

REMEMBERING THE POOR

“All that they asked was that we should continue to remember the poor, the very thing I was eager to do” (Gal. 2:10).

BACKGROUND OF OUR TEXT

To put “remembering the poor” in its proper perspective, let us consider some background to the Galatian letter. Throughout his ministry Paul was hounded by enemies who denied his apostleship. His letter to the Galatians therefore emphasizes:

- That he was an apostle not sent out by man or men but by Jesus Christ and God the Father (Gal. 1:1).
- False teachers perverted the gospel, but Paul didn’t (Gal. 1:7).
- If even an angel from heaven preached any gospel other than the one Paul preached he was to be eternally condemned (Gal. 1:8).
- Paul received the gospel by direct revelation from Jesus Christ (Gal. 1:11,12).
- After Paul’s conversion he did not consult with any man but went immediately into Arabia and later returned to Damascus (Gal. 1:15-17).
- After three years he went up to Jerusalem to get acquainted with Peter and stayed with him 15 days (Gal. 1:18).
- Fourteen years later he went up again to Jerusalem. This time he went up by revelation and took with him Barnabas and Titus (Gal. 2:1,2).
- False brethren had infiltrated the church and wanted to spy out the freedom which the gospel provides (Gal. 2:4).
- Paul did not give in to these false brethren so that the truth of the gospel might be preserved (Gal. 2:5).
- Nobody changed one thing or added anything to the message that Paul preached (Gal. 2:6).
- Thus James, Peter, and John gave to Paul and Barnabas the right hand of fellowship and agreed that they should go to the gentiles, and they to the Jews (Gal. 1:9).
- **“All that they asked was that we should continue to remember the poor, the very thing I was eager to do” (Gal. 2:10).**
- It is always good to remember the poor, but it seems that this admonition dealt in particular with a recent famine and the special needs of the poor saints in Judea. **“During this time some prophets came down from Jerusalem to Antioch. One of them, named Agabus, stood up and through the Spirit predicted that a severe famine would spread over the entire Roman world. (This happened during the reign of Claudius.) The disciples, as each one was able, decided to provide help for the brothers and sisters living in Judea. This they did, sending their gift to the elders by Barnabas and Saul” (Acts 11:27-30).**
- As Paul traveled he constantly reminded people to send help to the poor saints in Judea as the brethren in Antioch had done. For example: **“Now about the collection for God’s people: Do what I told the Galatian churches to do. On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collection will have to be made” (1 Cor. 16:1,2).**
- It needs to be emphasized that these offerings were for the “poor saints” in Judea. Money given to “non-believers” quite often leads to abuse.

THE POINT IS, GOD STILL WANTS US TO REMEMBER THE POOR

- The Bible has a great deal to say about remembering the poor.
- Job lived before the Law of Moses but he **“rescued the poor who cried for help” (Job 29:12).**
- The Law also made provisions for the poor: **“When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Leave them for the poor and for the foreigner residing among you. I am the Lord your God.” (Lev. 23:22).**
- The message of the prophets also involved remembering the poor: **“Do not oppress the widow or the fatherless, the foreigner or the poor.” (Zech. 7:10).**
- These brief references, as you know, are representative of many others.
- The ministry of Jesus involved remembering the poor. In the synagogue at Nazareth, for example, Jesus read from Isaiah: **“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor.” (Lk. 4:18,19).**
- Jesus also taught: **“When you give a luncheon or dinner, do not invite your friends, your brothers or sisters, your relatives, or your rich neighbors; if you do, they may invite you back and so you will be repaid. But when you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous.” (Lk. 14:12-14).**
- These few references can also be easily expanded.
- Surely God wants us to remember the poor!

