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Sermon Notes

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“I Was Hungry and You Fed Me”

Matthew 25:31-46

I. Life in a Bubble

A. Mission-field Experiences

1. Riding in an air-conditioned van through the streets of Mombasa, Kenya
2. Beggars in Pakistan... and one in particular who ate the bread right away
3. City soleil in Port au Prince, Haiti
4. A healing service in Pune, India

B. Looking for a Neat Formula Allowing Me to Escape

I have come to the conclusion that the Lord Jesus Christ does not want us to feel at ease with the issue of human suffering. His example compels action, and it is a call that cannot be ignored without growing sick spiritually: *For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.* (2 Corinthians 8:9) Jesus means to bring us to a point of desperation concerning the overwhelming physical needs of people all around us. Not ultimate desperation, but desperation in our usual system of confidence: self-reliance.

The Feeding of the Five Thousand shows how Jesus stands in our face and challenges us with this issue: *Now when it was evening, the disciples came to him and said, "This is a desolate place, and the day is now over; send the crowds away to go into the villages and buy food for themselves."* ¹⁶ *But Jesus said, "They need not go away; you give them something to eat."* (Matthew 14:15-16)

In John's account, Jesus asked Philip, *"Where are we to buy bread, so that these people may eat?"* Then John tells us Jesus only did it to test him, for he himself knew what he was going to do. This word "test" is poignant. Jesus means to use this issue to

probe our hearts and advance our sanctification. He does this, it seems, by causing us to despair in the system of confidence that is our usual refuge: self-reliance. In both accounts, the disciples looked inward to see if they had the resources to meet the need: Philip said “Two hundred denarii would not be enough” and they didn’t even have that; they found a boy who had five loaves of bread and two fish, but again despaired in their resources. They were looking inward for resources to meet the overwhelming need. Christ wanted them to look upward, as He did when He thanked God and blessed the bread and fish. This is the test: will we face the huge, overwhelming need, look upward and see God work?

The issue of ministry to poverty-stricken people stands over us, probing our hearts to prove how much sin is still there. Christ does not mean for us to escape its force by a neat evangelical formula. He wants us to feel pain, to suffer, to be prodded out of our comfortable, air conditioned van ride through this sin-sotted and suffering world. And He uses experiences like I had with the poor plus incisive Scripture passages that cut us to the quick.

II. Two Compelling Passages

A. The Good Samaritan: Luke 10:25-37

1. Review

- a. A teacher of the law asks “What shall I do to inherit eternal life?”
- b. Jesus gives him the Law: Love God and love your neighbor
- c. The lawyer wanted to justify himself and asked “Who is my neighbor?”
- d. Jesus tells the parable of the Good Samaritan
- e. A man on the Jericho Road is beaten by some robbers and left for dead
- f. A priest and Levite travelling on that road see him and pass by on the other side
- g. A Samaritan man sees him and takes care of him, even to the point of great cost and inconvenience

2. Tim Keller: We all live on the “Jericho Road”

- a. We are surrounded by opportunities to minister to people who are suffering a beating by life and who are bleeding by the side of the road
 - b. We all have a tendency to act like the priest and the Levite who see the man laying there, whose eyes are filled with his form, and yet who harden their hearts and go on about their business
 - c. If we are honest, we can all see our own sinful omissions in the priest and Levite who do nothing for the man
 - d. If we are honest, we are convicted to the core by the actions of the Good Samaritan, who sacrificed his time, energy and money to care for this victim of crime
3. Remember some key issues of this parable
- a. The question at hand: what must I do to get eternal life?
 - i) Clearly, Jesus felt that the Parable of the Good Samaritan was relevant to answer that question
 - ii) Full obedience to the Law of Moses is required for salvation... as it seems Jesus is teaching
 - iii) Perhaps more fully instructed by the later epistles of Paul, we would say that the Law is meant only to expose our sin; it is really Jesus AS THE GOOD SAMARITAN that saves US... we are lying by the side of the road bleeding in our sin, and Jesus picks us up and carries us to health
 - iv) But deeper instruction teaches us that we are not saved BY the Law, but rather to OBEDIENCE of the Law... and this is Jesus' idea of the Second Greatest Commandment: Love your neighbor as yourself!!
 - b. Secondly: notice that the expert in the Law is seeking to justify himself; by asking "Who is my neighbor?" he was trying to escape responsibility; just as I sought to do with the beggar in Pakistan and as many of us do by talking about "undeserving poor"
 - c. Jesus said "Go and do likewise!" It is not difficult to prove that this command is not meant for this man alone, but for all who follow Christ; it is to THIS kind of life, a life of selfless servanthood to others in need that the Gospel calls us

