

The Poor

By Bryan Loritts

Well, good afternoon as we're making our way in, it's a little after 2:00 o'clock and want to continue to invite you to come in. The Lord is really kick this conference off in a wonderful way. And I wanted to give us plenty of time to dialogue on this, just to let you know from where I'm coming from with the electives this morning, rather, this afternoon and continue to wrestle with what we talked about this morning. But I talked about and then what Frances so graciously felt compelled to do as a follow up to my message on the poor.

And there is a lot of ambiguity, and I think scripture is very ambiguous as it relates to what that looks like. So this afternoon during our time together, I'm just going to give you a couple of quotes and turn the floor open to you guys and want to really wrestle with the question. So what what does that look like? What do we do? All right. If you want to fall asleep, that's great. Just be like this gentleman here with his glasses on.

Just kick back, but just don't nod and jerk your head. That's very distracting to me and just make yourself comfortable like him and we will be well on our way. All right. Even if you want to lay out on the floor, that's fine, too. But let's really try to interact over some of the materials and some of the questions that we're talking about. A few ground rules before I get into some of the the material, a few ground rules is as we open up the floor and you have questions I would ask that you just project your voice loud enough so that we can all hear your question, and then we will try to issue a response to your question and to really dialogue about this.

Also, I would encourage you to read a couple of books that will help you further understand a little bit about this issue. I was pleased to see one of the foremost thinkers on the subject of ministering to the poor is a guy by the name of Ron Sider, s-i-d-e-r. He has a Ph.D. from Yale. He wrote a book in the 70s that rocked the conservative evangelical churches called Christians, Rich Christians in an Age of Hunger. I think that's the name of it. Your book sells it here. That is a must read. I think every Christian should read that there is another book as well. His most recent book that he wrote is called The Scandal of the Evangelical Conscience. In fact, if I believe I have that here with me. Must be back at the hotel, it's called the scandal of Evangelical Conscience, and I'm going to read you some quotes from that.

But let me begin our time with a word of prayer. I read you a few quotes to get us, again, thinking in this area. And then we're going to open up the floor and we will dialogue on this issue of reaching the less fortunate and the poor.

Father, thank you for this time. We can spend together again. Thank you for this great university and all that Biola has meant to me and my personal journey with you and development, we do pray, our heavenly Father, that you would help us to wrestle with this issue of how we can be people who represent the kingdom and lovingly care for people who have been under-resourced and underserved. What does that look like? Show us Lord Guide as we learn from each other and the rest of our time together this afternoon in Jesus name. Amen.

Now for a couple of quotes here. Sorry, we had some technical difficulties, but let me just read you a couple of things. This first quote comes from a guy by the name of Aristates, and he wrote, In the second century, A.D. is a nonChristian who was really fascinated by the early Christian community and this new phenomenon called the church. I want you to listen to what this nonChristian said about the church and as they engaged with one another. Listen to what this nonChristian says of the church:

They walk in all humility and kindness and falsehood is not found among them. And they love one another. They despise not the widow and grief, not the orphan he that hath distributed liberally to him. That hath not if they see a stranger, they bring him under their roof and rejoice over him, as it were, their own brother, for they call themselves brethren, not after the flesh, but after the spirit and God. But when one of their poor - listen to this - when one of their poor passes away from the world and any of them see him, then he provides for his burial according to his ability.

Did you get that? The early Christian community, if you lived in that Christian community and you had a friend who passed away or a loved one and you could not afford the burial, the church would come along and would subsidize. And if they hear that any of their number is imprisoned or oppressed for the name of their messiah, all of them provide for his needs. And if it is possible that he may be delivered, they deliver him. And if there is among them a man that is poor and needy, listen to this. And they have not an abundance of necessaries. This is this is Finnemore. If you don't hear anything else, hear this, OK? So person among them is poor and needy, can't get

the necessary such things as food. Listen to what they do through the Christian church. They fast two or three days that they may supply the needy with their necessary food.