THE EARLY CHURCH REMEMBERED THE POOR

- The church began on the day of Pentecost following our Lord’s resurrection. The Scriptures teach: **“All the believers were one in heart and mind. No one claimed that any of their possessions was their own, but they shared everything they had. With great power the apostles continued to testify to the resurrection of the Lord Jesus. And God’s grace was so powerfully at work in them all that there were no needy persons among them. For from time to time those who owned land or houses sold them, brought the money from the sales and put it at the apostles’ feet, and it was distributed to anyone who had need.” (Acts 4:32-35)**
- The first complaint in the church involved the “daily distribution of food”: **“In those days when the number of disciples was increasing, the Grecians Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food” (Acts 6:1).** The apostles immediately appointed seven men to take care of this problem (Acts 6:2-6).
- After this we are told: **“So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith” (Acts 6:7).** Remembering the poor apparently helped the church to grow.
- Peter raised a woman named Dorcas from the dead, and **“She was always doing good and helping the poor” (Acts 9:36)**

- The early church had a special group of widows over 60 years of age who ministered to the poor (1 Tim. 5:9,10).
- It seems that Dorcas was one of these widows for her mourners included widows who were crying and showing Peter the robes and other clothing that Dorcas has made while she was “with them” (Acts 9:39).
- Cornelius was a gentile centurion. He was the first gentile to become a Christian without first becoming a Jew. He also remembered the poor for we are told that **“He and all his family were devout and God fearing; he gave generously to those in need and prayed to God regularly” (Acts 10:2).**
- As we have previously mentioned, when Agabus the prophet predicted a severe famine the disciples in Antioch gave money for the poor in Judea and sent it to the elders in Jerusalem by the hands of Barnabas and Saul.
- We stress again that money given to elders in the church is not likely to be abused. Often, when the church is not involved abuse is rampant. Consider, for example, this quotation from Wikipedia regarding the misuse of foreign aid in Somalia: *“The most well-known instances of aid being seized by local warlords in recent years come from Somalia, where food aid is funneled to the Shabab, a Somali militant group that controls much of Southern Somalia. Moreover, reports reveal that Somali contractors for aid agencies have formed a cartel and act as important power brokers, arming opposition groups with the profits made from the stolen aid”.*

THE EPISTLE OF JAMES

- Some believe the epistle of James was among the earliest of New Testament writings. One indication of an early date is that the word used to describe their meeting is “synagogue” from the Greek word “sunagoge” (James 2:2). While the Christians initially met in synagogues, later their meetings were called “churches” from the Greek word “ekklesia”.
- James described pure religion as looking after orphans and widows in their distress and keeping oneself from being polluted by the world (Ja. 1:27).
- James also warns against discriminating against a poor man in shabby clothes and a rich man in fine clothes (Ja. 2:1-4). Note that this poor man was attending the assembly!
- James continued: **“Listen, my dear brothers and sisters: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him? But you have dishonored the poor. Is it not the rich who are exploiting you? Are they not the ones who are dragging you into court? Are they not the ones who are blaspheming the noble name of him to whom you belong?” (Ja. 2:5-7).**
- James also reminds us that the “royal law” is to “love your neighbor as yourself”. Those will receive judgement without mercy who have not shown mercy (Ja. 2:9-13).
- To illustrate the necessity of works to accompany faith James makes reference to a “brother or sister” who is without clothes and daily food. **“What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, ‘Go in peace; keep warm and well fed,’ but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead.” (Ja. 2:14-17).** True faith prompts us to help our “brothers and sisters”.

- Please prayerfully consider this warning: **“Now listen, you rich people, weep and wail because of the misery that is coming on you. Your wealth has rotted, and moths have eaten your clothes. Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days. Look! The wages you failed to pay the workers who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty. You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter. You have condemned and murdered the innocent one, who was not opposing you.”** (Ja. 5:1-6)
- There can be little doubt that James, the brother of our Lord, was passionate about helping the poor just as Jesus was.
- The letter of James, as you know, was not written to pagans but **“To the twelve tribes scattered among the nations”** (Ja. 1:1).

