

## **Jesus: Model for the Church's Public Ministry**

The appearance of Jesus Christ in human history some 2,000 years ago was an event of epic proportion. His life and ministry have left an indelible mark upon the world. In spite of all attempts in the past and in the present to suppress, ignore, and extinguish the memory of His life and teachings, He remains with us. He will not go away. The truth is that He will remain forever (Heb. 13:8). The world has not, indeed cannot, remain the same because of His coming.

His birth marked the beginning of the fulfilling of the Old Testament prophecies concerning the Messiah (Isa. 7:14; Matt. 1:22-23; Mic. 5:2; Matt. 2:3-6). As His life and ministry unfolded, more and more of the ancient prophecies were fulfilled, thus confirming the fact that God's Messiah had appeared. He for whom the Jews had hoped and prayed had come.

Unfortunately, not all recognized this truth. Jesus was rejected by most of the religious leaders of His day. Nonetheless, He repeatedly said that He was sent by God (John 5:23, 36-37; 8:16,18). He stated that He always pleased God (John 8:29). He claimed that His words were the words of God (John 7:16; 14:24) and that His works were the works of God (John 5:36). On one occasion, He said that to see Him was to see the Father (John 14:9). And just before His execution, when pointedly asked if He was the Christ, He responded that He was (Mark 14:61). Truly, God had come near.

There is an old saying that "a picture is worth a thousand words." There is an element of truth in that statement. One thing that the coming of Jesus Christ did was to make God more understandable. The people of Jesus' day not only heard the words of God, but they heard them from the lips of God Himself. They were privileged to see how God conducted Himself in a sinful world in relation to sinful people. The apostle John tells us that "grace and truth came

through Jesus Christ” (John 1:17). In Jesus, the Old Testament revelation of God as being compassionate, gracious, slow to anger, and forgiving (Exod. 34:6-7) was graphically seen. We, these many centuries later, reap the benefit of this revelation as we read the record of it preserved for us in the New Testament. There is no doubt that Jesus has given us a better picture of who God is. The writer to the Hebrews indicates as much when he contrasts how God revealed Himself in past (in the Old Testament) by the prophets and how He revealed Himself in the New Testament by His Son (Heb. 1:1-3). The revelation in the past was largely partial and through a middle man, a prophet. The revelation through His Son, though veiled, was unparalleled and direct. God was revealing Himself.

It is widely acknowledged that Christ revealed the person of God. A fact that may be less recognized is that He models for the church what its public ministry should be. To be sure, there is a limit to this comparison of Christ’s ministry and the ministry of the church; namely, that the church is not sent to provide eternal salvation as Jesus was. Nonetheless, He serves, or should serve, as a model for the church both in the ministries it carries on and in how it conducts them. In this article, we shall look at Jesus as the model for the public ministry of the church.

Before proceeding further, we need to address two issues. First, are there sufficient biblical grounds for believing that Jesus’ ministry should be the model for the public ministry of the church? And second, we need to define what we mean by public ministry.

As to the question of whether there are sufficient biblical grounds for believing that Jesus’ ministry should be a model for the ministry of the church, it should be noted that from the early days of His public ministry, Jesus was calling people to Himself. In Matthew 4 we see Him call Peter and Andrew (4:18-19). His invitation to them was “Come, follow me,” (Matt. 4:19). A

couple of verses later, we find Him calling another pair of brothers, James and John, to Himself (Matt. 4:21). Later in the first gospel we also find Him calling the tax collector, Matthew, to Himself with the words, “Follow me” (Matt. 9:9). There is a reason for these invitations, and it is more than just companionship. There is a hint of the purpose in His call to the fishermen Peter and Andrew. Jesus said to them, “Come, follow me, and I will make you fishers of men” (Matt. 4:19). There is a task that He wants them to engage in, but He needs to train them for it. He will train them through instruction and example. The specifics of this task are laid out more fully in other texts in the gospels.

