

Ministry to the Poor

by Jackie Pullinger

Jackie Pullinger emphasizes the transformative power of ministering with the poor, highlighting personal testimonies and scriptural foundations for this vital work.

Duration: 3:00:57

Scripture: Numbers 32:20-22, Deuteronomy 3:18-20, Joshua 1:9, Ephesians 6:18

Topics: "Faith Ministry", "Spiritual Inheritance"

Description

This sermon shares a personal encounter with Jackie Koinja, a woman of faith, and the journey of inviting her to minister. It emphasizes the importance of stepping into the promised land, not settling for partial blessings, but crossing the Jordan to claim the full inheritance God has for us and interceding for others who have yet to receive their blessings.

Transcript

I don't think I need to say very much about her, because I'm quite sure that almost all of you, if not all of you, have heard about her, or at least have read her book, *Chasing the Dragon*. I think I read it about four or five years ago when it was handed to me. At first, when I read the book, I just couldn't stop, and I missed my meals so that I could finish it.

I was so enthralled by what was described in that book. And I determined that one day I must meet with our sister, Jackie Koinja. And so God gave me the opportunity last year when I went to stay with my daughter in Hong Kong.

God brought her there so that I may go there and meet with her. And not only that, I had the privilege of inviting her to come over and take meetings over here. Of course, it took a bit of time.

She's a very, very busy woman. She travels a lot ministering the word of God. And so I thank God that he finally opened the way for her to come and minister to her.

But we've got a bonus too. She's brought a team along with her, a team of wonderful men and women who will also help her to minister tonight on this very special topic. She's, I can't think of anyone who's so qualified as to speak on this topic.

Again, I don't have to tell you what and why. I'm sure you must have read and heard about her work amongst the drug addicts, amongst the very, very poor and in Hong Kong. And not only did she minister to

them, she lived amongst them.

So she knew what it was to be poor as well. But I know that from what she has said, that as she ministered to the poor, she increasingly became rich in the wealth of the Lord. She laid out treasures for herself in heaven, treasures that are immeasurable, untouchable.

And so I can't say any more. She must do the talking. And I'm sure she's going to bring her team up here and we give her free reign to do whatever she wants.

All the time is yours, all the place is yours. Good evening, everyone. We come from Hong Kong.

I just speak a little bit English. So let us command ourselves. I speak Chinese.

So Jackie will help me translate. My name is Ma Chi-Keung. I come from Hong Kong with my team.

Let me introduce my team of brothers and sisters. My name is Ma Chi-Keung and I've come from Hong Kong and I want to introduce to you the team. That over there is Uncle Bun.

That's Uncle Bun. The one next to him is Ah Wah. Hi, I greet you.

That's Ah Wah and he says, bless you. When he holds the guitar, he will pray with us. And... That guy is holding the guitar and will share some worship with us in a minute.

This sister over here is called Rosetta. Her last name is Leung. Her name is Leung Siu-Man.

She's probably hidden from you, but that's Rosetta behind me. The tall one he says is from England, but she's from Scotland. That's Ann.

Thank you. So we're happy, all of us, to be here to share God's love with you. And we want to worship a little more with you and ask you to sing a song with us.

And we would like you to worship with us in your heart to our Lord, to our God. So we're also going to ask you to worship in Chinese. And I'll explain a little bit why later, to share the scripture, why we're actually going to ask you to do this.

But right now, part of the reason is that we've spent two weeks worshipping in English. And some of us don't speak any. So we'd like to do this so that we can worship the Lord in our language and ask you to join us.

So you shouldn't find this too hard. I am the God that made the heavens and the earth. And that created you.

And I am with you. And I will cause your life to be changed into a good life. Because I love you.

And because I created you, therefore I understand your heart. And whatever it is in your heart now, because I am your daddy, I am the one who knows and understands. So I tell you, you don't need to be afraid.

For I will certainly protect you. I will certainly be with you. Because you're the children that I love.

I believe in God. I live among you. You will see me.

Please sit. Thank you. I believe that just now, the Lord was healing someone here who's had sinus problems for a long time.

There's someone else with laryngitis. And there's somebody else who has some skin allergy. And there's somebody else who actually didn't want to come very much tonight.

And you got forced into it. Because you had to drive a car. So those particular people, I feel that the Lord is touching you.

As we worshipped. And his spirit's here now to go on healing you. As we continue.

You will have seen already. I think that in natural terms, we here are a poor people. The brothers that I brought with me, they are very typical of all the brothers that we have in Hong Kong.

Except that typical may not be the right word because they're all different and they're all special. And out of nearly 300, I think, who live with us, we can only think of two who don't have any criminal record. And probably the average amount of time that they've been on heroin would be about 12 years.

But two of the brothers we had here were on heroin for over 20 years. And just the same, got set free by Jesus. In fact, we find it easier the longer somebody has been on.

I think it's something to do with being tired of sin. So it's easier to get off through Jesus. The one thing that we're very rich in is we're very rich in spiritual gifts.

And that's why we were waiting just now. Because the scripture says that when we come together, every one of us has something. And in a large crowd like this, logistically, it's very difficult for you all to share whatever it is that God has given you.

But the scripture says he does give you all something. We just happen to be the ones with the mic, so my guys are under instructions. You prophesy every time you get up.

And that's because I know the word of God. And that's because I know the Lord will always give them something for your edification. That's why we're rich, you see, because we haven't got anything else.

But we do often hear from the Lord. So, plainly, he's already told us from the beginning tonight, and very simply, I think, that he's created us. And I think he's talking to individuals here, and I think he's talking to the city.

And I believe in this word of encouragement to your city, it's meant to be one that you'll remember. When trials come, whatever they are, that you don't need to be afraid. Because there wouldn't be anything that will happen that you won't know about.

And so he says, I'm with you. Am I not the one who created you and knows your heart? And knows what you need like a father, so don't be afraid. You're in very safe hands.

So, Margie Kung's just going to share a little bit of his story before I go on with the scripture. And I'll translate for him. I want to share with you tonight something of how God's promise came true in my own life.

You know the scripture, 2 Corinthians 5.17, which says, When anyone is in Christ, he is a new creature, and the old things have passed away. He really has done for me what we sang. That is, he's made me who was weak strong, and who was poor rich.

Actually, what God has done in my life is very wonderful. When I was very small, I had no mother. And my father was always concerned about working, and so he didn't pay attention to me.

So when I went home, what I went to was a house, not a family. So I was always by myself. I didn't have a family.

I didn't have anyone. And I was alone, and I felt bored. So I only studied a little.

I just completed primary school. And I started to play around with the gang people, and I joined the Triad Society. When I was nine, I joined.

Actually, I didn't know what I was doing. So we were involved in lots of fights, and I began to do robberies. And so I was with their way of life from nine until seventeen, when I began to take heroin.

And it was worse after I took heroin, because then I had no hope in myself. And I was very angry with the world. I was very angry with my mother.

I was very angry with my father. I hated the whole world. There seemed to be no way in my life to find fullness.

The only thing that I thought about when I woke up each day was taking heroin. And if I had no money, I needed to go steal some. But because I took heroin, my father cast me out.

And I began to sleep in the streets. And nobody took any notice of me. And I was just completely hopeless.

I couldn't even die. I didn't have enough courage, because I tried to kill myself once, and I didn't succeed. And so I tried to quit drugs.

And with medicine and with other methods, I tried over ten times, but I couldn't. But I did begin to see that the people who believed in Jesus were different. They seemed to get free.

So I asked them, how do I believe in Jesus? And they gave me a card and a telephone number. And they said, look it up yourself. And so I rang the number, and somebody met me.

And when I went to the place that they met me, there they introduced me to Jesus and helped me to receive Him. That was called the walled city. And when I went down to receive Jesus, I admitted my sins, and I repented.

And then they helped me to receive the Holy Spirit, to be filled, and to pray for me. And then I spoke a new word. And I repented, and I confessed my sin.

And as I received Jesus, they then told me that the Holy Spirit would fill me. And they prayed with me, and when they prayed with me, I received a new language I hadn't learned. And I spoke, and I spoke, and I spoke, and as I spoke, my whole self felt free and comfortable.

Then they told me, this is tongues. This is a gift from the Lord. But I didn't know.