THE ROLE OF THE FAMILY

- God instituted the family and ordained that a man leave his father and mother and cleave to his wife (Gen. 2:24).
- People in poverty are often those without a family. This is why it is a godly thing to help widows and orphans
- One reason why adultery and fornication are wrong is that God wants everyone to be part of a family. Children conceived out of wedlock are disadvantaged as they don't have a family. Single parents often have financial problems.
- God expects family members to take care of one another. The church, for example, should not take care of a widow if she has children or grandchildren (1 Tim. 5:3,4).
- The same principle applies to other family members as well. **“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”** (1 Tim. 5:8).
- God expects parents to take care of their own children (2 Cor. 12:14). When parents grow old their children then take care of them (1 Tim. 5:3-8).
- As we have said, pure religion is to take care of orphans and widows who have no family members to support them (Ja. 1:27).
- **“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”** (1 Jn. 3:17).
- Professor Walter E. Williams of George Mason University lamented: *“The welfare state has done to black Americans what slavery couldn't do, what Jim Crow couldn't do what the harshest racism couldn't do. And that is to destroy the black family.”*
- The destruction of the family is a prelude to poverty!

ESTABLISHING PRIORITIES

- Since we have limited resources, we need to establish priorities regarding helping the poor.
- We obviously have a greater responsibility for members of our own immediate family than we do for our brethren in the church.
- We also have more responsibility for believers in the church than for unbelievers.

- **“Therefore, as we have opportunity, let us do good unto all people, especially to those who belong to the family of believers” (Gal. 6:10).**
- The family of God involves both heaven and earth (Eph. 3:15).
- The generosity of the Jerusalem church was directed to “saints:” who were part of the church.
- The offerings Paul sought from the brethren were for the “poor saints” in Jerusalem.
- James makes reference to a “brother or sister” who is without clothes and daily food (Ja. 2:15).
- John encouraged generosity for anyone who has material possessions and sees “his brother in need” (1 Jn. 3:17).
- The world will know that we belong to Jesus when we “love one another” as He has loved us (Jn. 13:35).
- Angels are “ministering spirits” sent to minister to the family of God (Heb. 1:14).
- Etc.
- Certainly we are to be merciful like the Good Samaritan, but helping our family and brethren in the Lord should still be a priority.
- In 1993 Kevin Carter took a picture of an emaciated little girl in Sudan with a vulture in the background waiting for her to die. He set up his camera, lit a cigarette, and waited 20 minutes for just the right picture. He won a Pulitzer Prize for that picture, but didn’t even touch the child for fear of getting a disease. He left with his precious picture and had no idea whether the little girl lived or died. Sadly, a year later in July 1994, Kevin took his own life. Those who honor Christ have compassion on everyone in need.
- Jesus said that the Law and the Prophets could be suspended on two great commandments. The first was to love God and the second was to love our neighbor (Matt. 22:37-40). Yes, we are to remember the poor, but there is something wrong when we love our neighbor more than we love God!
- The Social Gospel Movement was prominent in the United States from about 1870 – 1920. Unfortunately it emphasized the physical needs of the poor above their spiritual needs.
- In reality, our spiritual needs are far more important than our physical needs. Lazarus the beggar, for example, was better off than the rich man from whom he was longing for the crumbs that fell from his table. Remember that Lazarus died and went to paradise, while the rich man died and went to a place of torment (Lk. 16:19-31).

THE GODLY EXAMPLE OF THE MACEDONIANS

“And now, brothers and sisters, we want you to know about the grace that God has given the Macedonian churches. In the midst of a very severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the Lord’s people. And they exceeded our expectations: They gave themselves first of all to the Lord, and then by the will of God also to us.” (2 Cor. 8:1-5).

- Paul used the godly example of the Macedonians to encourage the Corinthians to be generous in helping the poor (2 Cor. 8:6,7).

