

Seers

by Jackie Pullinger

The sermon emphasizes the importance of seeing Jesus and His plan for us, and encourages us to pray for spiritual eyesalve and to be willing to act on what we see.

Duration: 1:09:39

Scripture: Isaiah 6:1-8, Matthew 22:37-39, Mark 10:17-22, Luke 10:25-37, Luke 18:18-23, John 12:37-41, John 20:29

Topics: "Seers"

Description

In this sermon, the speaker emphasizes the importance of seeing and taking action to help those in need. They highlight the need for spiritual and material wealth in order to give to the poor and needy. The speaker also discusses the concept of revival and how it is connected to having the heart of Jesus Christ, who saw, wept, and took action to heal and help others. The sermon concludes with a personal story of the speaker's experience in Hong Kong, where they witnessed the desperate situation of refugees and took immediate action to provide assistance.

Transcript

I want to talk about seers. There's been many who've been talking about seeing in the last few days. Paul has prayed for eyes, and I want to pray for eyes.

And I pray in God's mercy that when I finish sharing, you will want your eyes prayed for. But that you won't decide this quickly. We have heard that the day of the Lord is coming, that this is sure, that this is the Lord's heart, His heart for His people, that they should be reunited with their Creator.

We have heard that we have a part in this, and this is our decision, our cooperation. My fickle shed about praying apostolic promises, knowing that these promises are sure, whether we've seen them fulfilled or not. It has to do with seeing, has to do with our eyes, or who you've seen, or who I've seen.

We can't begin until we've seen Him. Hebrews 12, 2. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before Him endured the cross, scorning its shame, and He sat down at the right hand of God. I was sharing yesterday, in Mike's workshop, I don't know where it happened, I don't know where it happened in between Gethsemane and Calvary, where it happened, that from the overwhelming sorrow and agony, He saw again the joy.

But to be sure, from the beginning of His life, Jesus saw the end. He saw the joy, and because He saw the joy, He would gladly endure the cross. And so it will be for us, who see, if we allow Him to heal our eyes.

For surely we cannot get through what He is asking us to go through, or do, unless we have seen the end from the beginning. Because there is no other perspective for our life here on earth, but to see who we're heading for, and where it was because He saw the joy set before Him, that in Luke 19 as He approached Jerusalem, and He saw the city, He wept over it. And for Christ Jesus, weeping was not merely emotion.

It was a passion, which led Him to death. And for us, if we see Him from the beginning, if we know where we're heading, and then, we see now where we are, and who is around us, it may cost everything. But we would expect no less than the privilege which He offers us in sharing in that which He purchased for us.

I have heard that in between 350,000, or it could be nearer 3 million, people, not where I live, but here, in this your country, are living in the streets. And I suppose in the last week or so, you would have turned on the radio. I suppose you would have looked at TV.

And I suppose, I suppose at least at the beginning, I don't know now, your heart would have been rung about the possibility of the deaths of your countrymen overseas. Or possibly even stirred about the possible deaths of other countrymen. But daily here they die.

Daily. Daily. Do you see them? Your country.

I know in the world there are 10,000 people a day dying of starvation, but your country? Almost worse than starvation. One of your major cities. Because we watch documentaries about you.

One of your major cities is what they call a black ghetto, where they average in that small area, it's not too big, two or three murders a night. It's normal. In God's mercy, why are we so used to it? Why can we see these things and not see them? For what has happened is we have seen so much.

Our hearts are hard. And it's easier for us to think about a coming revival than to see the people dying now. And there will not be a coming revival unless you see, I mean see, the people around you who are dying.

Because the revival has to do with the heart of Jesus Christ. And he saw, and he wept, and whenever he saw, he always followed it up with action. He saw, he wept, he died.

He saw the crowds, he wept. He had compassion on them and healed them. And then he sent his 12 out.

And then he sent his 72 out. And then he sent us out. And he said, you go.

You heal the sick. You feed the poor. You, me.

Abraham saw. He saw from the beginning. He was looking.

He was always looking. He was looking forward. He was looking forward to a city whose builder and architect is God.

And therefore he lived his life here as a stranger. And our problem is, we're too much at home. We haven't even gotten near home yet.

And the more we understand where our real home is, the easier it's going to be to be less protective about the ones we think are our homes now. For if we know where that one is, giving up this one is nothing. It's not the real one anyway.

So Abraham camped all his life, living as a stranger in a foreign country, as did Isaac and Jacob, who were heirs of the same promise, if you're praying apostolic promises. And they didn't even receive the things promised. And some of us may not.

It's possible we may, may die before. But we can see them. And welcome them from a distance.

There's a man in China that I met a few years ago. And he's a very wonderful pastor. And he's been in prison for 29 years.

And his wife was in another prison for 25 of those years. And he didn't even know she was alive. Neither did she know he was alive.

And that man is probably the shiniest man I've ever met. He's physically nearly blind, of course. But they didn't feed him very well.

And he's almost dead. And his wife is blind. And I went into their little home.

Now this man is China's premier pastor. I went into their little home. It's about 10 feet by 15.

And she goes over to the little pump organ. And she pedals up and down. And they both sing in English for me.

And they sang for me because they want to encourage my journey. They're both now in their 80s. And they sang for me three verses in English.

All the way my Savior leads me. What have I to ask beside? Can I doubt His tender mercy, who through life has been my guide? And he sings sort of shaky. But as he sings it gets stronger and stronger.

Here's a man who's been in prison. They let him out after 22 years and said, he may not talk about Jesus, but he did and he was back in. And he sings and he gets more and more happy.