In His calling of the Twelve to be apostles, it is stated that the reason He called them to Himself was, first of all, to be with Him, and then so that He might send them out in ministry, specifically preaching and driving out demons (Mark 3:14-15). In Matthew 10, Jesus expands upon the two ministries that were mentioned in Mark 3. In addition to preaching and driving out demons, He tells His disciples to heal the sick, raise the dead, and cleanse the leper (Matt. 10:7-8). These were the types of things that Jesus Himself was doing. He gave His disciples authority and sent them out to do the same (Matt. 10:1, 7-8), and they did just that. Mark tells us in his gospel that “they went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them (Mark 6:12-13). Now, lest it be thought that Jesus intended His ministry to serve as a model only to the apostles, two things should be noted. First, just prior to His sending the Twelve out in Matthew 10, we are told that Jesus was engaged in the ministry of teaching, preaching, and healing (Matt. 9:35). Immediately afterward, we are told that He looked upon the crowds of needy people and asked His disciples to pray that God would send out laborers into His harvest (Matt. 9:36-37). The text indicates that

there is a need for more workers, more than those who heard Him speak at that time. There is additional scriptural support for this idea. The second thing that we can see which supports this idea is that Jesus appointed seventy-two others and sent them out two by two with a similar mission (Luke 10:1,9,17). This establishes the fact that Jesus' ministry was a model. That is, the things that Jesus did, others were to do after Him. But these people all lived during the time of Jesus, the first century A.D. The question may be raised—are there any indications that Jesus saw His ministry as being a model for subsequent generations of believers? Are the ministries that He engaged in to continue throughout the life of the church?

The answer to these questions is, yes. Jesus did see His ministry as continuing after His earthly life and the lives of His apostles. These ministries were to continue through His church. Evidence in support of this view can be found in a number of texts in the New Testament. One thing that is clear from the teaching of Jesus is that He had very big plans for the ministry that He had begun. Jesus preached the gospel (Mark 1:15), and He declared that this message would be preached in all the world before the end would come (Matt. 24:14). Since the ministry of Jesus and the apostles was concentrated in the East, it is necessary that there be others to carry it to the West. In addition, since all people are sinners, there would always be a need for each generation to have its own witness to the gospel. Both geographic and generational factors point to the need for a continuing ministry. In Acts 1:8, Jesus again indicated that His mission was a worldwide one. The gospel was to begin in Jerusalem and reach to the ends of the earth. Three of the Great Commission passages also indicate that the message is to cover the globe (Matt. 28:19; Mark 16:15; and Luke 24:47). Matthew's account speaks of the timelessness of the preaching in that the preaching is to continue "to the very end of the age" (Matt. 28:20).

So the preaching ministry is to go on, but what about the healing and deliverance ministries of Jesus? Are they to continue? The answer to these questions is also, yes. The Great Commission passage in Mark 16:17-18 includes these miraculous elements as well. Now I know that there is some debate about whether this portion of Mark should be considered canonical Scripture. But even if it is not considered canonical, the New Testament makes it clear that the early church did these things. They engaged in healing (Jas. 5:14-15; Acts 3:6-9; 5:15-16; 9:17-18; 28:8-9), and exorcism (Acts 5:16; 16:16-18). And these ministries were not limited to the apostles. In Acts 8 we see these things taking place in Samaria in Philip's ministry (Acts 8:6-7). While it is true that all who engaged in these works were first-century people, the Lord has seen fit to provide for the continuation of these ministries through the gifts of the Spirit (1 Cor. 12). So Jesus' ministry is to serve as a model for the church's public ministry. Having established that, we must now define what we mean by public ministry.

When I was a student at Gordon-Conwell's Center for Urban Ministerial Education in a class on the public ministry of the church, Dr. Eldin Villafané defined public ministry as "ministry to the strangers and other"; it is "to all people in society without distinction or qualification." It is ministry, "out there." In his book, *Love, Acceptance & Forgiveness*, Jerry Cook talks about the concept of the church as a field; in some people's minds this means that all of the work of the church is to take place on the church grounds. Cook reminds us that Jesus said that "the field is the world" (Matt. 13:38).<sup>1</sup> Public ministry is to the public. Having now seen that Jesus' ministry is the model for the public ministry of the church, and having defined public

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<sup>1</sup> Jerry Cook, with Stanley Baldwin, *Love, Acceptance & Forgiveness* (Ventura, CA: Regal Books, 1979), 37-38.

ministry, let us now turn our attention to some specifics that we will need to incorporate into the public ministry of the church if we are truly to follow Jesus' model and be successful in ministry.

