rich spiritually. We're going to be made rich in gifts.

We're going to be made rich in possessions so that we can give them away, so that the poor, the hungry, the needy, those who are screaming, hurting, dying and trapped, so they can be set free and healed. So why would any of us for a moment think it's hard to leave home or mothers or fathers or countries or possessions? This is not a hard saying. If we'd seen him, it's desperate if we didn't.

If your eyes are bad, your whole body will be full of darkness. If then the light within me is darkness, how great is that darkness. When I first went to Hong Kong, I was taken to a place called the Wall City.

And it's not very large an area. It's only about six acres if that means anything to you. And there were, I don't know, 60 to 100,000 people at that time, which is hard for you to imagine.

It's dark. It was a city without law. It's outside Hong Kong's law.

It was run by gangsters. Hong Kong policemen didn't go in. You could commit crimes in there and people wouldn't arrest you.

And it was a very strange thing because when I walked in that city, I always saw another city. It was God's mercy. You know, sometimes people say, Oh, Jackie, you know, it's really a wonderful job you've done.

How could you be in that awful place? They're completely wrong. They're completely wrong. I assure you, it's much, much harder not to do what God has made you for than to do it.

It's no credit to you, to me, to have done what God has created for me. It's joy. It's my privilege.

So don't say, you know, What a wonderful job. You've had a harder time than anyone else. That's not true.

It's absolutely not true. I was made for that place. And in his mercy, he gave me eyes to see.

And I always saw another city. I always saw. I saw instead of the 12-year-old prostitutes and the 65-year-old ones, I saw instead of the drug dens where you could see a hundred people taking heroin at one time and their poor little 14-year-old girlfriends who sold their bodies to provide it for them, instead of the old men and the old women who nobody's ever spoken a kind word to them.

All they've ever done is two jobs a day, seven days a week, 51 1/2 weeks out of the year. And nobody's given them one day off or a rest in the mountains. Instead of just seeing how hopeless that was, I saw something else.

I think I saw the city of God, and I saw a place where people were set free and healed, where they were found, where the children, you know, the little ones, with no parents could come into families, where the old prostitutes could start again at 70. I saw it. If you see that one, and then you look back at the other, it's not hard to leave things for the sake of giving the people an opportunity to see Jesus, that's all.

Because if we don't go, if we're not where they are, how will they see Him? It's possible, eventually, if we stayed here some time, and really, if in the Lord's mercy, revival came, it's possible that some people from afar would start to stream in here. But I don't think revival's going to come in here. We were given the power of the Holy Spirit so we could go out to them.

And if Jesus did, why should we expect it otherwise? He didn't stay in heaven and draw us to Himself. He came in the flesh, and He served us, and He died a shameful and awful death, that we might be drawn to Him, all men, that there might be the nations streaming to the mountain to Zion, that there might be that multitude, that procession that we're praying for. But He came in the flesh, and why would we expect that it would be different for us? You want to know why the nations in the world that are experiencing revival are? It's because they're also experiencing that.

Persecution, suffering, oppression, and most willingly, for the sake of Christ. And I believe that it will hasten His coming. It will hasten His coming.

It surely would, if just twelve from here would go out into the streets. And it certainly would if half, or maybe all. We are more than there were at Pentecost.

This is enough for a nation here. This is enough probably for the world, if we'd go and do it. But we can't if we've seen Him.

It was another young man who asked Jesus about eternal life. And Jesus also asked him about commandments. This time He spoke the first one, Love God with all your heart and mind, soul and strength.

Love your neighbor as yourself. Good, says Jesus, do this, do this, and you'll live. And then the man makes a mistake.

And he possibly wished afterwards that he'd never asked this question. And this is the question I'm going to ask you. Who is my neighbor? Then we have the very well-known story of the Good Samaritan.

I'm sure I don't need to repeat it. And the problem in that story was that the priest saw the man who was knocked down. It says the priest saw him, but I don't think he saw him.

He passed by on the other side. And then there was the Levite. It says he saw him.

I don't know if he saw him. Because, of course, it could have been Jesus. And as I suggested yesterday, maybe he was on his way to a revival conference.

Or even a seminar, which would teach him to minister to the poor. Anyway, he saw the man, or he didn't see him and he passed by, but the Samaritan did. Now, the priest and the Levites, they should have had the resources to meet that man's needs.

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trouble after that, because once you start going, you get one further step, one further step.

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You feel bankrupt the whole time. But rich. I mean, it's really true.

Honestly. Honestly. Honestly, the last thing.

I know this sounds strange, but the last thing you need to worry about when you're ministering with the poor is money. It's the last. Not a problem.

Not a problem. He's always breaking up loaves and fishes. You know, at Christmas Day we had 1,500 people.

It doesn't sound too much for people like you, because you can get catering companies and feed all these people here awfully quickly, but we cooked for 1,500 people who all came in from the streets. They're all street sleepers and lonely old grannies and lonely old grandpas and people. And our brothers cooked.