I just knew I felt comfortable. And I didn't know why it happened that afterwards when I prayed in tongues, I cried. And I thought to myself, how come now that in this world there are good people like this? How come my home didn't want me, but these people do? My family don't care about me, but these people do.

I really didn't understand. Later I understood, when they took me to a place where I was going to get off drugs. You see, this was a bunch of people who loved Jesus.

And when no man loved me, they did. When I went to church for the first 10 days, they looked after me 24 hours a day. When I was hungry, they cooked for me.

They prayed for me. They encouraged me to pray. So very quickly I recovered.

I could walk and do things within 3 days. In the over 10 times that I tried to quit before, I'd never experienced freedom and health and fitness so quick. You know, addicts coming off drugs are afraid of water.

But I was bathing within 3 days. Thank you, Lord. So what was I learning when I came off drugs? What I was learning was how to listen to what the Lord was saying.

I was learning how to worship, and I was learning how to talk to the Lord in prayer. And immediately I was able to serve other brothers. I could help them to pray.

And when they were sick, I could lay hands on them, that they'd be healed. So... So very quickly I grew up in my relationship with the Lord. Well, yes, I did have problems sometimes and weaknesses.

Sometimes I got rather muddled. But the brothers and sisters, many of them encouraged me and prayed for me. And my relationship with the brothers became very good.

So I really thank the Lord for His promises. Just like the Bible said, all the past things and all that horror is nailed to the cross. So you know, when I came here this weekend, as soon as I heard these words from the Lord, I love you, I was so moved.

So sometimes Jackie puts her arm around me and I'm so happy. Because I didn't have a mother. She's talking about the other mothers.

So I'm not angry with my mother now. I'm not angry with my father now. I'm not angry with my mother.

I'm not angry with women now. You see, it was because I was angry with my mother that I despised women. So the Lord has healed me and freed me from so many things.

So I thank the Lord because not just in Hong Kong He used me, but even here. So I, who was weak, have become strong. And I, who was poor, have become rich.

And He will use me here as He would use any one of you, just the same. So I bless you. But this is usually a prayer meeting.

And what I want to do in the remaining time is to ask the Lord to impart something to your heart for prayer. I was impressed to see that you're having a seminar on intercession and taking our cities for God. And one thing that I'm personally very, very, very sure about is that as you and I and many people in the rest of the world are looking forward to revival, and as we're looking forward to what people call the end times, the

majority of the people that God is going to bring into His kingdom will be poor.

I've no doubt about this. What would be the one piece of advice that you would give somebody going out on a new mission, or going out to a new city, or going out to a new country? And you're only allowed to give them one piece of advice. What would it be? Apart from the whole Bible.

It's interesting to see that when Paul and Barnabas were separated to the work of preaching the gospel to the Gentiles, and when they were blessed by Peter and the others to do so, there was but one piece of advice given them, which is from Galatians 2.10. All they asked was that we should continue to remember the poor, the very thing I was eager to do. Now many people after they've heard me share on ministry to the poor, which incidentally I prefer to call ministry with the poor, feel threatened. Jackie, are you really asking us to minister to the poor? Surely we all have different ministries, don't we? Surely those of us who work in high places or whatnot, God wants us to use our influence for Him, and so on, and so on, and so on.

No, I think ministry with the poor is for all. Sure. And I tell you why, and I want to use the rest of the scriptures to share why.

Because, you see, I believe that if you will minister with the poor, it will keep you healthy. Because it will work the cross into your life. Because it's Jesus.

He who was rich, He who had a comfortable place with His Father, He who had all creation, after all He made it, chose to leave glory, chose to come to a hostile and filthy world which we had polluted for our sake, thereby giving us the example of ministry. And I hope you'll see after I've shared scriptures today and tomorrow, why I believe that this is, apart from ministry to sinners, why I believe this is the most inclusive ministry in the world, ministry with the poor. Because it's actually going to include everyone.

And it excludes none. 1 Corinthians 1. 1 Corinthians chapter 1, verse 23. We preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.

This is a chapter, and it's followed by another one in chapter 2, on the meaning of the cross. And the cross turns everything upside down. Just as Margie Clank shared, he who was poor became rich, and he who was weak became strong.

But for some reason, many of us, when we're thinking about strategy, or when we're thinking about winning the world, or when we're thinking about winning a city, we look at it from worldly perspective. And here, it's saying that's what the Jews and the Greeks did. Because the Jews demand miraculous signs, and the Greeks look for wisdom.

But we preach Christ crucified. Now, Christ crucified makes no sense to wise people. It's foolishness.

And to those who want to win the world by signs and wonders, they won't either. It's what the Jews demanded, miraculous signs. We're not going to win the world by signs and wonders.

We're going to win the world by the cross. There wouldn't be any power of the resurrection if there weren't cross. So you can't skip it.

It was found in the last few years, and I've been interested to notice your history here. Because I know that there are men here who came into things of the Spirit very roughly at the same time that I did. And I've been thrilled to see how the Lord has led you on since then, and how faithful you've been to what He's given.

But one thing you've probably noticed in much of the Holy Spirit music that's been around for the past 15, 20 years, there's not much about the cross up until recently, when in God's mercy, people are remembering why we may have the power of the Holy Spirit. It's because Christ died. And for us to preach the gospel, there will be no other way.

For those of us who want to win the world by signs and wonders and mighty revival, it's going to be through death. There will not be power of the resurrection unless you and I are willing to lay down our lives. There just is not a shortcut.

There was not for Jesus, even though He agonized about it the night before He died and said, God, is there another way? There wasn't right at the beginning of His ministry, which was a temptation. Make the stones into bread. Jump off the tower.

Do a few acrobatics. Everybody will see signs and wonders and come to the Lord. And He said, no.

I'm going to use the power I have to do the will of my Father, which is to lay down my life. And that's the power of the cross, which is going to win the world. And so here is this chapter on the cross, which is foolishness.

And now go on to see how backwards it is. Brothers, verse 26, think of what you were when you were called. Not many of you were wise by human standards.

Not many were influential. Not many were of noble birth. And you probably heard about the Queen of the Netherlands.

I don't know which country it was, but some years ago, she used to say about this text, thank God there's a name in it. Because it doesn't say, not any of you were wise by human standards. Not any were influential.

Not any were of noble birth. It just says, not many. Now, I believe the background of this particular fellowship and what God in His mercy has done in this city may include quite a few of noble birth.

May include quite a few who are wise by human standards and may include quite a few who are influential. But I do want to tell you that in the end, you're going to be in the minority. Because in the huge gathering which there will be, it's going to be filled with the poor, the foolish, with those who can influence no one, who've got no name, and nothing in a worldly sense to commend them at all, because this is the cross.

It says in verse 27, God chose the foolish things of the world to shame the wise. God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things and the things that are not to nullify the things that are, so that no one may boast before Him.

Now I personally don't believe that God needs, and I know I might be treading on some toes here, I don't actually think God needs the influential or the rich. Now He may choose to use them, just as He chooses

to use me, but not because they're rich, not because they're influential, God doesn't need our influence, or our riches. However, having been chosen by Him in the same way that the poor are, and when we choose to give up whatever we thought was ours, and when we start to understand that it was from Him anyway, He may use that.

But I'm firmly convinced, I really am, that the world is going to be won by the poor. Because the poor are in any case the majority of the world. One third of the world is destitute.

That means one third of the world doesn't have the basic necessities for survival. Today. One third of the world may have one pair of shoes between the whole family.

One third of the world may have to walk ten miles to the nearest clinic, which is staffed by an unqualified nurse once a week. That's one third of the world. And if we're looking forward to a revival, if we're looking forward to an ingathering, in which the whole world has the opportunity to hear and respond and come to Christ, it must include them.

So we see that God chose the foolish things of the world to shame the wise, He chose the weak things of the world to shame the strong, He chose the lowly things of the world to nullify the things that are, so that no one may boast before Him. Now, how does it work? Well, it works like this. He's especially chosen the hopeless, those who aren't educated, those who've got no strings to pull, those who've got no contacts, those who've got no riches, because, apart from Him, they've got nothing.

Therefore, when He's in them, everybody sees. And therefore, His name is glorified. And most of us think the opposite way round.