The first principle of Jesus' ministry that we need to adopt is the principle of incarnation. Scripture is very clear that the God/man Jesus Christ took on a human body. This was prophesied in the Old Testament (Isa. 7:14) and fulfilled in the New Testament (Matt. 1:22-25). This truth is affirmed time and again in the New Testament (John 1:14; Phil. 2:7-8; 1 Tim. 3:16; Heb. 2:14; and 1 John 4:2). Dr. Villafané describes it this way: "It is the 'Holy Other' pitching God's tent among us in the person of Jesus Christ" (John 1:14; Phil. 2:5-11).<sup>2</sup> The fact that the incarnation is referred to repeatedly in Scripture is an indication of its importance. Certainly God coming to earth in human form for an extended period of time is significant simply because of who He is.

But there is another aspect of the incarnation of vital importance to the public ministry of the church that may be easily overlooked. That is the issue of context. When Jesus came into the world and took on a body, He placed Himself in a particular context. Dr. Villafané says, "Contextualization means many things to many people; the best image and the clearest biblical insight into its meaning is the incarnation."<sup>3</sup> In taking on human form, Jesus placed Himself in a particular place at a particular time to carry on His ministry. This may seem like a small point, but we dare not minimize it. There is great wisdom in this approach. Robert Linthicum says, "When Jesus sought to win humanity to God, he became one of us, lived among us, voluntarily took upon himself our limitations..."<sup>4</sup> This is one of the first steps in building effective ministry,

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<sup>2</sup> Eldin Villafané, *Seek the Peace of the City: Reflections on Urban Ministry* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995), 81.

<sup>3</sup> Ibid.

<sup>4</sup> Robert Linthicum, *Empowering the Poor: Community Organizing Among the City's 'Rag, Tag, and Bobtail'* (Monrovia, CA: MARC / World Vision International, 1991), 35.

being among the people that you are trying to reach. This geographic alignment with the people does a number of things; it establishes a point of contact, making you available to the people and the people to you. Linthicum, speaking of the ministry of Jesus, says, “The unique power of Jesus Christ in his work of redemption among us was that he became one with us. Our God was not an absentee God...”<sup>5</sup> The key point that I would like to highlight from this quotation is that God is not an absentee God. If God thought it necessary to be physically present among the people He wanted to reach, how can we expect to carry on effective ministry unless we draw near to the people we want to reach? As the world “progresses,” it becomes more impersonal. We live in a world where we are more often a number than a name or a face. That is the way of the world; we as the church must resist that mentality. We need to be reminded of this. John Stott writes, “It comes more natural to us to shout the gospel at people from a distance than to involve ourselves deeply in their lives to think ourselves into their culture and their problems, and to feel with them in their pains.”<sup>6</sup> It may be more natural to seek to minister at a distance, but it is more necessary to minister in the context of the people that you seek to reach. Robert Linthicum also says that we must be present with people in order to do effective ministry.<sup>7</sup> To paraphrase a couple of points in Linthicum’s theology of urban ministry, the church needs to be in the geographic location with the people that they are trying to reach, and it also needs to be with them as it incarnates itself.<sup>8</sup> There needs to be both presence and participation. The principle of incarnation is vital. We need to be among the people as Jesus was. It is hard to lay hands on the

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<sup>5</sup> Ibid.

<sup>6</sup> John Stott, *Christian Mission in the Modern World* (Downers Grove, IL: InterVarsity Press, 1975), 25.

<sup>7</sup> Linthicum, 39.

<sup>8</sup> Ibid, 21,33.

sick if they are far removed from where you are. Context is important. But there is another important aspect concerning contextualized ministry that we need to be aware of.

Contextualized ministry is costly. We can see this in the experience of Jesus Christ. In Philippians 2, the apostle Paul tells us what Jesus did in the incarnation (2:6-8). He temporarily set aside some of the benefits of heaven and who He was and adopted the liabilities of earth. He left a perfect place to come to an imperfect place. He traded peace and praise for problems. He moved out of the comfort zone. It is one thing to lose wealth, position, and power; it is another thing to set it aside in order to take up suffering, pain, and conflict, but that is what Jesus did. There is a kind of double cost involved in His coming to minister. The apostle Paul expressed this double cost when he wrote that Jesus was rich but that He left His riches and became poor so that we might become rich through His poverty (2 Cor. 8:9). In his book, *Journey to the Center of the City*, Randy White speaks about “downward mobility.”<sup>9</sup> That is exactly what Jesus Christ engaged in. Our society is very interested in upward mobility, bigger houses, better cars, more cash, and more prestige. It knows very little about taking a step down. As the church of Jesus Christ, we must be willing to take that step down as our Master did. Taking that step may mean leaving a very promising or lucrative career, or having advanced theological degrees and serving in a storefront church in a tough area of town. It is a laying down of one’s life. As Dr. Villafané mentioned in one of his class lectures, all significant ministry is costly. Having looked at the principle of incarnation and seen the importance of context and its cost, let us now give our attention to the next principle of Jesus’ ministry that the church needs to employ in its public ministry.