Did you get that? Early Christian community, somebody in the community didn't have food, but they were poor themselves. They would voluntarily fast their portion, give up their own food to provide to the one who had food. George Whitfield, I'm reading a fascinating biography on this great 18th century preacher - some would say he's the greatest of all time. It's close between him and Spurgeon. Listen to his own personal involvement with the poor. Whitfield writes: I always observed as my inward strength increased so my outward sphere of action increased proportionately in a short time.

Therefore, I began to read to some poor people twice or three days a week. I generally visited one or two sick persons every day. And those silver and gold, I had little of my own yet an imitation of my lords disciples. I used to pray into him and he inclined several that were rich in this world to give me money. So they so that I generally had a little stock for the poor in my hand. One of the poor whom I visited in this manner was called effectually by God, as at the eleventh hour she was a woman above three score years old and I really believe died in the true faith of Jesus Christ.

Now let's move to modern day. This comes from Ron Seiders, the book *The Scandal of the Evangelical Conscience*. Listen to what he says. In 2002, George Barna discovered that only 6% of Born-Again adults tithed a 50% decline from 2000, when 12% did. And in 2002, just 9% of

Barnas class of evangelicals, those who he interviewed, tithed. Seiter goes on to say one can see a related problem in another area. Examine the public agenda of prime.

It evangelical political movements and coalitions virtually never does justice for the poor appear as an area of significant concern and effort. American Christians, her rights live in the richest nation on Earth and enjoy an average household income of forty two thousand four hundred and nine dollars a year. The World Bank reports that 1.2 billion people have never heard the gospel. If American Christians just tithe, they would have another 143 billion dollars available to empower the poor and spread the gospel.

Let me make this remark friends, I think one of the messages that the conservative evangelical church has sent out is that the way we change the world is one life or one heart at a time. That is true, but it is not all true. We change the world not just from a spiritual dimension, but we can also change it systemically. I think the Christian has been called to engage in both aspects. Let me give you a historical illustration of that before I opened the floor up.

Do you know why most African-Americans are Democrats? We used to be primarily Republicans, and that was because of Abraham Lincoln. Go figure. OK, it's not a deep one. And the 1920s and 30s, there was a shift, though, and African-Americans became Democrats because of Franklin Delano Roosevelt. He was one of the few leaders to express physical compassion to the poor and downtrodden, which at that time and still today, many of them made up the African-American demographic. Now we see during the civil rights movement politically, who's standing up for the cause of African-Americans? Democrats, if you know your history, who signed the

Civil Rights Act, Lyndon Johnson, a Democrat. Morally, African-Americans have always been conservative, but politically, we've identified with Democrats because they've always cared for us.

Now, let me make a very controversial statement, friends. I was in a meeting not too long ago where this one gentleman is about a year ago, is going on and on and on about the need for Christians to vote for George W. Bush because in his mind, that's what good Christians do. And I don't want to be politically polarizing. I don't tell people who I vote for. I'm not saying a single word. Finally, in this conservative evangelical setting, they asked me, well, Bryan, what do you think about this?

And I said, I find it extremely offensive. The notion that a good Christian votes Republican and the reason why that notion is going around is what we have done and I alluded to it in my message is we have made a dichotomy along the lines of abortion. We've split off abortion and we've separated abortion from care for the poor. So politically, what we what we say is Republicans care for this issue of abortion and Democrats deal with the born and the issues of poverty. That's a distinction that the scriptures don't make. As Christians, we have a responsibility again to provide complete care from the womb to the tomb.

And that is why I cannot allow one person's hotbed political issue to totally sway me. I've got to take a holistic view. So God's call to all believers friends is both spiritual and systemic. Moody Bible Institute, one of its most shameful days in the 1960s. As the Chicago riots are taking place, buildings are going up in flames. They refuse to get involved. And someone says, why aren't we

getting involved? No, they hid behind the fact we're an academic institution, we exist to train leaders.