Most of us think, and my friends used to do this with me, wouldn't it be wonderful if so-and-so could be one for the Lord because He could influence so many people. And they think He'd have company directors and all kinds of people like that. He could win so many people.

When they think about strategy for winning a nation or winning a city, they think about praying for the bosses, because they think they can influence people. God doesn't need that influence. He may use it, but He doesn't need it.

Because He chose to send His Son, who, after all, was number one, and instead of sitting on a throne influencing people, He died. And won the world. He came as poor, was born in a stable, and didn't use the ways that men use.

It's interesting. You must have, in this particular community, have done Kingdom of God teaching. You're probably quite up on it.

It's very interesting, isn't it, that when, in Luke's Gospel, it records that when Jesus was nearing Jerusalem, they came to Him, and they thought the Kingdom of God must be about to appear, because He was nearing Jerusalem. What they thought He was about to do was to take the city. At last, He's going to take the city and free Jerusalem from the Roman conquerors.

And instead, He tells them a parable about losing your life, and about sharing what you have to preach the Kingdom of God. He did it a different way from many men. I don't know how many stories you've heard about China recently, but there's just been, of course, a sad anniversary of June the 4th, which some of you may remember having seen in the newspapers or on TV.

And a great cry from the world, the sadness that the people in China lost their freedom. But did you know that hundreds upon hundreds upon hundreds of those students have come to know Jesus? Did you know that thousands of them are now walking from village to village proclaiming the freedom that's found in Christ? They're more free there, there as people, than many people in so-called free countries. You see, the gospel is completely backwards.

They're free in their hearts, because they know Jesus. Therefore, any bondage which there may be politically does not bind them. They've found true freedom.

And it happened all backwards. It looked as if that was the nation that got shut up, and other nations that we've seen politically have become free. In fact, it may be the opposite way around, because the cross turns things backwards.

It's an upside-down gospel. And so we see that Christ chooses the poor, the lowly, the weak, because in them his glory is seen. Now the rest of us, honestly, it may be harder.

Now, let's take someone like me, for instance. I'm educated. I've got a few things I learnt how to do, apart from Christ.

So I tell you something rather awful. If the Holy Spirit isn't with me, I can still take a meeting. And not everybody knows straight away.

That's awful. But it happens all over the place. Tell you what happens with our guys.

If the Holy Spirit's not with them, we have really awful meetings, because we don't know how to do anything. We don't know how to speak without Christ. We don't know how to work.

Most of our guys have never done normal jobs. They don't know how to speak. They don't know how to stand up in public.

Apart from Christ, you see, we have nothing. And it's only because we've been found in him that we are anything at all. And so I believe that the Lord's especially chosen the poor, because he shines in them best.

Because when other people see who we, who were poor, have become in him, they see nothing else but him. Because we haven't got anything else to recommend us, apart from him. And this is, I think, what Paul learnt.

St. Paul who was rich, influential, educated. In fact, he had just about everything that you could use to influence people. He says, I've got everything that would impress people.

This is what he says in Philippians 3 verse 4. You want confidence in your own ability? And he said, I should have. I was circumcised the eighth day. I'm from the people of Israel.

I'm from the tribe of Benjamin. I'm a Hebrew of the Hebrews. Regarding the law, I was a Pharisee.

Regarding zeal, top. Why on earth, Paul with these qualifications, was not used to influence the Jews? I don't know. But he was sent to the Gentiles.

And so he finishes up in this lovely passage, to say, what was to my profit, I now consider loss for the sake of Christ. He doesn't actually count all those qualifications as being very helpful. In preaching the gospel.

In fact, he uses a very rude word about them. Your Bible might say, rubbish. Or your Bible might say, dung.

I consider them dung. In fact, it's a much ruder word than that. I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus, my Lord.

For whose sake I've lost all things. I consider them rubbish that I may gain Christ and be found in him. Righteousness through faith in Christ.

So, Paul who had all the influence, name, background, and qualifications that you would think would influence the world, and even help him to win the Jews, considered them rubbish. The only thing which he considered important was knowing Christ Jesus. And that's, you see, why I think that the gospel is so effective when it's preached through the poor.

Because they don't have anything else, except knowing Christ. And that's what makes them so attractive. 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 to those who love him? He's brought down rulers from their thrones, but has lifted up the humble.

He has filled the hungry with good things, but has sent the rich away. The gospel is always backwards. And I see in the scripture, especially the Psalms, especially Isaiah, if you'll look through, there are so many texts about the poor.

There are so many texts about the downtrodden. There are so many texts about those who are bent double. There are texts about those who are oppressed.

Scripture is full of them. And the scriptural commands to us are to feed them, are to see that they're lifted up, is to maintain the rights of the poor. These are not ours, by the way, because Christians don't have to look after their own, but theirs.

You ever heard about Sodom? I'm sure you did. And you probably think you know why Sodom perished. And it's fairly well known what happened to Sodom, Sodom and Gomorrah, which cities were cursed and passed away and destroyed.

Do you know why? This is what scripture says about Sodom. I'll read it for you and I'll give you the context so you can look it up later. It's Ezekiel 16, 49 and 50.

This was the sin of your sister Sodom. She and her daughters were arrogant, overfed and unconcerned. They did not help the poor and needy.

They were haughty and did detestable things before me, therefore I did away with them, as you have seen. And we thought we knew why Sodom perished, but he says here it's because she was arrogant, overfed and unconcerned and did not help the poor and needy. I truly believe that if, in God's mercy, we actually begin to understand that the gospel is for the poor, whoever they are, it's going to work health in us, because it will work the cross into our lives and then we'll begin to know how poor we are.

And then we will begin to find the riches that there are in Christ. Did you know that 80%, apart from the third who are destitute, 80% of the world lives at poverty level and the majority of people who have yet to be evangelized are poor. Okay, let's think about your city.

I don't know your city too well. And I suppose one good thing is that I haven't yet walked in it, and that's probably a good thing, because, you see, I hate walking in people's cities and just sightseeing. I actually think that our hearts grow hard when we look and do nothing.

Somebody said this to me the other day. They said, because I was talking about helping your neighbor, they said, but Jackie, I mean, what do we do about the beggars in India? Or when I go to Philippines or Thailand and these little boys come up, you know, and these deformed people, do I give them money? Surely you don't expect me to feed them all. What should I do? I said, stop taking tourist trips.

This is a funny 20th century phenomenon that we feel that we should go around the world looking at the poor and doing nothing. Now, the reason that if we look and do nothing, it's bad news, is that the more we look and do nothing, the more hard our hearts get. That's why I'd say I'm glad that I haven't looked at your city yet.

But you must, if you live here. And where do you look? When I was first in Hong Kong, I couldn't help seeing. I mean, I couldn't help seeing, and I wished I hadn't.

Because once you open your eyes, you see too much. And when you see too much, when you see one poor after another after another, when you see Ma Ji Teng shed just one bit of one family, but when you see hundreds of people that sleep under bridges, that have their whole life in little wooden huts, when you see all the old ladies, do they in your city pick up Coca-Cola cans? Do they at night? Not if they do. What do they do with the cans here? Surely somebody, you guys up there, you'd know.

Will you nod your head? They do. OK, they know. I thought they'd seen the poor.

You notice the people picking up Coke cans? You haven't? They must do it here. Because you see, you can sell Coke cans. You see them if you look, and you might start to see them tomorrow, and I've told you.

Coke cans, cardboard, newspapers, you can sell all of those things. Open your eyes and see. Open your eyes and see how people in your city are living.

Because if you open your eyes and see how the people in your city lives, and you will be upset and disturbed. It's great if you're upset and disturbed, because when you're upset and disturbed, you can get Jesus' heart for them. And when you've got Jesus' heart for them, they're really easy to reach.

The poor are really easy to evangelize. Because you see, we who are poor, we know we're poor. You heard Machiko share his story? He knew from small up that he was poor.

He knew that he had no love. He knew that nobody had taken care of him. He knew there was no one there.

I tell you, in this city, there are thousands of people who must know they're poor. There are millions of old ladies who nobody's ever put their hand on and loved. There are children that nobody's ever hugged.

Oh yes, there are. They're easy to reach. Do you know, we can't stop people coming to Christ.

It's like a wonderful infection. And I always knew it would be like that. When I first saw the World City, which is very small, it's about a third of a square mile, and contained in those days about 60,000 people.