B. The Sheep and the Goats

Matthew 25:31-46 When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. ³² All the nations will be

gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. ³³ He will put the sheep on his right and the goats on his left. ³⁴ "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. ³⁵ For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, ³⁶ I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' ³⁷ "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? ³⁸ When did we see you a stranger and invite you in, or needing clothes and clothe you? ³⁹ When did we see you sick or in prison and go to visit you?' ⁴⁰ "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.' ⁴¹ "Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. ⁴² For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, ⁴³ I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.' ⁴⁴ "They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?' ⁴⁵ "He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.' ⁴⁶ "Then they will go away to eternal punishment, but the righteous to eternal life."

1. this passage places social action in an eschatological context... the second coming of Christ
2. the issues could not be more intense... heaven and hell is the outcome
3. the basis for the separation seems to be what we call social action... ministry to felt needs... "I was hungry, and you gave me something to eat; I was thirsty and you gave me something to drink"
4. a key issue: Jesus' identification with the poor and suffering of this world; "I was hungry, and you gave ME something to eat"; and at the end:

Matthew 25:40 I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

- a. Some in the social gospel camp think this proves the "fatherhood and God and brotherhood of man" approach they taught all along
- b. However, I do not believe so; earlier in this same gospel, Jesus identifies His family members:

Matthew 12:48-50 "Who is my mother, and who are my brothers?" ⁴⁹ Pointing to his disciples, he said, "Here are my mother and my brothers. ⁵⁰ For whoever does the will of my Father in heaven is my brother and sister and mother."

- c. Remember that it's Judgment Day... and Jesus is focused on what was done for His sheep, for His people, for His church, for His bride, His body, His children... these are the ones He poured out His lifeblood for...
- d. When Saul of Tarsus was persecuting the church, Jesus showed His identification:

“Saul, Saul, why do you persecute ME?”

- e. Thus it has to do with ministering to Christ's brothers and sisters... the people of God
- f. BUT this does not mean we should only minister to Christians now... frankly I don't know who the elect are, who will end up as Christ's brothers by Judgment Day; but we should minister in HOPE that someday the man lying by the Jericho Road, whom we pick up out of the gutter and nurse back to health will spend eternity with us in the eternal health of a resurrected body... so we will sit by his bedside and share the gospel of Christ with him WHILE feeding him the chicken soup his healing body needs

C. Thus, these two passages drive me to consider the need for us to be passionately active in Social Action... caring for the poor and needy

III. What Is our Context?

[Historical]

A. Early Church: Passion for Both Ministry of Word and Deed

1. NT

Acts 2:42-45 They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. ⁴³Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. ⁴⁴All the believers were together and had everything in common. ⁴⁵Selling their possessions and goods, they gave to anyone as he had need.