And here you have an incredible scene of young budding preachers learning homiletics and hermeneutics against the background of burning buildings. If you're a follower of Jesus Christ, we have not been afforded the option to merely say we're going to say accept Christ, go and be warmed and be filled, no, we've got to do something about it. So now let me open up the floor after taking about 15 minutes. What does that look like? What does that look like for us? My wife and I are personally, you know, gosh, Francis really convicted me. We live in a 600 square foot house. You Californians will hate this. We paid \$120,000 dollars for it.

It hit me after I made the statement this morning was like, you know, Christians are, you know, paying \$300,000 for houses and I'm like, this is California. That's a steal. But, you know, personally, I was convicted, you know, so I live Francis's message. And I you know, I called my wife. So what was that look like for us to see? I think materialism in American culture is like a fish being in water. It is so pervasive we don't even recognize it. Right. So like my wife saying, honey, you know, I need another purse. You need another purse [chuckles]. OK, but what we pass off for needs here is really not needs.

See, so, again, what does that mean for us? What does that look like for you today, tomorrow, as you begin to plan your budgets, as you start looking for homes someday? What does that look like for you? What does that mean? Yes, sir. You bring up an incredible point. I think one of the

starting places is that it starts with us even being aware of it. Right. That being aware of it as it relates to our to our spending.

You know, how many Christians leave margins in their budget to give away and what does that look like? Someone else? Yes, nice and loud. She's asking the question, what do we do to create systemic change? Let me give you an illustration, Dennis Rainey. Many of you have probably heard of him. He's one of my mentors. I called him a couple months ago because my wife and I were really wrestling with the schooling issue over a four year old, a three year old and a 10 month old and pray for us all boys.

So I called him because I'm worried about schooling. You know, my wife says homeschooling's not an option because she just needs a break. So there's something about sending him away to school that give her a break. We're not anti-homeschool private school. We're wondering about that. So on and so forth. Well, Dennis, in the process of sharing with me, his philosophy of schooling said that when his kids got to high school age, he got really convicted of sending them to private school.

This isn't an anti-private school statement. Okay. The reason I was going to do so because the public school down the street was horrible and he felt as if the spirit was saying, you do something about that. So what Dennis did was he went to 10 other families in his church who had kids the same age and said, what if we got our families together and sent our kids to that school? And as parents tried to work systemic change in that school by getting together, meeting with teachers and saying we're going to be a physical, spiritual presence on this campus, I think

the very fact that he thought of that is incredible to me, because our initial reaction is, hey, I can afford private education.

I'm not going to go to that school. That school's going downhill. We never stop and think, well, do I bear responsibility to make that school better or do I act as a spiritual recluse and shelter my kids from that? So I think it begins with even thinking along those lines of maybe we should show up in be a presence there, be careful not to mandate that. But that's one thing you can do. Well, let me dispel the notion you're busy now.

Life's never going to slow down. It's never going to slow down. All right. So I was studying this message about a year ago, and I appreciate the first time. Well, the spirit really convicted me again, and I'm busy, but I left this text saying, OK, busyness is not excuse. I've got to do something, even if it means shifting some things around. So what I do 4:00 in the afternoons, I mean, you talk about busy.

I am busy. I'm pastoring a church church, planting all that stuff, writing books and so forth. But four o'clock in the afternoon, I meet with a 10 year old kid to tutor. Kid is from an under-resourced part of town, doesn't know who his dad is, has not doing well in school. I'm not walking him through the gospel. I'm teaching his kid how to divide, how to add. And on top of that, when me and my boys go to the Memphis Redbirds game, Memphis, pray for us. We don't have a professional team. It's killing me. Well, the Grizzlies, but they're not really professionals. And so when we go to the Grizzlies game, I pick up the phone.

I invite him to come along with us. See, I really learned that from my dad and my dad's when the business people I knew. But he just simply called it leaving an extra plate at the dinner table. So for me, it is how can I not only spend time with this child for about a half hour to an hour, a week, a couple times a week, but it's also how can I include him into my life? Is that a sacrifice? Sure it is. Sure it is.