Quite dark, with no light and electricity. Many young children sold into prostitution when they're 12 years old. Other boys having left home.

Hundreds of people lying around opium dens and heroin dens. Old men wasting their lives in gambling dens. People nodding away and dying before they even lived.

When I saw that place, I was so happy. Because, you see, I always saw something else. I looked at it and I thought, God, this is a setup.

If this place catches light, everyone will see. Now, I suppose God was teaching me about the poor. You see, I understood without having verbalized it, that this was exactly the place that the Gospel would shine.

Because they all live so squashed together. And they're all so hopeless and unhappy, that if one person got hold of the Gospel, it would be like one place catching fire, the whole place would catch alight. That's much harder amongst the rich.

Much harder, because everybody's got fences, gardens, and protection walled around. It's harder for other people to get in your house, or get in your heart. But the poor, they're all squashed, heaped up on top of each other.

One catches light, they all know. Do you know what's happened for us? Do you know what's happened? It's so tremendously unfair, that the walled city used to be known as a city of darkness. And in the last few years, people used to pour into the walled city on Wednesdays and Saturdays.

By the way, that's where Margie Kung's card was for. They used to pour in there because they heard that was where the light was. A paradox.

They say it was the filthiest, most dangerous, most evil, most hopeless place in the whole of Hong Kong. And God did a miracle through the cross. He turned that place into the place where light shone.

And we had television reporters. We had atheists. We had journalists from all over the world.

We had addicts coming in because they heard that miracles happened in there. And I've seen many people, Westerners, Chinese, people who were Christians and people who weren't, step into our little room. And we were very poor, you see, in worldly terms.

We only ever had a little room. It was 15 feet by 15. We could get 80 or 90 people in.

And people would step across the threshold and they'd start to weep. Hardened journalists said, I stepped into heaven. They felt what you felt just now, and we had about one minute of it.

After we sang together. When there was a moment of silence here, and you knew the presence of the Lord was here, right? That's what people used to feel when they came into the Walled City Room. All the wrong way round.

We didn't even preach the gospel to them. We didn't tell them any moving stories. We didn't show them grandpa who'd been on opium and on heroin for 50 years and got miraculously healed in his chest.

Got miraculously healed of opium. Came to Jesus overnight, still can't sing a word, still can't read a word, but can sing 200 songs from memory. We hadn't even told them grandpa's story.

We hadn't told them about the lady who was a prostitute for 50 years, who'd been on heroin since she was 17. And we got her when she was 66. Having been on all those years.

When we got her, or when she came to live with us, she was being injected in her back three times daily, because all the veins in her arms and legs were used up. And when you've used up the veins in your arms and legs, your hands, your mouth, your nose and your neck, somebody has to inject your back. And she got healed.

After 50 years of having to sell her body and sit on a stone step and beg men to take her for a bowl of rice, she got healed and she got set free. We didn't even tell the visitors this moving story. They stepped into the world city, came into our room and felt the presence of the Lord.

See, the cross is always backwards. It's a filthy, dirty place where the light of Jesus shone. We had one of the most cynical reporters in the world make a special journey to Hong Kong because he heard of what Jesus was doing.

And he was blown away. People said to me, what did you say to him to try and influence him? I said, I didn't try and influence him. I don't have words to talk to men like this.

I just took him. And this man was absolutely blown away about Jesus. It was the Spirit of God that he saw there.

And this is the paradox. If you will minister with the poor, the rich come in by themselves. I'm not saying you shouldn't try and reach them.

Go on having your prayer meetings in your offices. Go on reaching out to people who are your neighbours. Go on opening your home to people that you work with.

Go on opening your home to people who are of like sort. Sure. Sure.

But I tell you something. We've had a spin-off where we are. It was a spin-off we weren't looking for.

We spent most of our time with the poor. And then we suddenly noticed the rich had arrived. You know why? Jealous.

It's how Nicodemus, it's how Joseph of Arimathea came in. Look at Jesus' disciples. I suppose some of them had some education.

But the majority, they're ordinary men. He didn't pick the men that could influence the city. He picked the foolish who came to know him.

And when he rose from the dead and returned to heaven, he suddenly turned the world upside down. Because they did not love their lives so much as to shrink from death. They lived the cross.

And therefore the power of the resurrection was seen in their lives. And we now have an extraordinary fellowship. On Sundays we have street sleepers who are sitting next to Supreme Court judges.

And I don't know who is more blessed. But you see, it's the kingdom of God principle. Life is worked through this in a very wonderful way.

Our fellowship is very uncomfortable, by the way. It's not very comfortable. Mostly because I myself and all the brothers that stood before you don't have homes.

Not like you do. Our four brothers who are now staying in some of your homes here in KL. It's the first home they've ever been to.

Where there's a mother and a father and a bedroom and a dining room. Never been to one like that before. We live very odd.

We still live squashed together. Sharing our food between us. Sharing what we have.

But always, always we go back. We don't think that because we've been won by Christ we've arrived. We long to go back and share with those that never heard yet.

So we're continually going back to the poor. I'm always asking our brothers to do this. Please don't settle for a middle class life.

Now you've been redeemed. But choose, and this is not a sentence, it's your choice. Go back to the poor.

It works health in your life. Because you'll be constantly disturbed. You'll be constantly provoked.

You'll be constantly put out when you work with the poor. You always will be. That's why it works health.

Because you're going to need minute by minute by minute grace to live that way. That's why it's so healthy. Because permanently the cross has lived in our lives, in our hearts.

In Luke 4.18 You must know this text. Jesus announces the kingdom of heaven. Here is the beginning of his ministry and what does he say? The spirit of the Lord is upon me because he's anointed me to preach good news to the poor.

He began with the poor. And it's been a sad thing to see that in many places in the world where people found the power of the spirit began to understand spiritual gifts began to understand about prophecy began to understand about speaking in tongues began to understand about praying for the sick so many missed out the first one. And the spirit of the Lord, Jesus said, was upon him first of all to preach good news to the poor.

The spirit of the Lord is not upon us so we swap gifts in church. The spirit of the Lord is not upon us so we could have a new style of worship. The spirit of the Lord is upon us to preach good news to the poor because they're dying.

They never heard. Now all the gifts that he's given us gifts of tongues, gifts of interpretation which we heard just now gifts of prophecy which we heard just now gifts of healing which we used this morning and which we'll practice in a minute words of knowledge which we'll have in a minute and we had this morning gifts of discernment which you should be exercising now all these gifts are given to build up the church so she can go out and preach good news to the poor. Because they die.

Without Jesus they die physically for lack of bread and spiritually for lack of a savior and you might be required at any time to give them either bread or the savior and don't give a bible verse when they need bread. Tell you about one man I had a friend who came to me once and he was a very nice young Christian and he was getting on quite well with his bible and he said would you dare he said I've got this brother and my family cast him off many years ago and he sleeps in the streets and he said he doesn't seem to want to learn the bible he said I often go down and I try to share the bible with him what's wrong?

I said everything's wrong why should your brother in the street want a bible verse? he's hungry you won't even give him your address you've shut him out of your house for 20 years this poor man in the streets is slimy I mean he's slimy you know some street sleepers are quite clever they get good at their plastic bags you know they've got a spare pair of slippers somewhere they know where they've secreted something precious but this one was stupid he couldn't keep any of his belongings the other street sleepers stole what he got he looked slimy he got sores all over his face and all over his legs and his family wouldn't let him know where they were one of them came and read him bible verses I said no don't give him bible verses why should he be impressed by bible verses let's take him to

tea so I said you invite him so I chose I like to do this we chose the best tea house in Hong Kong it's because I like to shock the waiters and I went with another old uncle and we sat at this beautiful tea house and waited for this Christian young man to bring his brother in and he came in and my he looked a wreck he looked awful but he came towards me and as he came towards me he saw the uncle that was sitting next to me and the uncle next to me saw him coming in and they both pointed their finger at each other and said you and it turned out that they'd been in prison together so the thin street sleeper says to the fat uncle by me why are you so fat why are you so fat and fat uncle sitting next to me says it's Jesus and the thin one coming in says I'll have him that's the gospel you see