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<sup>9</sup> Randy White, *Journey to the Center of the City: Making a Difference in an Urban Neighborhood* (Downers Grove, IL: InterVarsity Press, 1996), 23.

The next principle is the principle of intentionality. Jesus Christ came into the world and was present with humanity, but He was not merely an observer of humanity's plight. Jesus made contact with His world; He actively engaged it. He was not passive. On one occasion He said that He "came to seek and to save what was lost" (Luke 19:10). In the gospels we find Him repeatedly initiating contact with people. He went to religious services in the synagogue (Mark 1:21; 3:1), and He attended social events such as a wedding feast (John 2). He went to public places, such as the Temple (Mark 11:11), and to private gatherings such as a dinner in a Pharisee's house (Luke 7:36). He openly proclaimed His message (Mark 1:14-15) and traveled around spreading His teaching (Matt. 4:23). He taught in the synagogue (Luke 4:14-30) and in the open air (Matthew chapters 5-7). He spoke to individuals such as Zacchaeus (Luke 19:5), Nicodemus (John 3), the woman at the well (John 4), and the invalid at the pool of Bethesda (John 5). He also addressed large groups (John 6; Matt. chapters 5-7). His speaking was not strictly discourse or lecture; He drew people into conversation (John 4).

We also find that on a number of occasions He invited individuals to follow Him. He called two brothers, Simon and Andrew, to Himself (Mark 1:16-17). A couple of verses later, He called another set of brothers, James and John (Mark 1:19-20). He called Philip (John 1:43) and extended the same invitation to a tax collector by the name of Matthew (Matt. 9:9). In Mark 3:13-14, we see Him calling the individuals that we have just mentioned plus some others. Now, some may argue that the Twelve are a special group called for the ministry, and in one sense that is true. But the invitation to come to and follow Him seems to have been open to all (Matt. 11:28; John 7:37). Those who did come to Him, whom He touched, He changed; examples of these include Zacchaeus (Luke 19), the woman at the well (John 4), and the demoniac (Mark 5). In

each of these cases, the people went out and began to minister. This is God's plan, not only for those who lived in the first century A.D. during the earthly ministry of Jesus, but for all who would come to Him up until the end of time (Matt. 28:18-20). So, Jesus actively engaged His world. Through the intentionality of His ministry, He sought people out, and interestingly enough, we find that people also sought Him out. People who sought Him out include the woman with the flow of blood, Jairus the synagogue ruler (Luke 8), and the woman with the demon-possessed daughter (Matt. 15:21-28). People with problems knew who to go to. Certainly His ministry successes were a major reason for the people seeking Him out, but the fact that He was in the community and His ministry was known also contributed to the people's pursuit of Him. Our problem in the church today is that we are less intentional. We wait around for the world to come to us while we major in giving our "silent witness." Our hopes that the world will come to our doors often don't materialize. Thus, many people go on hurting and headed for hell. We need to be more intentional. However, we need to be careful about how we express this intentionality.