I don't know what the policies are here, but when I was in college, Philadelphia, a biblical university, we all had ministry requirements. We had to serve so many hours in ministry, I would look for an opportunity to serve in some sort of a ministry that was ministering to the under-resourced. So this sounds horrible. But here, the spirit of it, it's like killing two birds with one stone. OK, so I'm meeting a requirement, but I'm also engaging in the lives of the less fortunate as well.

So I think there's some creative things you can do to weave that in to the natural flow of your life. But sometimes you will have to make some hard calls and to sacrifice on that. I don't know if that answered your question, you know. I saw some other hands go up. Yes, sir, the question is, how do you keep a balance between involving the gospel and systemic change? I think, you know, God bless Dr. Martin Luther King Jr.

and I praise God for him. You know, I can sleep at any hotel I like. I can eat in any restaurant that I like and use any male restroom that I'd like because of him. OK, but one of the shortcomings of the civil rights movement and my only critique of it is that you look at the

incredible platform he had and what they did was change laws, put the shortcomings of the civil rights movement is it didn't change hearts.

And I'm not saying that that's necessarily a bad thing. However, I'm looking at it and you had an incredible opportunity to share the gospel. And I think he could have seized that some more with me and me and Marcus. This kid I hang out with spend time with men just through the natural course of relationship. The fact that he just sees the fact that I love him, you know, and I want to be very careful. You know, when I worked at Faithful Central, you know, 12000 black people in during the summer, you know, you guys told the guests there would be this one row of white students there from Crusade or whatever, and and God bless them.

It was great.

Sometimes you just felt like you're like they were at a zoo kind of observing the black people, you know, call went to an inner city church. But it's a good effort, good effort. But I think the thing that you can never substitute for and that's just outright relationship, just love in people. Guys, I didn't grow up in the inner city. And when I go to the ATM and 11:00 at night and I see a guy with sagging pants and cornrows, my heart beats probably about as fast as some of your hearts beat.

OK, so there's some stuff that I've got to get over as well. But I think God calls us to love to engage them, to seek to understand them, to value them right where they are. And in the course of doing that, my thought is always, how can I now, since I love them and since I love Jesus,

share the gospel. And I think that comes in the course of relationship with people, underresourced people, and specifically in the inner cities, can really smell phonies real quick.

You know, if you're just meeting with me to check it off on a project list or if you really care about me. So it's both and it's I love you and I'm engaging and immersing myself in your life. But as crass as it sounds, I do have an agenda as well. I want to share Jesus with you. And so I think you've got to keep those two things at the forefront of your mind. It's called the Messiah Complex.

I'm coming to save you. Yeah. Good. Yeah, pretty much, she said there's going to be a booth in between the two sessions tomorrow morning that will expose you to opportunities for how you can get involved. Quick commercial before he takes more questions. I share a bit about Zion Cemetery and the 15 acres largest African-American cemetery in the mid-south, 22,000 African-Americans are buried there. It is just in disrepair. I've got pictures on my computer. Hopefully I'll show it to you tomorrow.

Of all that's going on, the city is not giving it any money to be kept up. We said we're going to take it on as a project. And this spring, we've already got 400 college students who are coming to Memphis just to clean up a 15 acre cemetery, if you'd like to be a part of that. Let me give you my email address and feel free to email me. It is Bryan with a Y at Fellowship Memphis, Doug, if you'd like to be involved with that.

Yes, sir. Yes, obviously not for everybody, but he's talking about the issue of communal living, if that's feasible, Christianity today, I think in their last month's issue, ran an article on some monastic communities specifically up in the Northeast. I think that's a wonderful way, especially a lot of them get together for multiple reasons. One of those is for anti materialistic reasons as well. It's a wonderful way of sharing possessions and just kind of getting back to the simplistic lifestyle.