if you're a thin drug addict and you don't have enough money for drugs or food and you see someone who's fat you know a miracle happened you know people can't change like that they've always been in prison and out of prison they always promise to change when they're in and can't when they're out you know they know he saw something had happened okay fat uncle said Jesus did it thin uncle said I'll have him so we prayed for him over the teapot and he received Jesus and spoke in tongues two minutes it took didn't give him much doctrine we just said Jesus did it and he said fine I'll accept him prayed in tongues over the tea and then I said to him okay now how many previous convictions have you had and he said looks up tap and he said hardsy looks up bar 67 and he said next time it'll be 68

this was his way of life you see and I said to him how many of them did you do he said about half this is normal to be arrested for what you haven't done if you're an addict you're it's easy they can just pick you up for things so I said well this is a new life for you now you can have a home you come and stay with us and Jesus can heal your body and no more records he's going to wipe them all out clean record now you know for most people that I know having a clean record is wonderful you don't have to worry many of you you want to go somewhere in the world you want to get a visa it's okay all our people they've got a record which is down for life when they hear that there's a clean one in heaven no record I'm not despised I got a name I'm a person I can be a son there's not always a mark

against me because of my past so happy and so he came to live with us he's going to be with Jesus now and I miss him terribly he never learnt to read he had long long long long long toenails and fingernails for two years after he came to live with us because he was so used to people stealing his things in the night that he needed claws it took two years of learning that he really was loved both by Jesus and the family of

God and then he cut his toenails that was deliverance yeah and towards the end of his life he was very ill and he often used to say to me he said the doctors can't help me but he said Puntude I'm putting all my hope in Jesus and he said you know at night time I can't sleep very well but he said it's alright Jesus comes and he sits on the bed and he talks to me I was

jealous of him he's told me many things Puntude and through the night he talks to me and I talk to him he became so rich here is a man who spent nearly his whole life in slime on the streets being outside and suddenly he's more in than I am that's what attracts the rich we had a factory owner I won't tell you which factory but very famous one in Hong Kong you'll know the name made very famous garments he and his wife been Christians most of their lives good church solid Bible they came down to the world city and they saw what Jesus was doing in our poor and this is what the wife said and she really meant it she said I wish I had been a drug addict she meant it she said we had all the knowledge by reading they have all the knowledge by knowing because they were so poor they called out to a

God who delivers and this is what Psalm 102 says Psalm 102 goes through a sad awful picture of abandoned people of rejected people of poor people and it asks as you may and as I did when I saw the poor why God have you allowed it why are all those refugees in Turkey in Ethiopia why are people starving in Africa why are the little girls in bondage in Thai cities why has God allowed it and the answer comes in Psalm 102 he says the Lord looked down from his sanctuary on high from heaven he viewed the earth to hear the groans of the prisoners and release those condemned to death let this be written for a future generation that of people not yet created may praise the Lord Psalm 102 18-21 the Lord has allowed them our people to be poor in order that they should be able to call upon the Lord in

order that they should be saved in order that the glory of the Lord shines in them in order that a generation not yet created looks at the glory of the Lord and is jealous thereby the gospel is preached see you want to win the world in a hurry start with the poor look at every major revival that there has been it has been amongst the poor they don't need training they don't need gospel methods because when they are full you cannot shut them up Jesus tried don't tell anybody you got healed he couldn't stop them blabbing all over the place they go I can see I'm whole he says don't tell anybody and they shouted all over the place you know one definition of evangelism is one poor man telling another poor man where to find bread when the poor are filled you cannot shut them up they haven't

been trained in gospel methods come meet me come meet my Jesus it happens with old ladies and old men we go to pray with them in the streets where they sleep you know one old lady's wrist gets healed the next day you've got 50 grannies queuing up yeah because all old ladies like to talk about their wrists their backs what soup you should boil and what medicine you should eat what herbs you should have and one of them said we can't shut them up preaching but they can't read yet the bible they met the word of God though the living one it's such fun will you stand beautiful Lord Lord Jesus Christ son of the living God almighty God who sat with your father and with your mouth and with your breath created heaven and earth all things high and low the sea, the sky, the mountains, the birds the

wonders we wonder that you would come from that to us a people who cause your wonderful world to be in shame and in darkness and in sin but we thank you Lord Jesus for your kindness your mercy and your grace shown to us men in that while we were yet sinners you died for us we as a people have nothing else to boast in except your cross as a people we have not done well we can but come before you who did all things well and does all things well and ask for your mercy and forgiveness especially because many of us since we've known you have concentrated on our own needs and now I'd like any of you here who would

I thought, oh my, I've really done it now.

And I went next door to the neighbor. She was an Indian. And I said, excuse me, have you got a boy on your balcony? And she said, yes, I've got a troublesome teenager too.

And looked on her balcony, but couldn't find a boy. And I went back into the apartment, and I thought, well, where has he gone? I mean, I couldn't see a mess on the ground. And Jacintov disappeared, you know.

So I went back to the Indian, and I said, excuse me, could you just look again on your balcony? And she looked, and he was there. I mean, he's very clever, hidden himself right behind some children's toys. So we got him out.

And he said to me, I'm leaving. And I said, you're not. He said, I don't want to follow Jesus.

And I said, look, I believed you when you said you did. So I'm going to keep you till your quitting of drugs, and then you can make your own decision. So he said, I'll scream.

We were, by this time, in between the apartments, going from the lady's front door to mine. He said, I'll scream. I said, fine, scream.

He said, I'll embarrass you in front of the neighbors. I said, never mind, that's fine. Embarrass me in front of the neighbors.

So I began to scream, and scream, and scream. And the neighbors started walking down the stairs, and I said, hello. And Hong Kong neighbors, you know, they just walked by.

So this went on for a couple of hours. And, you know, it was quite hard to hold him. I was getting a bit tired.

And I was praying in tongues all the way through. And the rest of the brothers in our apartment kept coming out and saying the brother's name. And they said, look, if you just come in, Hong Su-ja will talk to you, and then she may let you go.

And I said, no, I won't. So stop, stop gong-so, stop bargaining with him. He's not going.

So he says he wants to follow, he wanted to follow Jesus yesterday. That's what I believe. Nobody argues with a surgeon on the operating table.

So, sorry, it's out of his hands now. So the screaming went on, and then he said, I'll strip. I'll take my clothes off.

I said, okay, you take your clothes off, but I'm not letting you go. So he started taking off his clothes. And he got down to nearly, nearly all off.

And I wondered why he didn't complete. He was serious, you know, he wanted to embarrass me. So this went on for some time.

And finally he got tired. And, I mean, this had gone on for several hours. So he was so tired, the other brothers, as soon as he looked tired, whizzed him back into the house and locked the door and said, have a bath.

Because, you know, when we take people off drugs, it's probably 50% supernatural power and 50% actually physically loving people, staying with them, 50-50. So they put him into a bath. And that was when I discovered why he hadn't completely stripped, because he'd got five watches in his underpants.

And, anyway, after the bath, he felt a bit better. And as the door was locked, and we weren't going to let him go, he started praying. And when he started praying, the power of the Holy Spirit came upon him.

And when the power of the Holy Spirit came upon him, he felt really comfortable, and he went to sleep, and he woke up, and he prayed in tongues, and he had something to eat, and he went to sleep, and he got free of heroin. And after a few days, I remember he was sitting in the sitting room, and he turned to me with tears in his eyes, and he said, He said, I've only just begun. I have so much to learn.

And the Lord has been so kind to me. I was so pleased. I was so pleased with his response, because he could remember that he was a prisoner to drugs, but he knew that he had a whole life ahead, and he desperately wanted the Lord to go on leading him.

Remember, you were a slave in Egypt. Were you? Now, most of you here, I think, weren't on drugs, though I know some were. But I don't see why you were less of a slave than anybody who was a drug addict.

People ask me about our drug addict center, and they say, How long is your program? And I say, We don't have a length, because I'm in the same program as the brothers. It's just that my problem wasn't heroin. My problem was sin.

So they and me are no different. We're all in the same program. None of us have completed the program yet.

Our program is very simple. Our program is daily laying hold of grace, that's all. So what were you enslaved to? Now, Moses and the Lord in Deuteronomy reminded the people, you were in bondage.