2. Early church history

- a. Roman Christians would care for the infants thrown out by the Tiber River
- b. Julian the Apostate would comment ruefully on the Galileans (as he called the Christians) saying “Not only do they care for their own poor and needy, but ours as well!” A clear testimony to the fact that the early church reached out and ministered mercy to non-Christians

B. The Reformation: Recovery of the Gospel

1. Martin Luther and the other Reformers served the church well by reclaiming to true gospel from the perversions of the Medieval Roman Catholic church
2. among them was an essential reliance on works of charity to merit a reduced time in purgatory
3. the Reformation put justification and sanctification in proper biblical perspective so that mercy ministry could stand on the foundation of the apostles and prophets with Christ Jesus Himself as the chief cornerstone

C. Many Bright Shining Lights in Protestantism

1. George Whitefield and John Wesley: caring for orphans and the poor and needy in powerful and clear ways linked with the gospel
2. The Moravians: sending missionaries to the sugar plantations in the West Indies; finding the only way they could minister to them was to become slaves themselves, and agreeing to do so to win many lost among the slaves
3. William Wilberforce: by the power of the gospel, fighting a 26-year fight against the slave trade and against slavery itself in the British Empire

D. The Social Gospel

1. late 19th and early 20th century
2. post-millennial; universalistic; liberal [higher criticism; Darwinism]
3. essence of the gospel improving human condition by combating social evils
4. key leaders: Washington Gladden, Walter Rauschenbusch, and even Charles Sheldon, who, in his book "In His Steps" asked the now famous question, "What would Jesus do?" It was a simple gospel of imitation of Christ in the caring for the temporal needs of others... he believed in Christian Socialism
5. 1940s-1950s; Civil Rights movement; Martin Luther King Jr.... sought to take some of these same theological principles and apply them to the social injustice of racism and segregation
6. Central problem of the social gospel: because of their theological predispositions, they could not minister truly to the needy; they rejected the ideas of Christ's atonement, of His bodily resurrection from the dead and of the need for all people to repent and believe the gospel in order to be saved

E. The Over-reaction of Fundamentalism

1. Deploring liberal theology, rejection of the Scriptures as the inerrant word of God, and rejection of core theological doctrines such as the incarnation of

Christ, His miracles, substitutionary atonement; bodily resurrection; justification by faith alone... the doctrine of the new birth

2. rejected involvement in the world in general; focused inward and exclusively on “soul-winning”

F. Recent Movement in the Evangelical World

1. Increasing involvement in “moral issues”: school prayer, abortion, homosexuality
2. After that... increasing involvement in social ministry
 - a. Chuck Colson’s Prison Fellowship
 - b. World Magazine’s consistent focus on the city and its needs
 - c. Ever-growing literature on Evangelical involvement in social action
3. Growing movement toward racial reconciliation
4. Role models: Tim Keller [Redeemer Presbyterian]; Tenth Presbyterian in Philadelphia; John Piper’s efforts in Minneapolis toward racial reconciliation

G. Our Present Time

1. Worldwide: technological advances make suffering around the world instantly and powerfully present through internet, iphones/Blackberries... you can see the effects of an earthquake in Haiti or flooding in Pakistan immediately and be moved to action... whether you are a Christian or not
2. In the US: Economic uncertainty; increasing unemployment; “new breed of homeless”; problems in our own churches with needy church members
3. Obama Administration, possibility of an increasing role of government in addressing social problems
4. More and more college-aged and other young Christians eager for social action... some in danger of losing their way back into the old Social Gospel thinking... losing the exclusivity of Christ, embracing tolerance, wanting to show compassion on the poor and suffering
5. Society wide embracing of social action heroes **IRRESPECTIVE OF COMMITMENT TO Christ**

Illus. CNN Heroes: Every week, CNN chooses a “Hero of the Week”... an individual who uses his/her skills and time and money to alleviate suffering in the world and make this world a better place to live... this week: Harmon Parker, a mason, who since 1997 has used

his skills to build 45 footbridges over perilous rivers in Kenya, protecting people from flash floods and predatory animals

With all this flowing our way, we must be very clear about how the Bible teaches MERCY MINISTRY... I want to give you five gospel priorities to help you sort it out

Five Gospel Priorities

- 1) Justification Before Ministry
- 2) Ministry to the Soul above Ministry to the Body
- 3) Ministry to Believers above Ministry to Unbelievers
- 4) Ministry to the Heavenly City above Ministry to the Earthly City
- 5) Ministry to the Poor above Ministry to the Rich