- The Corinthians had previously promised to help the poor saints in Judea, and Paul therefore encouraged them to complete what they had promised (2 Cor. 8:10-12).
- As with manna in the wilderness, there is a supernatural dimension involved in giving to the poor: **“As it is written: He who gathered much did not have too much, and he who gathered little did not have too little” (2 Cor. 8:15).**
- The Scriptures teach that giving money to the poor is like sowing seeds: **“Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously” (2 Cor. 9:6).**
- Obedience in this regard accompanies our confession of the gospel of Christ (2 Cor. 9:13).
- Again we remind you that the money so generously contributed by the Macedonians and others went to the church and not to a secular government.

THE NEED FOR WISDOM

- As we have been suggesting, sometimes helping in an unwise manner can actually hurt the poor.
- Please take another look at these words of Jesus: **“Give to the one who asks you, and do not turn away from the one who wants to borrow from you” (Matt. 5:42).** If a drug addict or alcoholic asks for money, however, we need wisdom to make sure they are not using the Lord’s money to buy alcohol and drugs. If some undisciplined person is head over heels in debt we need wisdom to know if loaning them more money will only compound their problems.
- Ed Stafford is an adventurer and world record holder who disguised himself as a homeless man and lived for 60 days on the streets of Glasgow and London. He averaged \$260 a day in gifts and put on 11 lbs. Obviously we need wisdom in knowing whom we should help.
- James O. Fraser began working in China with the Lisu tribe in 1910. He taught them to read and even created their alphabet. He spent nearly 30 years living in the mountains with these precious people. He loved them like a father loves his children. Therefore, he trained them to not depend on money from foreigners. He refused to pay their preachers for he wanted to prepare them to survive in times of persecution. Because of the discipline they learned, when persecution came they were able to survive. By the 1990s over 90% of the Lisu people in China were believers.
- The family of J. Russell Morse has been faithfully working with the Lisu Tribe since 1921. The book “Exodus to a Hidden Valley” published by the Reader’s Digest in 1974, describes only 6 years of their ministry. It provides, however, a window of insight into the many facets of the work God has been doing through the Morse family.
- One concern about helping the poor is to make sure that our generosity does not promote laziness. Prov. 10:4 teaches **“Lazy hands make a man poor, but diligent hands bring wealth”** Paul also warned about laziness and wrote: **“For even when we were with you, we gave you this rule: ‘If a man will not work, he shall not eat’ (2 Thess. 3:10).**
- In January 1964 President Johnson of the U.S.A. launched a “war on poverty”. Over the next 50 years the U.S. Government spent \$22 trillion on this project and yet the number of people in poverty has basically remained unchanged. Poverty in the U.S.A. is defined differently than in other parts of the world. According to the government’s own surveys, 80 percent of poor households have air conditioning; nearly two-thirds have cable or satellite television; half have a personal computer; 40 percent have a wide-screen HDTV. Three-quarters own a car or truck;

and nearly a third have two or more vehicles. The money given as welfare varies by family size and composition, but, for a family with two adults and two children, it averages \$25,500/year.

- Contrast this with the poor people mentioned in the Bible. We have already mentioned Lazarus. He was a beggar lying in the street with nothing to eat. He had no house, no air conditioner, no TV, no cell phone, and no car. This was typical of poor people mentioned in the Bible. Living on the street their only protection from the rain and cold was a single garment (Lk. 16:19-21). Please consider: **“If you lend money to one of my people among you who is needy, do not treat it like a business deal; charge no interest. If you take your neighbor’s cloak as a pledge, return it by sunset, because that cloak is the only covering your neighbor has. What else can they sleep in? When they cry out to me, I will hear, for I am compassionate.” (Ex. 22:25-27)**
- To consider how helping can hurt, consider the butterfly. A butterfly’s struggle to push its way through the tiny opening of the cocoon pushes the fluid out of its body and into its wings. Without that struggle, the butterfly would never fly. Breaking open the cocoon for the butterfly does not help the butterfly, it actually destroys it.
- Sometimes poor people are also destroyed by paternalism. Merely giving money to the poor often makes them like dependent children in constant need of help. Jesus helped His disciples to avoid creating such dependency by sending them out on one occasion with no money. Note: **“Do not take along any gold or silver or copper in your belts; take no bag for your journey, or extra tunic, or sandals or a staff; for the worker is worth his keep” (Matt. 10:9,10).** Quite often the problem of poverty can be solved within the poor community without money from outside sources.
- There are, of course, other times when God leads people from many miles away to send money and supplies to meet some special need. This is precisely what Paul was doing by collecting money for the “poor saints” in Judea.
- The old proverb is still true, it is better to teach someone to fish than to merely give them a fish.
- Jesus said it like this: **“Seek first his kingdom and his righteousness, and all these things will be given to you as well” (Matt. 6:33).**