Or he's crying. For I know what e'er before me Jesus doeth all things well. And then he gets to the last verse.

All the way my Savior leads me. Oh, the fullness of His love. Perfect rest to me is promised in my Father's house above.

When my spirit clothed in mortal wings, it's flight to realms of day. This is my song through endless ages. And she's blind and she's singing.

And he's half blind and deaf and he's roaring. This is my song through endless ages. Jesus led me all the way.

You see, he saw where he was going and who he was following before he began. That God might open our eyes. As he did for Isaiah.

It's recorded in the sixth chapter of Isaiah. I saw the Lord. I saw the Lord.

And he was high and lifted up. And having seen the Lord, then he sees his wretchedness. I think it's as quick as that.

To see him and then to see our wretchedness. He saw his sin. And then he saw the needs of his people.

And then the Lord said, Go. We've heard about seeing angels. We've heard that in God's mercy, in these last days, he will enable ordinary people like you and me to see prophetic things.

To see, to glimpse into the secrets of his kingdom. They are so that having seen our wretchedness and our nakedness and having seen the needs of our people, we might go. And they might be saved and healed and set free.

And know the mercy and grace and love of our Lord Jesus Christ, whom we have seen. That was why John could spend his life for Christ. That was why Peter could spend his life for Christ.

They've seen him. We've seen him. I've seen his glory.

The glory of the one and only Son who came from the Father, full of grace and truth. I've touched him. I've seen him.

And when I've seen him, why would feeding my neighbor or leaving my home or spending myself even be an option? It's no contest. If you've seen him, pray for eyes to see. Pray for eyes to see Jesus first.

Pray for eyes to see him in glory and where we are ultimately going to spend eternity. That's the surety. That's the reality.

Pray for eyes. Pray for eyesalve. Pray for eyes to see our wretched, poor, blind and naked condition.

And then pray for eyes to see those around. Pray for eyes. You might not want to pray this.

You might not want to pray this prayer. To pray to see the needs of the world because it will hurt most terribly once you start seeing. You might not be able to manage another revival conference.

You might start seeing revival. I'm not getting at anyone here, really. This is just a figure I'm using.

What you've spent on your conference fees is more than the average man in China earns in one year. You want to know where revival is happening? China. I've met so many people there.

They're very simple. Some of them have a Bible. Often they may share a whole Bible between a whole village or a whole church.

And they know when they come to Christ Jesus that the probability is prison. The possibility is death. And as Roger shared on Monday morning, there is one particular province, actually just a little county, where there are 4,000 believers now.

And two years ago there were two. And their favorite song, which the Holy Spirit gave them, is I Want to Be a Martyr for Jesus. And they sing it gladly because martyrs can sing it gladly.

They regard it as a privilege. When they come to Jesus, they know the likelihood is to die. Therefore they go with abandon.

They have no money support behind them. You want to know what's happened since Tiananmen? I just want to tell you this because you see, most of us have got things completely backwards. You're looking at the world and you're seeing where the communist nations are opening up and you're rejoicing.

And you'll see China, where it's not opening up, where to our knowledge, and this is a first-hand knowledge, people are being driven away in truckloads daily. They disappear. Christians take them away.

This is the country where the democracy demonstrations were cruelly put out. This is where for a day or two anyway, some people of the world wept for China. You want to know what's happened? A very large number of those students who marched for democracy are now walking from village to village for Jesus.

And in Hong Kong, there are several Christian radio stations and during the time of the riots in China, they were broadcasting special news bulletins so that the people in China could get updates on what was happening because you probably know in China they wouldn't get news broadcasts at all. And we got a message back from one particular town and they said, would you please tell these Christian broadcasters we don't want to hear the news. We turned on our Christian broadcasting station because we wanted to hear the word of God.

We're going for the kingdom of God. They mean that. Who's rich? And who's poor? I heard another story not too long ago about one particular province where in a few short months 200,000 people came to the Lord and that was because one believer prayed for another and a communist official said, I won't believe in Jesus and if he's really God, may he strike me down dead and he died.

And the village came to the Lord and the story was repeated in the next village where a similar official said the same thing and he died. And in a few months 200,000 believed. They have baptisms in ice and they're trying to find out who the real Christians are.

Really. Because they're always spies. And actually they don't have any other place where they can baptize the people and they do it at night.

It's somewhat secret. And there was one particular pastor who stood all night, all night in ice and they cut a hole in the ice and popped the other people through and of course if you've ever been to ice baptisms you know people come out hot and he came out hot after a whole night. This is what God's doing in China.

In this little province where in two years 4,000 people have come to Christ. There were only two people who knew anything at all about Jesus before that. They were both in their 80s and they're now dead.

And I don't even know if they had a Bible between them but the rest of them didn't. They don't know much. They've never had a pastor.

They've never had an evangelist. They've never had a rally. But they've got the Holy Spirit and they pray for the sick and they go to prison regularly and they pray for the sick and the guards are converted and you can't keep from what the Lord is doing.

That's China. And she's desperately poor. 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'd 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've 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, sixty to a hundred thousand people at that time, which is hard for you to imagine.

It was 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 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 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.

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 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.

God 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. 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 not done.

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 Levites 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 an inn. 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's that.

Anyway, singing. 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've 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, you couldn't catch it. 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, 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. And we'd seen them.

If we hadn't seen them, it would have been all right. 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, 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 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? Let's all stand.

You say, I am 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 and 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 in 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 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 you just pray where you are, O'Neal? I'm going to ask the Lord in His mercy now, if you will, if you will, to touch our eyes. Touch our eyes. Now die 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. Behold 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.

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. Amen.

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. 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 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. Bless you.

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