IV. The First Gospel Priority: Justification Before Ministry

A. Justification by Faith Alone, Apart from Works of the Law

1. Really only two religions in the world: justification by faith, and justification by good works
 - a. Forever, sinful human beings have sought to pay for their sins by their good deeds
 - b. The primary good deeds humans appeal to are religious: attending to the duties of the temple or church
 - c. Close behind this: social action... giving to the poor and needy
 - d. More and more secular people are involved in urban shelters and clinics and political advocacy "because it feels good to give something back"... to "do something for others"
2. Clear teaching from Scripture:

Ephesians 2:8-9 For it is by grace you have been saved, through faith-- and this not from yourselves, it is the gift of God--⁹ not by works, so that no one can boast.

- B. Therefore: We MUST Be Clear... Allow Christ to Wash Your Feet BEFORE You Wash Anyone Else's Feet

John 13:8 "No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me."

Matthew 20:28 the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Before you can SERVE OTHERS, you must allow Christ to SERVE YOU!!!

C. Return to the Cross Again and Again

1. Test your good works in the light of the cross
2. see how FUTILE they are for righteousness; how inadequate they are as a basis of your standing before God

D. Correction of Errors

1. Primary Error: Forgetting the INEVITABLE CONNECTION between justification and sanctification; or between justifying faith and obedience to God's law
2. Thus GOOD WORKS is the perfect evidence of justifying faith; and primary among these good works are issues of social action—of sacrificial love done to the poor and needy
3. Martin Luther: Justification is by faith alone apart from works, but a faith which justifies is NEVER alone apart from works.
4. AND the NT reveals that the key good works that prove genuine saving faith are works of MERCY to the poor and needy

V. The Second Gospel Priority: Ministry to the Soul Above Ministry to the Body

A. Statement of the Priority

It is a higher priority for Christians to minister to the soul which will endure forever than to the body which is destined for the grave

B. Three Key Passages

1. Matthew 16:26

^{ESV} Matthew 16:26 For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?

[Here Jesus plainly puts the value of the soul as higher than ANY earthly concern; if you took a homeless man from the streets of Chicago, gave him a roof over his head and nourishing food for his stomach, a literacy and jobs training program to enable him to become self-sufficient, and with guidance he eventually lived a solid middle-class existence, then died and went to hell, Jesus said it would be of NO PROFIT to him at all

the soul is of infinitely more value than all the physical blessings of earth; therefore ministry to the soul is of a higher priority than ministry to the body]

2. John 6:25-29

[the night after He finished feeding the 5000, Jesus miraculously walked on water and joined His disciples en route to Capernaum; the crowd did not see Him get in the boat, so they decided to walk around the Lake and catch up with the disciples... when they got there, they were AMAZED to find Jesus there...]

John 6:27-29 Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. ...²⁸ Then they asked him, "What must we do to do the works God requires?"²⁹ Jesus answered, "The work of God is this: to believe in the one he has sent."

- a. Key concept: I did not come here to fill your bellies endlessly with physical bread; put your efforts toward your souls' salvation!!!
- b. This clearly prioritizes the soul over the body; and ministry to the soul over ministry to the body
- c. The constant drive of human existence is physical...

Ecclesiastes 6:7 All man's efforts are for his mouth, yet his appetite is never satisfied.

Philippians 3:18-19 many live as enemies of the cross of Christ.¹⁹ Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is on earthly things.

- d. Jesus urges everyone—both the needy, and those ministering to them—to lift up their eyes to the eternal, the issues of the soul, of heaven, of God and of eternal life

3. Matthew 9:2

Matthew 9:2 Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."

[Here was a paralyzed man; one might think his greatest need was his “felt need”; Jesus addresses the forgiveness of sins first; frankly, if all Jesus had done that day was to forgive this man’s sins, it would have been a gift of infinite worth and value; and frankly, given the ultimate end of salvation is glorification—the resurrection of the body—in effect Jesus was pledging to heal the man’s paralysis with that decree; the physical healing was subsumed in the spiritual healing; but Jesus does in fact go on to heal His paralysis as well, as a sign of His power to forgive sins

This account, I think, shows Jesus’ clear priority: ministry to the soul above ministry to the body

C. Corollary Priority: Ministry of the Word Above Ministry of Deed

1. How then DO we minister to the soul? Well, by proclaiming the gospel
2. The WORD is essential to ministry to the soul

Romans 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes

ESV Romans 10:17 So faith comes from hearing, and hearing through the word of Christ.