The Lord heard your cry, brought you out of bondage, and you remember how it was done. It was done because every house painted over their doorposts with blood, and it was the blood of a lamb. Now, if you and I remember that we were slaves, if you and I can remember what it was like before we knew Jesus, we'll remember who it was that saved us.

Now, I'm asking you now to think back, and for some of you it'll be a few days, for some of you it'll be a few months, some of you may have been six. But remember, you were a slave. You didn't gradually turn into a Christian.

The only way that any of us have life is because Jesus died. He bought our life with blood. So it's strange here that after saying, remember you were slaves, and the Lord your God brought you out with a mighty hand and an outstretched arm, he goes on to say, therefore observe the Sabbath.

Now, what does the Sabbath have to do with having been a slave? Everything. And if today you can begin to understand what the Sabbath means, you might get set free. Because in Egypt, they had to keep working.

They had no choice. They were in bondage. Work, work, work, work, work, work, work.

For no pay. They were in prison. Then he says, and you remember where they are, when Moses and the Lord are giving them these instructions, they're in the desert now, on the way to the promised land.

Then he says, because you've been set free, observe the Sabbath. Now, if you understand why he says observe the Sabbath, your whole Christian life may be changed. I think it's terribly important.

Because, you see, the Sabbath was magic. It's absolutely magic. First of all, they got magic food.

I'm saying magic because you just get used to the word miraculous. So I'm trying to open your ears again. First of all, food comes down magically every day from heaven.

And the Lord says, don't collect tomorrows today because it'll go moldy. And when they tried doing that, it did go moldy. But, he said, the day before the Sabbath, you get two days' supply, and it doesn't go soggy.

It doesn't go moldy. Is that not built-in provision? Now, you see, they've come out of bondage into freedom. They get provided for without working, and double provision on the Sabbath, so they don't have to work, so they don't have to sweat for their living, so they can lie in bed, have breakfast in bed, enjoy the time with the Lord, have their family around them, have some worship, and have a good holiday.

That's what the Sabbath was for. Lying in, having a sleep, talking to your wife, playing with your children, worshipping the Lord, sharing the word of God. That's the Sabbath.

And he said, you can afford to now. You couldn't before. You had to go to work.

Now you don't, because you're in magic land. You're in God's provision land. Now, any of you who have been bought by Jesus' blood, you come out of one system and into another.

But the sad thing is most Christians have no idea yet that we belong to a different system entirely, because most Christians are still working by Egypt's system. Most Christians are still trying to add up Egypt's way, which is why most of the church worldwide doesn't have enough money. Whereas, the Lord is saying, because you're my people, you get special provision.

Day off. You don't have to sweat this day. Now in Hong Kong, nobody dares stop work.

Do they dare stop in KL? I don't know. But in Hong Kong, people don't dare stop. Because you must work.

We can hardly think of any of our brothers who've ever had mothers and fathers at home. Because if they've had mothers and fathers, they've had to work, to work, to work, to work, to work, to educate the children, to pay the rent. They've had no family life at all.

You have to. There's this grind. There's this push.

There's this striving in Hong Kong to get on, to get up, to emigrate to Canada or wherever, land of freedom. But to get on, to advance, to back it, to further study, to, I don't know, what for? Everybody's pushing on for something. And the Lord said, you lot, you're off the hook.

You get a different system. Magic food, magic clothes. Do you know they walked through the desert for 40 years without having to need new clothes? Now, I go through my shoes awfully quickly when I've been living in Walled City, which is a very dirty place, and I need new shoes quite often because I wear them hard.

Can you imagine 40 years with the same pair of shoes? See? If you understand why he said observe the Sabbath, it was so that they would see the built-in miracle. And that's why when a man collected sticks on the Sabbath, he was put to death. It wasn't a cruel thing of the Lord.

It was so that other people would observe the Sabbath so they'd know that they were following a miraculous God. But everybody else has to follow the God of money or God of position or God of further study. You know, people in Hong Kong are always doing further study, and I ask them why, and they say further study.

I can't work out what they're doing it for, but they tell me it's further study. Anyway, the people who came out of Egypt on their way to the Promised Land, they're off Egypt's system, like you and I ought to be off Egypt's system. But you see, most of us aren't.

We're still living in Egypt's system, which is why as soon as somebody begins a little talk, two nights is worse and three nights is worse on ministry with the poor, people begin to feel threatened because they think we're going to ask you to part with your money. Does she want our money? Is she asking us to give up our houses? You see, everybody's in Egypt's system. That's why you feel threatened.

If you're not in Egypt's system, it's not threatening. Because you see, the Israelite system or the kingdom of God system is totally grossly unfair. It's the system that says, seek me first in my righteousness and I'll give you everything you need.

You know, like clothes and how tall you are and provision. I mean, here are these words which you and I preach so easily, which almost nobody believes. I can't tell you the number of times that people say to me, Jackie, where'd you get your money from? And I say, God.

And they say, yes, we know, but practically from where? They actually think we've got another system going. We haven't got another system going. We don't have an alternative system.

I mean, we don't have an alternative system. If God doesn't come through, we die. We haven't... We don't take collections.

We don't take offerings. We don't throw out lint. You know, so if God doesn't come through, we are... I mean, we'd have found out if he wasn't God by now.

We haven't got another system. But this one's pretty safe, though. I mean, he does say, if you seek me in my kingdom first, I'll add everything to you.

So it seems pretty smart to do that. You were bought with a price. It says in 1 Corinthians 7, 23, therefore do not become the slaves of men.

And many of you may now be thinking, as some of our brothers do, well, it's all very well for you, but I've got my family. I mean, it's OK for you, and it's OK for single people to do the Lord's work, but you know what about my family obligations, my filial piety, my children's education, and the mortgage? So we get this true system of people, those who must work, because some of us must, and those who can do the Lord's work. I don't see why it should be any different.

Here are two people, one of them's Daniel, and one of them's Joseph, who were actually in enemy territory. They were imprisoned. And if anybody could say one ginkgit more, they could, because one

ginkgit more means circumstances compel me.

Because there they were, in enemy land, where they hadn't much choice, really. I mean, look at Daniel's friends, and Daniel. They were offered this super diet to make them strong.

Well, you'd think, sounds OK, doesn't it? I mean, if I get strong, you know, I can serve the Lord better, and they said no. We're not going to do it by eating idolatrous food. We'll do it by trusting in our Lord.

And they got stronger than the others. They didn't follow the enemy system to do their God's will. Therefore, they were free men.

They were free in the midst of enemy territory. And because they were so free, they caused Joseph and Daniel and his friends, the enemy king, to believe in their God. So you see, whether you've got family obligations, whether you're a so-called full-time pastor, working a drug center, or you're a child, makes no difference.

What is important is, are you free in your heart? Because, you see, being free comes from the heart. It's nothing to do with the possessions. Because being free means I'm free, I've been set free by Jesus to serve God first.

I'm so free in everything I do, I may serve Him first, not out of obligation, but out of gratitude. Because He freed me, I choose to serve Him first. You remember when Moses asked Pharaoh if he could take the people out of Israel? Each time he said, let my people go that they might worship the Lord.

I actually looked up the word for slave and servant. And slave, in the good sense, is the same word as worshiper. It's good, isn't it? They were set free from slavery in order that they may freely worship.

And you and I have been set free so that we may freely put God first. And if we freely put God first, what we're going to see is that we're always going to have enough for everything He wants us to do. If we don't freely put Him first, we are never going to have enough.

We're always going to be scrabbling or saying, I can't minister because I need to... OT, you know, and all that. But if we're free in our hearts, we may put Him first. And He says, if you put Him first, He'll give you enough.

And that's why, in Deuteronomy 15, it's a whole lovely chapter, this one, on giving. This is the system in which He said, every seven years, you're supposed to forgive debts. And so He says in verse 4, there should be no poor amongst you, for in the land I'm going to give you to inherit it, I'm going to richly bless you if you follow My commands.

Now, if we've been set free from sin and our old life by Jesus, and we voluntarily follow the Lord, there should be no poor amongst us. Should be. No, no.

The fact is, though, that Jesus was later to say, there will always be poor amongst you, because men don't follow the words of the Lord. But when He says there should be no poor amongst you, He is implying that there is enough for everyone. Now, this is very comforting if you're going to minister with the poor.