One of the core things I do think is great, the take away from that that I think every Christian should wrestle with is the issue of contentment in the issue of simplicity. All of us have to answer that question. And what makes it hard is the Bible is so ambiguous. Right. You know, I've got a there's a well-known preacher friend of mine who says who has said publicly, if you drive more than a Honda Accord, you are in sin, you know? Well, that is in the Bible says I'm their Pentecostal. They were all in one accord. But I'm just kidding. That's bit that's not in the Bible. But the problem, some of you weren't Bible studies majors. But the problem with making that statement is you're drawing lines at scriptures never make in. Each of us have to individually say, really, how many pairs of shoes do we need? How much house do we really need? I think right now, before you begin to feel the pressure cooker of life, start wrestling with those issues now.

Yes, sir. In the back. Yeah, I you know, obviously, the government has an abundance of resources. I think the faith based initiatives that George W. Bush has supported has been a wonderful idea. And so I do think that there's some wonderful ways and some benefits we have

felt from the government's influence along these lines. I think, though, the church, as it relates to these issues, should never solely lean on the government to provide.

You know, I think as you study the scriptures, Paul's teachings is that if an individual is in your church and they need care before the church steps in, the family deals with it. But if there is no family to take care of, the next step is the church. And so I believe the church, the individual local assembly bears a responsibility to systemically help and aid the less fortunate, especially a part of its worshipping community. And so what we're doing right now as a church plant in Memphis, we're in this fund and we're going to kick it off November 20th and we can take it all the way through Christmas.

And what I've said to them is we're a church plant. Money is tight, but I want to raise at least 25,000 dollars to start. We're going to call it a benevolent fund, but the idea is a benevolent fund to care not only for those outside of our walls, but to help equip and care for those inside of our walls. That's why the church exists among many other ways. That's a hard question to answer. And again, the scriptures are ambiguous on that.

Nowhere in the scriptures does it say that every time you see a homeless person that you have to stop and to do something about that situation right away. We know that even when Jesus was here, he didn't heal every sick person. He didn't deliver every single person in a very physical sense. So I think the reason why the scriptures are ambiguous is because we as individuals must bear that personal responsibility to be sensitive to the spirit and to be very careful here and not

give you loopholes to jump through and to just make statements that say, well, you know, you can't help everybody.

I mean, of course, that is true to some extent. But I think you've got to bear sensitivity to the spirit and let him guide you in that endeavor. So that's a hard one to answer because the scriptures don't answer it. But I think the very fact that you're struggling with it is a great starting place and an indicator of your heart for God. I think the moment when I don't struggle with man, am I doing enough, I'm in trouble.

See, but as long as the attention of am I doing my part to really help those who are suffering, I think that's a good place to be. So, again, that doesn't mean we have to do it with Francis Chan did. Maybe we do need to do that, but at least we've got to ask those questions. She asked the question, how do we mobilize the church, the local church? Is that what you're saying, to systemically care and provide for the less fortunate?

I think, man, I tell you, as a senior pastor at a church, if I had a college student sit me down and just pour her heart out and just say, you know, where are we on this, I would personally, if I wasn't doing anything, would feel convicted and would have to say, you're right, we should do something about it. We should systemically do something about the less fortunate. I think it begins with the conversation.

Maybe if you're concerned at your local church that you don't see that happening begins with a conversation with your pastor about it and just, you know, share them with. That's about I think

also what I do is I'm always preaching about I shouldn't say always one of the themes in my messages. I'm knocking down this thing of materialism, you know, because I think in today's culture, Christians default is you get an extra two hundred dollars in the budget per month.

Your initial thought is not how can I give that away? See, but the initial thought is how can I buy it up or, you know, get a bigger cup or a bigger house or bigger car. And so I've got to constantly call our body back to know how can I give more away? Again, that's the spirit of what Frances Chan was saying this morning. So I think from my side of the table, I've got to champion that cause. But from your side of the table, if you don't see that cause being lifted up, have the conversation with them. And even after that, if you don't see it happening, then you may need to find somewhere else to go, because I think it's a good question to ask, where's my money going?