3. Our GOOD EXAMPLE will save NO ONE'S SOUL!!! No one will ever be forgiven of their sins by watching how well we imitate Christ... our DEEDS have no saving power
4. Some denigrate the ministry of the word
 - a. They quote a supposed saying from St. Francis of Assisi: **“Preach the Gospel; use words if necessary!”**
 - b. However, some Christians take up this slogan as the watchword for their ministry priorities; they are probably over-reacting to those who NEVER do ANY works of ministry but bash people over the heads with their bibles in an apparent lack of compassion for their real circumstances
 - c. Yet this slogan is astonishingly wrong-headed!!

D. Errors Corrected

So... it is a higher priority to minister to the SOUL than to the BODY, and to minister the WORD; BUT Jesus DID BOTH!!!! And Jesus COMMANDED BOTH

And it is a higher priority to minister the word than deed; but the two go perfectly together

1 John 3:17-18 If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? ¹⁸ Dear children, let us not love with words or tongue but with actions and in truth.

1. This does NOT mean we should ONLY preach the word and do no deeds; this would be a clear violation of Christ's example, and commands, and of the teaching of the apostle John:
2. this does NOT mean that we must FIRST preach the gospel, then help the body; if someone is bleeding by the side of the road, we must first stanch the flow of blood; if someone is physically drowning, we must save their lives first, then preach the gospel as we have opportunity

VI. The Third Gospel Priority: Ministry to Believers Above Ministry to Unbelievers

A. Key Verse: Galatians 6:10

Galatians 6:10 Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

B. Similar Teaching

1. Sheep and the Goats: ***“I was hungry and you gave ME something to eat...”***
2. The commands and examples of benevolence in the NT always focus primarily on church members... brothers and sisters in Christ; there is a clear focus on meeting the needs of the covenant members of Christ’s church; Paul in 2 Corinthians 8 is collecting money for the poor among the saints in Jerusalem... not just the poor in general
3. similarly: families have a primary responsibility to meet the needs of their own people and not to burden the church with them

1 Timothy 5:8 If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever.

C. Errors Corrected

1. Clearly this does not mean we should not minister to outsiders... Galatians 6:10 makes it plain we should... “Let us do good to ALL people...”
2. The Good Samaritan passage clearly implies that the man laying by the side of the road should be helped regardless of his spiritual situation
3. BUT the lost should be ministered to in the eschatological HOPE that, when the Son of Man comes in His glory, those we helped will have by then become Jesus’ brothers through faith in Christ

VII. The Fourth Gospel Priority: Ministry to the Heavenly City Above the Earthly City

- A. This means all our mercy ministry should be done in eschatological HOPE, looking ahead to our true home, our eternal city

Hebrews 13:14 here we do not have an enduring city, but we are looking for the city that is to come.

Hebrews 11:13-16 All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. ¹⁴

People who say such things show that they are looking for a country of their own. ¹⁵ If they had been thinking of the country they had left, they would have had opportunity to return. ¹⁶ Instead, they were longing for a better country-- a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them.

B. Eschatological Signs

1. we should minister with a clear focus on things above, not on earthly things; things to come, not things present
2. thus our ministry to people's felt needs should be done as a SIGN of the coming Kingdom
 - a. you are hungry now... let me feed you a meal as a SIGN of a coming Kingdom where there will never be hunger or thirst again
 - b. you are sick now... let me heal you as a SIGN of a coming Kingdom where there will be no more death or mourning or crying or pain
3. We should realize that everything visible is TEMPORARY...