Otherwise, you look at the world today, and you see Africa, which in one or two years is probably going to have the most severe famine they've ever had. And you look at the Kurds, and you look at Ethiopia, and you look at people in Bangladesh, and you look at people in India, and Thailand, and Philippines, and

China, where so many thousands of your own brothers are starving. And if you look at this whole worldwide food shortage, it's easy to think God's got it out of control.

But He says there's enough. Now, you've got to believe that heaven is bigger than our offering bags. And if we really do what the Lord says, there is going to be enough provision somehow.

Because God hasn't got the world out of control. But what He has allowed us to do is to be a part of bringing about the Kingdom of God. Why He trusts it to us, I can't think.

But some of you, at least if you've been coming to this assembly for some time, have begun to learn that the power of the Holy Spirit and the authority of the Lord has been given to us to heal the sick, cast out demons, and we get hold of that. And speakers come, and they heal the sick, and we're encouraged, and we sing about the Kingdom of God. But the same authority that He gave to heal the sick, cast out demons, and preach the Kingdom of God, was also given to us to feed the poor, if need be, miraculously.

Why not? We've been practicing miraculously praying for the sick. We did a bit last night. We believe He's given us that authority.

Just now He reminded us clearly that this power is given to all men to do the things that He's been doing, and even greater. Well, what did Jesus do? He fed the poor. And on the occasion that there were 5,000 hungry people, well, men, probably more, counting women and children, He didn't just say, Oh, God bless you, you've had a lot of good spiritual food.

Joy and worry. Bye. He didn't say you've had nice spiritual food.

After three days of healing and Bible teaching, He filled their stomach. He does care. And we will.

I'm so looking forward to hearing if you try this. We will feed the poor miraculously. It doesn't work, actually, until you've given everything you've got.

So you might not find out the miracles until you've given up your last two fish. Of course, if you keep your tuna sandwiches for yourself, you will never find out those miracles. However, if you're willing to give everything, then you'll begin to see multiplication.

Multiplication doesn't work, by the way, until you've given everything. I'm not telling you to give everything. I'm just telling you how it works, okay? He goes on in Deuteronomy 15, verse 7. If there's a poor man amongst your brothers in any of the towns of the land that the Lord your God is giving you, don't be hard-hearted or tight-fisted towards your poor brother.

Rather, be open-handed and freely lend him what he needs. The Lord is speaking to people who are out of Egypt, on their way to the Promised Land, and He says, freely lend your brother what he needs. Be careful not to harbor this wicked thought.

The seventh year, the year for cancelling debts, is near, so that you do not show ill will towards your needy brother and give him nothing. You see, at the end of seven years, your brother wasn't going to have to repay the debt. So there was a slight temptation.

But if somebody nearing the seventh year asked to borrow something, you might say, Jogi, sorry, I've got a business trip to Singapore. Try to forgive me three months, because the Sabbath year is coming, and then you're off the hook and he's off the hook. Because you say, if you lend it to him today, and the

seventh year comes three months later, it's a goner.

What about your Christian investment? Gone. Do not show ill will towards your needy brother and give him nothing. Why? He may then appeal to the Lord against you, and you'll be found guilty of sin.

Bet you didn't like that verse. He may appeal to the Lord against you, and you'll be found guilty of sin. Now, the reason all this lot of strange verses is here is not because he's being hard on people who've got things.

It's all to do with memory. Because he goes on to say, in verse 15, Remember you were slaves in Egypt, and the Lord your God redeemed you. If you remember that you had nothing, and you got set free, you remember what it was like to have nothing.

Therefore, when somebody who's got nothing asks you for something, you can give it, because you know what it was like to have nothing, and you got set free, so you're free to give. You see how it works? Because most of us have got entirely faulty memories. We actually think we deserve what we've got, especially if we worked.

We work on this system. I've spent all these years studying, evening classes, and this man comes up. As far as I can see, he's not doing anything at all.

He's just knocking on my car window, saying, give me some money. You see, I've really struggled all these years. Went without lunch for two years when I was a student.

Now I've got this great job, and he wants my money. Well, I'm a Christian, you see, I'm going to steward it properly. It says he may appeal to the Lord against you.

No, that really can't be what the Lord means. But you see, the whole reason we're supposed to be able to keep going is that it keeps giving, is that it keeps us healthy, because it reminds us of the cross. In case any of us think that what we've got is ours, which we haven't.

It isn't. After all, think about those little boys in India. You ever read about them? Did you read about the little boys in India who are slaves? I mean they're slaves.

They're called slaves. And you know why? Because their parents were in debt. And because their parents were in debt, the little boys have to work until the parents' debt is paid off, which may take 10 years, 15 years, or 20 years.

And we, because we studied really hard, did overtime, got a degree, and we get a fat salary. We actually think that we've earned what we've got in our pocket. We haven't.

The only thing you and I have earned is death through sin. That's our wages. What we've been given is eternal life, freely.

Therefore, any money we happen to have through the job the Lord has given us, we're absolutely free to be able to share with the needy, because we were needy. Or you might say, I've got nothing to give, because of course we're not talking about money, or rather not just money, which is why when one is on the subject of sharing, I hate to make it just money. You see, when we do teaching on giving with our own brothers, they haven't got any money, so they can't give any.

So what we teach is on giving your time, giving your evenings, giving your t-shirts, giving your extra jacket. I mean, this is all what Jesus said, isn't it, you know? He asked for your coat, you give him your coat too. Another thing we teach is giving your talents.

When you say, I've got none, yeah, you all have one, at least. This is what Peter and John said when they were passing Beautiful Gate, and the beggar was sitting outside. Do they sit outside your church on Sundays? They don't.

They're very clever in Hong Kong, they know exactly where to sit on Sundays. So there he was, with his little mug, looking up at Peter and John expectantly, and Peter and John said, we're broke. We haven't got any.

Silver and gold have an end, but we'll give you what we've got. In the name of Jesus Christ of Nazareth, rise up and walk. Now last night we asked you to give what you've got.

And a fair proportion of you remained glued to your seats, because you were fairly certain you hadn't got anything. Well, you see, if you remain glued to your seats, you get even less. Because how it works is this.

You remember that parable of the man that gave his servants talents, and some of them got ten, and some of them got five, and one man got one, and then the Lord comes back, and he commends the one who had ten, because he's made ten more, and the one who had five, because he's made five more. I might have got the numbers wrong, but anyway. Then you get to the man who had one, and we all know what the man with one did.

He said, Lord, I know that you're a hard man, so I was afraid, and I hid my talent, but I still got it. And the Lord says, You're very wicked. Throw that worthless servant outside into the darkness, where there will be weeping and gnashing of teeth.

This is not very nice. But you'll find that the really strong words in Scripture of punishment are for Christians who don't use what they've got. They're not for people who commit adultery and all those things.

They're for Christians who don't use what they've got. Really. Have a look.

Have a look at all the negative. Being thrown out into outer darkness is Christians who should have been at the final party and missed it. This one who had a talent and didn't use it.

Having a talent and not using it is sin. Now you sit here and you think, but I know I haven't even got one. Oh, yes, you have.

Anybody who belongs to Christ Jesus. You have life in your heart. Anybody who belongs to Christ Jesus, you have the Holy Spirit.

That means if there's a sick person here, you have the right and the authority in Jesus' name to say, I bless you. That may be the only talent you've got, but it's a very good one. And if you'll do that tonight, and it might be the only words you dare say, in Jesus' name, bless you, you'll get another talent.

They multiply that way. Now I know it's hard if you feel shy. And it's especially hard if you've seen people doing dramatic healings.

And you think, oh, I don't think I'm up to that. It's OK, you don't have to be up to that, OK? Because the Lord does it or not. So it's up to Him, OK? But He does let you get your hand in.

So you can come up, if there are people who want prayer in a minute, and completely unqualified as you are, you may minister. We're going to let you all minister. Put your hand out.

Say to the Lord, help! I don't know how to do this. And then say, in the name of the Lord, I bless you. That's all.

You don't have to do any more than that. If you say that, though, what might happen is, He might give you some more words. Or, if you say that, what might happen is, somebody else will come up with some more words, and then you'll think, phew, good.

Now I'm off the hook. But use what you've got. You've all got that authority to bless.

What Peter and John did. I don't have silver or gold, but I'll give you what I've got. And the man got up and walked, which was a whole lot better than having silver and gold.