THE ATLANTA PROJECT

(The following information has been taken from the book *"Toxic Charity"* by Robert D. Lupton)

One night in 1990 a homeless man froze to death within sight of the Carter Center in Atlanta, Ga. Former President Jimmy Carter had been all over the world involved in humanitarian causes, so this unfortunate death so close to his door step demanded his attention. At this time Atlanta was the poorest major city in the U.S. It had more families below the poverty level than any other metropolitan area. The fact that Carter had won a Nobel Peace Prize and that Atlanta was scheduled to host the 1996 Olympic Summer Games made the project for President Carter even more urgent.

Immediately Carter convened a blue-ribbon cabinet, appointed a highly a competent staff, and secured a state of the art communications center. Millions of dollars began flowing in from wealthy donors and foundations. Twenty inner-city neighborhoods were targeted for transformation.

Within a year a dizzying array of initiatives began to impact these communities. There were about 25,000 needy people in each selected area. Partnerships were established between schools, community groups, service agencies and government officials. The Atlanta Journal and Constitution launched a weekly section in their newspaper called "City Life". Everyone wanted to be part of this history making Atlanta project transforming the inner-city from poverty to prosperity.

Two and one half years into the project, however, the "success" of the transformation was in question. By year five TAP was running out of gas. Carter's biographer observed that the initial enthusiasm couldn't be sustained. By 1997 the twenty original communities had dwindled down to four and 89 full time positions were eliminated. According to a scathing Stanford University analysis *"TAP's greatest achievement to date: consolidating application forms for social services from sixty-four pages to eight. All of this for \$33.6 million."* Eight years after TAP began it changed it's name and disappeared into an expansive institutional bureaucracy.

Lupton laments that these "top down" charities don't seem to work. Real transformation occurs, he said, one person, one family, and one neighborhood at a time. Lupton observes that no country in the Western Hemisphere has received more charitable contributions than Haiti. Yet after decades of relief the Haitians are now 25% poorer than when the charity began. He quotes Zambian-born economist Dambisa Moyo in her book "Dead Aid" that after giving a trillion dollars in charity to Africa in the last 50 years, the Africans are also in worse shape than when the charity efforts began. She wrote: *"Aid has been, and continues to be, an unmitigated political, economic, and humanitarian disaster for most parts of the developing world"*.

A different approach to helping the poor is provided by Ron Nikkel, the president of Prison Fellowship International. The late Chuck Colson began this ministry in 1976. Inspired by his conversion to Christ in prison, many desired to start a PF chapter in their own communities. The number of PF organizations around the world soon ballooned from 5 to 117. These new outreach ministries, however, do not receive grants or loans. Instead, they are required to raise their own funds, and are also required to pay a standard percentage of their income as a membership fee to PF International. This fee is paid by people in even the poorest nations like Papua New Guinea, Nepal, Benin, Venezuela and others. Because these local ministries have limited funds they don't give away money, but provide training to ex-prisoners and others. They have discovered that giving money creates dependence and conflict, rather than independence and respect.

Conversion to Christ. Of course, is foundational to their success. Before you can get a person out of the slums, you first must get the slums out of the person. In this regard, conversion to Christ is the key! Converted people congregate like ligaments in a living body and build one another up in love (Eph. 4:14-16). While the Atlanta project failed, a project emphasizing conversion probably will not!