2 Corinthians 4:18 So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.

2 Peter 3:10 But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare.

4. Since everything will be destroyed like this, what kind of mercy ministry should you have?

Physical ministry to the poor and marginalized must take on the nature of a sign—not meaning something miraculous, but something pointing ahead to a new reality. A Christian homeless shelter in the center of the city should be clean, beautiful, orderly, well-organized and filled with eschatological hope and the gospel message of the cross of Christ. If vandals should break in and steal valuables and spray obscene graffiti on the walls, the hope-filled ministry should restore it again as an island of eschatological hope in a sea of desperation. But they should do this knowing full well those walls will all be destroyed in the end.

C. Errors Corrected

1. this does not mean that we should not seek the prosperity of the earthly city

Jeremiah 29:7 seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper."

Amazingly, later in Jeremiah's writings, he clearly predicted the total destruction of that city, Babylon

Babylon will be a heap of ruins, a haunt of jackals, an object of horror and scorn, a place where no one lives. (Jeremiah 51:37)

Are we just "polishing the brass on the Titanic?" No, we are setting up eschatological SIGNS of the coming Kingdom... knowing that ALL OF THOSE PHYSICAL SIGNS will be destroyed in the end

VIII. The Fifth Gospel Priority: Ministry to the Poor Above Ministry to the Rich

A. Statement

Christ clearly gave priority to ministering to those who could never repay us here on earth...

Luke 14:12-14 Then Jesus said to his host, "When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. ¹³ But when you give a banquet, invite the poor, the crippled, the lame, the blind, ¹⁴ and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous."

B. Ministries should be set up which clearly uphold this principle... it is a priority
Christ established himself

C. Error Corrected

1. this does not mean that we can never invite Christian friends over for a meal; Christ reclined at table with Lazarus, Martha, and Mary
2. neither does it mean that rich people don't have other needs that money can't address
3. what it does mean is that our ministry of mercy should specifically seek out the poor and needy who cannot repay us

IX. Applications

A. Justification before Ministry

1. COME TO Christ!!! The Sheep and the Goats does not describe everything we need to survive Judgment Day

2. Our works can never pay for our sins...
3. Trust in Christ alone before you try to do any good works
4. BUT realize... truly born again people WILL live lives rich in good works toward the suffering of this world
5. If your lifestyle is one of selfish self-indulgence, it may be that you are not a Christian at all

B. Ministry to the Soul above Ministry to the Body

1. Be regularly active in prayer for the lost... for missions, for unreached people groups, for other active ministries
2. Everyone involved in outreach ministries of our church... urban ministry, international student ministry: be sure that you are sharing the gospel with these folks! That they are hearing the words of the gospel regularly; that the Jobs for Life and mattress ministry and Health Fair and ESL ministries all have a clear gospel presentation as a goal
3. BUT don't neglect the ministry to the body while you seek to minister to the soul... as you are in the Liberty Street Apartments seeking to share the gospel, look for ways to show tangible displays of Christian love

C. Ministry to the Family of Believers above Ministry to Outsiders

1. Get to know the needs of FBC members... through Home Fellowships and Bible for Life and other ways, listen and find out who's struggling with a physical issue... a chronic illness, a dying mother, unemployment, underemployment, some other financial crunch, a counseling issue
2. Let's be sure we care for our own!!! Let's be sure the people of FBC are being ministered to! Pray for each other... talk to each other... have a heart to listen
3. THEN we will be a light shining in a dark place and better able to reach out to the surrounding world

D. Ministry to the Heavenly City above Ministry to the Earthly City

1. Set your hearts on things above, not on earthly things
2. Realize that this life is transient
3. Don't get depressed if the physical ministry we may do to downtown Durham doesn't last or seem to make any permanent effect

E. Ministry to the Poor above Ministry to the Rich

1. Get active in outreach ministries here... urban ministry, international ministry, counseling ministries
 2. Find a niche for yourself that lines up with your spiritual gifts
- F. Assess your life... is there a principle of sacrifice for the poor and needy? Are you rich in good works as the Lord describes in the Sheep and the Goats?