We had 162 tables, which they made out of old beds, and they cooked the whole meal, a five-course Chinese meal, on two gas rings. And we had a wonderful... We always have enough, you know. Three years running, we've run out of food, and then they all join hands and pray, and when they've opened their eyes, there've been more turkeys.

Yes, it's... When you give it all, you see the multiplication. When you don't, you won't. I mean, that's that.

Anyway, seeing. I just want to explain what I mean by having responsibility. I don't mean that we're responsible for their whole lives.

I mean we are responsible to do something, because the answer is, the alternative is, a dead heart. The problem with us is that we've seen magazines, we've seen TV, we daily look at death, we look at babies with skeletons hanging out. Oh, more in Ethiopia.

Oh, awful. Where are we going for dinner tonight? Our hearts are so hard, we see and we don't see. There's a lost and dying world out there, and they're hungry, physically hungry, many of them.

And Jesus gave us, not governments, us, Christians, the authority and the responsibility and the resources to feed them, spiritually, practically, emotionally. It's our responsibility. If you believed, you would see the glory of God, and Martha did.

Gary, just over a year ago, the Vietnamese, there was a Vietnamese camp just near us. And then we heard that, you know, we've got 60,000 refugees in Hong Kong. Then we heard that there were 7,000 stuck on an island near Hong Kong.

And we heard that they were hungry and they were thirsty. So I asked one of my helpers, please, will you telephone Hong Kong government, because the refugees are supposed to be their responsibility, and ask what we can do. And the Hong Kong government said, oh, we don't want a one-off offer from these Christians.

They said, if you want to help these Vietnamese, let's say you want to give them oranges, you've got to give 7,000, because you can't give some an orange and not the others. And we wouldn't want them just once. We'd want them every day.

And by the way, you have to find your own transport. It's three hours out from Hong Kong by sea. And my friend came to me and she said, shall we pray about it? I said, no, we do it.

You see, we'd seen them. Once you've seen them, you must do something about them. At least pray.

At least pray. And so, actually, if we added up our money, and we fed these refugees with oranges, we would have run out after three days, because we are already housing 300 people who've been addicts and widows and orphans and cripples and street sleepers. And we're feeding thousands of people.

And we're the poorest in Hong Kong, you know. That's why people come to us with all their problems. And so we said, we'll do it.

And we started getting oranges. We started buying oranges. And we found a ship to take the oranges to the refugees.

And then money started pouring in. It was the most exciting thing. And as soon as it came in this hand, you put it in the other, and you sent it out.

And it was going so quick. That's what it means, let not the left hand know what the right hand's doing, you know. It was going so quick.

We were just sort of somewhere in the middle of it. It was oranges, oranges, oranges, oranges. We fed those 7,000 refugees for some months.

And then, of course we should do something about them. We'd seen them. If we hadn't seen them, it would have been all right.

They could have gone to sleep. It's awful if you've seen them, because then Jesus will say when you see him, I was naked, and you didn't clothe me. I was thirsty, and you didn't give me water.

I was in prison. We'll say, I didn't see you. That's the problem.

We didn't see him. That's the problem. If we ask him to open our eyes, we'll start seeing him.

I did yesterday. He was out there getting food out of a trash bin just outside here. Did you see him? He was with the family.

He only spoke Spanish, but mercifully my T-shirt had Jesus' Lord in Spanish on it. So we shared some things with him. Do you want to see them? Yes, I'll stand.

You say I'm rich. I have acquired wealth and do not need a thing. But you do not realize that you are wretched, pitiful, poor, blind, and naked, the Spirit of God says to us.

But at that point, it's not entirely a voice of judgment, because the voice of the Spirit goes on to say, I counsel you to buy from me gold refined in the fire so that you can become rich, and white clothes to wear so that you can cover your shameful nakedness, and salve to put on your eyes so you can see. And then it goes on to tell us that Jesus is standing at the door knocking. And so the Holy Spirit has come to speak to us through Jackie this morning, and what he's been doing is not coming to condemn.

And I want you to know that anyone that's heard condemnation, the condemnation is in you, not in Jackie, because I know her heart. Her desire is that Christ might come through his Spirit and bring salve to every one of our eyes so that we might see. And he is knocking at the door, and he isn't treating us to respond.

But we must understand this clearly, that it's always dangerous to respond too quickly. You see, it's always dangerous to see unless we've determined in our heart to see and to respond. And so Jesus in Luke 10 said, Why is that? Because they had seen.

Because they had seen and not responded. And he said it would be more tolerable in the day of judgment for Sodom than for you. So what I've come to understand is that seeing always brings mercy or judgment.

We've come asking for revival, and indeed to see is the precursor of revival. But to see and not respond turns revival from our door. And so the Spirit of God says to us, Calculate the cost before you build a tower.