Jesus had a mission that He carried out in the world, but He did it based on a consecration to God. He had the approval of God (Matt. 3:17), the anointing of God (Luke 4:18-19), and I believe that He had God's blessing because He lived a life that was devoted to God. This devotion can be seen in His practice of prayer (Luke 5:16) and obedience (John 8:29). He prayed before making major decisions. In Luke 6:12 we see Him spending the night in prayer before calling the Twelve. He prayed in the Garden of Gethsemane when He was struggling with the will of God (Matt. 26:36-46). But prayer was not something that He engaged in only when confronted with a decision or a crisis. Luke 5:16 tells us that "Jesus often withdrew to lonely places and prayed." It was this private practice of prayer that guided and empowered His public

ministry. Jesus taught by example that there needs to be a spiritual investment in order to carry on an effective public ministry. He also taught this by direct instruction. In Mark 9, the disciples were faced with a demon-possessed boy that they were not able to set free. Jesus delivered the boy. The disciples later asked Jesus why they were not able to drive it out. Jesus reply was, “This kind can come out only by prayer” (Mark 9:29). He taught them to pray for God’s glory, God’s kingdom, God’s will, their physical needs, and their spiritual needs (Matt. 6:9-13). Jesus even told His disciples to pray for people who persecute them (Matt. 5:44). Prayer was to inform all of their life. One of the great needs of the contemporary church is the need for more prayer. We can go and engage our world, doing the “work of the ministry,” but if we lack prayer we will not be as productive as we could be. We may even come off as shallow or self-righteous.

Another vital aspect of Jesus’ spirituality was His knowledge and command of Scripture. We know that He read it, for we see Him doing so in the synagogue at Nazareth (Luke 4). He had a familiarity with it that enabled Him to bring it forth when necessary. He quoted it when He was tempted (Matt. 4), and He also brought it forth in His public ministry, presumably without the use of a scroll (Mark 7:6-7; 12:10-11). Some may argue that Jesus was God so He knew the Word. That, however, does not excuse us from applying ourselves to it. Jesus showed the importance of Scripture when He said, “Man does not live on bread alone, but on every word that comes from the mouth of God” (Matt. 4:4). We need to know it, and, as the apostle Paul instructs us, handle it correctly (2 Tim. 2:15). Thus far we have seen that Jesus’ ministry was incarnational and intentional. We now turn to one last principle.

Jesus' public ministry was inclusive; that is, He ministered to both the spiritual and social needs of people. Another word that would describe the ministry of Jesus is "wholistic [sic]."<sup>10</sup> The biblical record speaks for itself in regard to this issue. The gospel accounts portray for us a Christ who, while preparing people for eternity, did not ignore their needs in time. He was concerned about all that concerned them. Let us now consider these two aspects of our Lord's ministry.

Without question, Jesus was concerned about humanity's spiritual needs. As was stated earlier, He came to seek and save lost humanity (Luke 19:10). He attempted to reach people largely through His teaching and preaching. The gospels are replete with references to Jesus' ministry of teaching and preaching. A quick survey of the pages of the gospels in a red-letter edition of the New Testament will demonstrate how extensively Jesus gave Himself to these ministries. He spoke in the recognized houses of worship (Mark 1:21; Luke 4:16-22) in various locations (Matt. 4:23; Luke 4:15). He spoke in the open air to large crowds (Luke 6:17-18) and privately to His own disciples (Matt. 13:36-43). He gave individualized instruction to Nicodemus (John 3) and the woman at the well (John 4). No audience was too large or too small for Him. He gave Himself without reservation to the proclamation of the Word of God. He confronted sin and hypocrisy (Mark 7; Matt. 23), corrected spiritual misunderstandings, gave a full exposition of the truth of God (Matt. 5:17-48), and pointed the way to salvation (John 14:6). Few would deny that this was a major part of Jesus' ministry.

A less widely heralded, but nonetheless biblical, part of Jesus' ministry was directed toward the temporal needs of humanity. In one sense, we have seen some of this already. In the

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<sup>10</sup> Villafané, 13.

gospel accounts there are a number of texts which refer to physical healings that Jesus performed. Sometimes He healed large numbers of people at a given time (Matt. 8:16; 12:15); at other times He healed individuals (Matt. 8:14-15; Mark 2:1-12). He ministered to all kinds of physical problems: leprosy (Matt. 8:1-4), paralysis (Matt. 9:1-8), blindness and the inability to speak (Matt. 9:27-34), bleeding (Matt. 9:20-22), a deformed limb (Matt. 12:9-14), and deafness (Mark 7:31-36). All of these things demonstrate a care for the body, but it doesn't stop there.

Jesus further showed His care for the temporal needs of humanity by providing food. On one occasion, He provided bread and fish for a crowd in excess of 5,000 people (Matt. 14:13-21). On another occasion, He provided the same meal for a crowd of over 4,000 people (Matt. 15:29-39). He also provided fish for His disciples and their fishing business (Luke 5:1-11). And on another occasion, He provided tax money for one of His disciples (Matt. 17:24-27). All of these things show Jesus' concern for the temporal needs of people, and all of these needs were supplied by supernatural means.