How is it being used to champion the cause? The poor, yeah, I don't think it's anything wrong to save, I think it's part of being fiscally responsible. I save I've got a family to care for and look after. So I think anything's wrong that Bill Braco was very extreme. Bill Brait, the founder of Campus Crusade for Christ, he gave away his retirement to buy Bibles after the Iron Curtain came down for for the Russians. He made it as part of his contract with God, his famous contract with God.

He made an agreement that he would never own anything in this life, never owned a house. See, but again, very extreme. Can you legislate that for others? No. In fact, the same guy, Bill Bryant, head of Campus Crusade, he says, I'm not going to live that way, was the same guy who voted

yes, that those who work for this ministry can have retirement accounts. So I think that's a wonderful balance, their personal convictions.

But again, not getting legalistic, you know, on that. So I think I think the great I'd be inclined to say, put it away for your retirement. Obviously, don't put it all way. Give some away, but have a biblical perspective on retirement. What retirement does not mean is that I just play skee ball or chase a little white ball around all day long. OK, now don't just go into a perpetual mode of chill, but now I say once I turn 65, I've stopped doing the nine to five, nine to six thing.

How can I now use this extra time for the kingdom? And I've got flexibility financially to do that kind of stuff to give it away. Great book. Also to read what I'm thinking about it on this whole idea of possessions is Randy Alcorn's wonderful little book called The Treasure Principle. The Treasure Principle. Any other questions? Yes, sir. The academic institution. As far as what they're teaching, how do you know that? I think that's why he asked the question.

How do you know that this is a right place to be as far as are they teaching a holistic gospel? I think, you know, part of that comes on the front end. You know, that hopefully anybody who enters a school would have done due diligence to check out the institution and the doctrinal statement, what they teach, what they believe. And obviously, are you going to agree with everything that you're taught? No. Same same would be true as well for the for the local church.

I tell my church all the time on our website. The last statement is a statement on the nonessentials that prior to that or the essentials. Here's what we've got to agree on. We've got to

agree on the atoning sacrifice of Christ's death and resurrection, the inspiration of scripture, so on and so forth. But we can't have leeway to disagree on speaking in tongues. We can't have leeway to disagree on whether or not women can preach or teach the word of God because my faith doesn't rise or fall on those things.

So you've got to be able to say, what can we agree on as it relates to the essentials? And once you sense that, then I think you're in a good place. And the other questions. Yes. To what is it exactly? And let's see what that looks like. Don't you give us some examples of exactly what you would like if you were to say, here's what I'd like to see happen here.

What exactly the question is, what is the idea? Systemically pretty much has to do with the structures of society. Most of them are articulated through laws or cultural norms and practices. One systemic, of course, social injustice. An illustration of that is the abortion law and the legalized murder of millions of babies. And so I do think that there is a place for Christians to picket and to express in unison their disagreement with what is a clear violation of the scriptures.

So that's one illustration of of systemic, I think another violation. And I feel comfortable saying this as an African-American, my mother was on welfare. I think welfare is needed by some. However, if not checked closely, it can become and has become the new slave master to far too many people. The idea that I will pay you and give you more funds for you not to work and have more kids out of wedlock is a social injustice and systemically we should do something about that.

Now, again, we've got to be careful. The issue of abortion, I mean, of welfare, because there are people who need it. And it seems I need to be on it for a while and get the food stamps for a while. And I think the government should have something that will help people who are in crisis but should not become a permanent long term handout. OK, and the tragedy is the government is having to do that and the church isn't filling those gaps. See, and so those are some of the illustrations of what we mean by that. And so I think I think doing things like what Tony Evans did by saying who here in our church is is dependent upon government aid, because as we study the scriptures, the.

Government should be the last thing you should come to in lieu of an absence of family and and the local church, but if you're part of the local church, that's where you should get that support from. OK, so I think that's where the church fills those gaps and that's how society can care for access to 42. Yeah, that's that's a toughie. Obviously, there's biol, like any other academic institution, has fiscal and financial responsibilities, as you said.