A SPECIAL WORD TO THOSE IN NEED

- God does not like complaining! When the Israelites complained about their hardships fire came from the presence of the Lord and consumed them (Nu. 11:1-3).
- If we have food and clothing we are to be content (1 Tim. 6:8).

- If we do not have food and clothing we need to ask God for help and not our neighbor.
 - If we seek first the Kingdom and His righteousness, God has promised to help us take care of our daily needs (Matt. 6:25-34).
 - God takes care of the birds, and we are more important than birds.
 - The birds, of course, do not beg for food but with the help of God find it for themselves.
 - God also clothes the lilies of the field so that even Solomon in all his glory was not dressed like one of them. Obviously God can provide clothing for us too.
 - Some women who had been cured of evil spirits and diseases followed Jesus and ministered to Him and His disciples out of their own means (Lk. 8:2,3). Jesus, however, never had to beg anyone for food and neither do we.
 - David said: **“I was young and now I am old, yet I have never seen the righteous forsaken or their children begging bread” (Ps. 37:25).**
- Sometimes people have financial problems because of circumstances beyond their control. Illness, accidents, fires, storms, Etc. can bring even rich people like Job to poverty (See Job chapters 1 and 2). We need to realize, however, that as in the case of Job, God is still ultimately in control. The devil cannot harm us in any way without permission from God. Because God loves us so much, however, He will never allow us to be tempted beyond what we are able to bear (1Cor. 10:12,13).
- Sometimes people have financial problems because of laziness, alcohol, drugs, Etc. The story of the Prodigal Son is an example of such self imposed poverty (Lk. 15:11-32). Fortunately, God is a merciful and loving Heavenly Father Who will welcome us back when we repent.

THE JOY OF GENEROSITY

When Paul bade farewell to the elders at Ephesus he said: **“Now I commit you to God and to the word of his grace, which can build you up and give you an inheritance among all those who are sanctified. I have not coveted anyone’s silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: ‘It is more blessed to give than to receive.’” (Acts 20:32-35)**

At first glance we assume that “receiving” would make us more blessed than “giving”. Jesus, of course is right! It is more blessed to give than to receive.

Perhaps the illustration of motherhood will help us to understand what Jesus was talking about. Jesus once said: **“A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world” (Jn. 16:21).**

Leona Rochelle expressed the joy of motherhood in her poem FULFILLMENT.

*“I longed to write a poem of a rail fence heaped with snow . . . Instead I baked a cherry pie because David liked them so.
I longed to paint a picture of the pear tree white with bloom . . . Instead I made a braided rug to brighten Martha’s room.*

I longed to sing a lilting song ere youth and dreams had flown . . . Instead I bathed Joan's bleeding knee and smoothed a bandage on.

I'll never do those dreamed of things, I've waited far too long . . . Now David writes, Martha paints, Joan sings a happy song."

The word "miser," and the word "miserable," are similar. The one is associated with the other. The self centered person is on a collision course with misery. They want to be happy. They are trying to be happy. But happiness eludes them. Their world is shriveled. It is the same size they are . . . that's why they are so miserable!

Mothers, on the other hand, seldom have time for themselves. One mother said longingly: "All of my life I have wanted to have a nervous break-down, but every time I got ready I had to fix another meal." Such mothers do not find happiness . . . it finds them. It seeks them out no matter where they are. It is that warm gratification that wraps itself about them when exhaustion compels them to stop and rest. It is the inward smile and satisfaction that comes when "David writes, and Martha paints, and Joan sings a happy song."

The Scriptures teach that Jesus endured the cross because of the "joy" that was set before Him (Heb. 12:2.) He lovingly reminded His followers that there would be no crown without a cross. Self denial is an inescapable requisite for salvation. It is not an option, we must deny ourselves and take up our cross daily. That is, of course, what motherhood is all about!

AFTER ALL HAS BEEN SAID AND DONE

GOD STILL WANTS US TO REMEMBER THE POOR!

"Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them . . ." (Luke 12:37)

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