On a more practical level, Ron Sider calls our attention to the fact that Jesus and His disciples had a common purse out of which money was sometimes taken and given to the poor (John 13:29).<sup>11</sup>

So, Jesus demonstrated by His life that He cared for the temporal needs of humanity. If His public ministry is a model for the public ministry of the church, and we have established that it is, the church should engage in similar activities.

In addition to His example, Jesus also provides His followers with clear instructions that ministering to temporal or social needs is a part of what they are to do. The Parable of the Good

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<sup>11</sup> Ron J. Sider, *Rich Christians in an Age of Hunger: Moving From Affluence to Generosity* (Dallas, TX: Word Publishing, 1997, 20<sup>th</sup> Anniversary Edition), 78.

Samaritan (Luke 10:29-37) teaches the necessity of caring for our neighbors' health and well-being, even though they may not be like us, and it may cost us. The passage about the sheep and the goats in Matthew 25 specifically mentions meeting a number of physical or social needs, feeding the hungry, giving a drink to the thirsty, housing the stranger, giving clothes to the naked, and visiting those who are in prison (25:31-46). The seriousness of performing these ministries is seen in Jesus' response to those who neglected to help the needy; He casts them from His presence. As Ron Sider reminds us, those with abundance who do not feed the hungry and clothe the naked go to hell.<sup>12</sup> This is a very sobering thought and cause for great reflection by the church.

For too long there has been a division in the church. Some parts of the church have emphasized the evangelistic, or so called "spiritual" side of ministry, while other parts of the church have emphasized the social side of ministry. The evangelical church has tended to be part of the first group. The true biblical position is not either / or, but both. As Dr. Villafané writes, "The evangelical church is thus challenged to acknowledge that an authentic and relevant spirituality must be wholistic [sic] responding to both the vertical and horizontal dimensions of life."<sup>13</sup> John Stott puts it this way: "Thus social responsibility becomes an aspect not of Christian mission only, but also of Christian conversion. It is impossible to be truly converted to God... without being thereby converted to our neighbor."<sup>14</sup>

As Jesus' ministry was inclusive in content, it was also inclusive in contacts. Jesus ministered to men (Matt. 9:1-8; 20:29-34), women (Matt. 8:14-15; 9:20-22), and children (Mark

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<sup>12</sup> Ibid, preface, xiv.

<sup>13</sup> Villafané, 15.

<sup>14</sup> Stott, 53

10:13-16). He engaged the religiously respectable (John 3) and the seemingly reprobate (Matt. 9:11; Luke 7:36-39). Jesus' ministry was not restricted by a person's gender, age, or moral character. He touched all kinds of people. But His outreach went even beyond this.

Of particular interest in this respect were the remarks of Wally Tilleman in a Saturday workshop on community organizing that was part of the course requirements for a Gordon-Conwell course on the public ministry of the church. He made reference to several individuals that Jesus ministered to in Matthew 8, specifically, the leper, the centurion, and the apostle Peter's mother-in-law. He noted that each of these were marginalized people in Jewish society. The leper was an outcast (Lev. 13:45-46), the centurion was probably a foreigner, and the woman was a "second-rate citizen." There was a certain stigma about getting involved with some of these people. Jesus was looked down upon because of some of the company that He kept (Matt. 9:11). But He kept their company unashamedly because they were His mission field (Matt. 9:13), and He needed to make contact with them in order to fulfill His mission (Luke 19:10). We, the church, need to be careful that we do not place restrictions on who we will minister to, for that contradicts the example and teaching of our Lord. He was a man for all people.

In this article we have looked at the ministry of Jesus Christ. We have seen the tasks that He gave Himself to, and have determined, based upon His teachings, that He intended these ministries to continue down through the ages through His body, the church. This study is not just good theology; it is our mission until He comes. In these pages we have also seen how Jesus conducted His ministry, through being present with people (through the incarnation), by engaging them (through intentionality), and by reaching out to all (being inclusive). His ministry

was successful, impacting lives for time and for eternity. If we, as the church, hope to have a similar impact, we need to follow His example.

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