The other thing is, while Biola University is comprised of Christ followers, it is not a church. So the same mandates that the scriptures give for the local assembly of believers, the church, we would not feel necessarily compelled to force by all under those mandates as well. And I'm sure the staff has great compassion and sensitivity. Those are just some of the tough calls and some of the gray areas that you walk in as it relates to what do you do with a student who desperately wants to get to be here but doesn't have the financial means of being here?

And there are some other outside avenues they can apply for scholarship, so on and so forth. But even that, you still have some who slip through those cracks. So, yeah, that's a that's a very tough and complicated issue to address. However, I'd be I'd be compelled to say, as cold as it sounds, being an academic institution. I mean, let's face it, if Biola for every individual says, man, I'd love to be here, I just don't have the money and biases that come on in.

You know, this thing would be upside down in a minute, you know? So I want to be very careful to differentiate. This is an academic institution, not a local church. And so we've got to be careful how we interpret the scriptures in light of that reality. Yes, ma'am. People die in training. People die in training. Do not assume that you have even tomorrow you have today do something today that again, you know, I think you're I do I do understand where your question is coming from.

You're a college student. You're preparing for the next season of life. But the scriptures don't give me an option to defer my responsibility to engage to some degree in the lives of the less fortunate. And so, again, I want to beg you college students, to say today, now, what can I do? If I were you, I would you know, if you're if you're saying I'm in a ministry now that doesn't afford me that opportunity, switch ministries, maybe at the end of the semester, check out the resource table that's going to be available.

But I want to be very careful of making the assumption that I've got another couple of years and then I'll get to it. And not to sound morbid, but the newspapers are filled with obituaries of individuals who had made wonderful plans and we're going to get to it at some other time. But

they never got to it. So you had to hear it. The word says and say, man, what can I do now to do something about it?

Yes, sir, I'm sure some. In regards to priorities and where I spend my time with my family is about a year and a half ago, I had a friend really challenge me, asking me how much time you spend with Christians as opposed to the last. And I sat down to think about I pretty quickly realized I spent 90 percent of my time. Christians really kind of have a little bit left that I spend with not Christians. In the same way today I'm seeing that.

I'm asking myself how much time do I spend with the less fortunate and say it's a similar 90 percent that, you know, that I spend with people at my economic level. And I'm just encouraged and challenged, quite challenged to think we're left my home. I probably need to be alive. Yeah, thank you. We'll take a few more questions then call it afternoon. Yes, sir. Yeah. Is there is there a place to do that?

Sure. Should we feel the urgency to do that? Sure. I think I think we should we should feel that. However, you know, correct me if I'm wrong, when Jesus feeds the four, four and 5000, I don't remember a gospel presentation at the end of that. Now, again, I'm not saying we shouldn't, OK? But I think there is just something powerful about the fact that he took time to say, you know, disciples say want you to let them go home being eaten.

And I now we were going to do something. Now, I think there's something powerful about that. So, yeah, I think a great scenario would be, man, I'm ministering to their physical needs and yet

I'm also sharing the love of Christ as well. So, yeah, I think that's that's what you want to go for sure. But is it wrong in some situations to just provide for the physical needs and keep on moving? I don't I don't think it is.

I don't think it is to more. Yes, ma'am. Sure. I know human nature that you set the bar real low. That's what we're going to shoot for. Do as much as you can. One more. Yes, ma'am. I mean, closer. And we're prayer. Father, thank you for the very fact that we've got questions and we're wrestling with this. I pray that we would never lose the struggle. God, I pray that we would always wrestle with.

Am I doing enough? Am I giving away enough? That's a great place to be. Thank you for these students who seem to be wrestling with these questions.

Lord God, I pray that you would give them a sense of urgency, that they wouldn't put it off. God, human nature is to procrastinate. God, I pray that we would begin to do something now. And so, Lord God, expose us to tangible opportunities. When we can give a cup of cold water in Jesus name, we pray. Amen.

[End of Recording].