I'm reminded of the words of Juan Carlos Ortiz as he would come and speak and say, I have not come to wound you. I've come by the Spirit of God to kill you. And I believe that that is Jackie's intention.

She has come by the Spirit of God so that we might all die. And I know that every time she speaks, there's a further dying that takes place in her heart as she listens to her own message. And so I listen with you to the Spirit of God calling us to calculate the cost and then come and die and lay down our wretchedness, lay down our nakedness, come and acknowledge the fact that we do not trust God, that the gospel has penetrated us very, very little.

But for those who have counted the cost and yet the desire and the cry of their heart is still that they would take the risk of seeing. Their cry would still be, God, I know it's a risk. I know that it could bring nothing but judgment to me.

And yet there is no other choice. I must see. Then I believe he has salve for our eyes this morning.

And so those of you who have a cry in your heart, oh, God, let me see, let me see you, and let me see the world to which you've come, that I want you to come, and we're going to ask Jackie to pray that God would put salve in our eyes. And I want you to know that he will respond to this prayer. I want you to know that he will respond to this prayer.

Do just pray. I want to ask the Lord in his mercy now, if you will, to touch our eyes. Now dare for a moment because it will be to see him first.

If we see the others first, we can't survive. Their needs will overwhelm us. So see him first.

See him who is altogether beautiful and wonderful, high and lifted up, full of mercy and compassion. See him, most beautiful, who for our sake endured all things. We hold our beautiful Savior, Jesus Christ.

See the glory of God. See him who has gone that we may have a home, a secure and a safe and a sure, a most comfortable home. See him who welcomes us home.

And Lord, in your mercy, put this desire for that home in our hearts, for that place, for that country, for that city. And now, Lord, in your mercy, as we've caught a glimpse of you, show us, please not too much now, but just a little bit ourselves, our nakedness and our wretchedness, our filth and our blindness and our greed and our hypocrisy and our hardness of heart. For we've known about the screaming and the dying.

We've known about the oppressed and the terrorized. We've known those. There's unfairness here, even in this country, against other races, against other peoples.

We're guilty of prejudice. We have hoarded what we have because we thought it was ours. We earned it.

We have been mean in how we spent it. We thought we would give you a bit and keep the rest. We thought it was our right.

Lord, in your mercy, forgive us. Forgive us who came naked into the world and we hang on to all that we have while people are perishing. Jesus Christ, who came to die for our sins, have mercy upon us.

Let it not be too late that our hearts, which are so hard, who have observed suffering and changed channels, who have watched murder and turned the page, have mercy upon us. Break up our hearts. Break up our hearts, Lord.

Open our bowels of compassion. That we would be willing to suffer with those who suffer, that we would gladly share our food, not our leftovers, with those who have none. And, Lord, we ask you now to break the power of the fear of poverty over us.

That somehow we're going to be impoverished and left alone and destitute. Lord, we ask you to break the power of that deception over us and help us to see that we need to become poor to recognize our poverty as the beginning of riches. That it's in our poverty, Lord, that you become rich for us.

We come against that power that has paralyzed us and caused us to drive away from the areas where poverty rules. And, Lord, we just proclaim that you are the Lord of the poor. You are our Lord and you intend to reign over all of our poverty.

In our weakness you intend to make us strong. So come, be Lord over us. Be Lord over our poverty.

You have chosen the poor to be rich in faith. You have chosen the weak to shame the strong. So pour out your mercy on the ones who need.

Pour out your Father's love on the fatherless children. Stretch out your arm. Be a safe refuge for the ones who have failed you.

Arise, oh Lord. Yes, Lord. Let me have compassion on the poorest need.

Dear one, yes, Lord. You have chosen the poor to be rich in faith. You have chosen the poor to be rich.

Rich in faith. You have chosen the weak to shame the strong. So pour out your mercy on the ones who need.

Pour out your Father's love on the fatherless children. Stretch out your arm. Be a safe refuge for the ones who have failed you.

Arise, oh Lord. Let me have compassion on the poorest need. Dear one, yes, Lord.

I want to bless those of you who will receive this. And this is a mixed blessing. It's all from God.

And some of it will hurt. So I bless you now to have the same heart and attitude as Christ Jesus. Who left all he had, his name, his country, his honor, his place with his Father.

Came to earth to suffer for us. I bless you to go likewise. I bless you to see as he saw and to weep over your cities.

I bless you to see your neighbors. And to see your neighbors. I bless you to go to them.

And that the Lord will now in his wisdom show you how you may make one step. I bless you to enjoy, as Paul did, sleepless nights. The beating up of your home.

The wreck of your possessions. This is a blessing. It is a blessing.

I bless you to endure as he did. And when you have been disappointed by those that you thought should be grateful. For your little ministry trip.

Or your three month little exercise. When you have been cursed and spurned by them for whom you poured out your heart. I bless you to endure and to go back for more.

And again, and again, and again. I bless you to have the same heart as Jesus.

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