Because he wasn't going to have to need to beg anymore. Where are you now? Now we've established that most of you here, or most of us, have been rescued from sin, from the past. We know we've been redeemed by Jesus.

Where are you now? Do you feel like you're still in Egypt? We had a lady, we still have a lady who lives with us. She'd had the most terrible life you can imagine. She began to work as a prostitute when she was 17.

Her story is gross, so I won't tell you the awful details that happened before that. But she'd seen everything awful that she could have, and she'd been seduced when she was 17 and thrown out of the family. So this was in Macau.

So she became a prostitute, finally moved to Hong Kong to make more money, got on drugs, and was on heroin for 50 years. And I used to meet her when I walked through Walled City, and she constantly, constantly, she used to pull at my sleeve. And she was sitting on a stone step, and all she ever did was poke the sewer to make the rats move on.

And she looked awful. And as I told you yesterday, this particular lady wasn't paid for her services, even though she was still working when she was 65. She was injected.

That was her payment. Heroin in her back. And she used to pull at my sleeve every time I passed, and she used to say, Oh, Poon Sujai, Poon Sujai, please can I come and live in your house? Please, I'll do anything.

I'll do anything. I'll iron. I'll look after you.

Please let me live in your house. And after a bit, I didn't want to walk past her anymore, because my house was full. My house was full of men who'd got off drugs.

My house was full of people who were ex-Triad Society members. And how can you put a 65-year-old prostitute in the middle of that? There wasn't any room for her. But finally I couldn't resist it.

So we had to find room. That's our problem. We keep doing really not sensible things.

You know, people keep coming with more needs, and we haven't got any more room. We haven't got any more houses. We haven't got any more food.

But you have to, don't you? If they keep coming. Of course the thing is, if you don't keep opening your house, if you don't keep getting more houses, or giving more food, you stop getting what you need for who you've got. That's actually how it works.

So we found a place for her. And she got off drugs, miraculously, and had a lovely new life. And very soon, she was doing what I call an Egypt.

It says in 2 Peter 1, If you lack these things, there's something wrong. Goodness, knowledge, self-control, perseverance, godliness, brotherly kindness, and love. She lacked all those things.

I used to walk into the house, and she'd say, Pooch, you don't love me. You love all those brothers more than me. And she'd bean joy.

And she wouldn't come to meetings. And you don't love me. And she was foul-tempered.

But if anyone does not have these qualities, he is nearsighted and blind, and has forgotten that he's been cleansed from his past sins. So for several years, she was up and down, and up and down, in really nasty sulks. And we were always praying for her.

We prayed for healing of her memories a hundred times over. And she needed them. I mean, she had the most revolting life.

She'd seen two people murdered, which were never reported. And she was waiting till it happened to her, because nobody would have noticed she went. She didn't exist in Hong Kong.

She didn't have an identity card. She wasn't anybody's. She was a prisoner.

So we kept praying for her. And she had good days, and then awful, awful, awful days, until we took her to an old people's home. And she looked at the old people there, and she said, Boon Su Je, they've got less than I've got.

She said, I've been grumbling all this time, because I forgot what my old life was like. And now I've got people who love me. I've got food to eat.

I've got a little room of my own. And I look back at these people, and I see they've got less than I have. I'm really sorry to grumble.

And she started going to visit them every week, and she would pray with them. Now she goes back to Old City, and she washes the old prostitute's hair. And one of the old prostitutes is senile.

She was stolen from the streets one day, and she doesn't exist either. But this lady, this sister, will go back and help her now. She'll go back and help her, because she remembers where she came from.

But many of us have faulty memories about our past. So many of the people of Israel started grumbling against Moses. And they said, you're a rotten leader.

Do you really think this church ought to organize itself better? The administration is frightful. The pastoral system's awful. We've had this same spiritual diet for years.

We're absolutely bored stiff. We're going to start a rebel movement in the church, or we might split off so we can have new spiritual leadership. We had a much better time years ago when it all started.

You know how people are in churches. They said, we've lost our appetite. We never see anything but this manner.

And then they started talking about all the wonderful food they ate in Egypt. Melons, leeks, cucumbers, garlic. We could eat all flesh pots.

It was wonderful in Egypt. Of course, it wasn't wonderful at all. They just got silly romantic dreams.

Do you do this? I mean, we have brothers that live with us. They're so funny, and they say, wouldn't you say it was wonderful when we first began this work? I mean, they've forgotten all the bad things. They've got really faulty memories.

It is good actually to remember honestly what it was like before. Honestly, what our hearts felt like. What we felt like when we got up in the morning.

What our reason for life was. If we were addicted to drugs. If we needed to drink every day.

If we had to chase after money. If we had got secret sins. It's good to remember where we came from.

And then we won't waste our time grumbling about the present diet. Because we'll know where we're going. And we're going to the promised land.

Now, theologically, I don't know how you see this. Do you actually feel you're there in the promised land? Do you believe that the moment you're saved, you're there? Well, of course, we are in a sense. I mean, it says we have crossed from death to life.

So, in a sense, we're there. In another sense, we see the world as it is and we know that although Jesus said the kingdom of God has come, the kingdom of God is among you. At the same time, we know we have to bring the kingdom of God foot by foot, person by person, as we take territory, as we see people set free, as we see people believing, as we see people healed.

So, where are you? Now, if you feel that you're already in the promised land, fine. If you believe that you've already got abundant life and you've got your inheritance and if you've been encouraged by Bible teaching to pray, for what you need in terms of your future, your children's education and so on and so on. If you've been encouraged to lay hold of promises and seek the Lord and live an abundant life, that's fine.

Because some of the Israelite tribes felt they'd arrived before they'd crossed the Jordan and Moses said, fine, you can have this bit. But, the others haven't got theirs yet so now you've got your bit, you've got your abundant life and everything's changed, now you know Jesus, that's fine, you've arrived, but would you mind, please, getting up and crossing the Jordan on behalf of those who haven't yet found their territory. And he gave these instructions to two and a half tribes, the Gaddites, the Reubenites and Manasseh.

They, although they had already found their bit of the promised land, were told to get up and be uncomfortable to help the others find theirs. So what about you now? You know you've been set free? We

hope you're not grumbling in the desert. Do you either feel you're about to enter the promised land or have you got your bit? It doesn't matter, either way.

It's going to depend on your heart. Is there any difference? I think there is a difference because those of you who study church history will know that there's something that church growth experts have discovered and identified which is called redemption and lift. And wherever there are poor people all over the world, historically, when the gospel has been preached to them, they become richer.

You can think of many reasons why they would become richer. They become more educated. They get water.

They get food. They start to work and toil the land. Their children come into new abundance.

And they all go up a social class. And it's called redemption and lift. And this is identified worldwide.

But wherever the gospel is preached, people begin to have a better standard of living. They come into the blessings. That the Lord has promised.

The problem with redemption and lift is this. Is that historically, when people have been lifted up a class, that's where they stay. And in Hong Kong, we are determined to beat redemption and lift.

We're going to have, I hope, redemption and lift and voluntarily go back down. Otherwise we'll die. Because we might start to think that we deserve the abundance, prosperity, blessing, security, and everything else.

But you see, I see that the Lord Jesus had that in heaven and chose for us poor men's sake to leave it and come to earth. And so this is what we do with our brothers who've been rescued from the walled city. Or this sister I was telling you about who've come from the most awful place you can imagine.

We've been set free by the blood of Jesus. And we've entered a magic kingdom. A place full of miracles where there's abundance and blessing for us.

And we now choose to go back to the poor and live with them. Like Jesus. We choose to give up our rights.

We choose, again, to share our homes because we can remember having none. We choose to share all our time because we can remember when no one had time for us. We choose not to pass by the beggar on the street because we can remember being passed by.

Who are you? We've got a brother with us now and I'm so very happy. He had a horrible, horrible life. His family left him.

I shared with some of you on Wednesday morning. This was the brother that was shut out of his home when he was a little boy and he was not allowed to live at home. And he used to bang on the door saying, let me in, let me in, let me come home and he was not allowed to sleep at home.

So he wandered around in the streets. And when he came to us and he found a new life in Jesus and I shared with some of you on Wednesday how he got delivered from a spirit of loneliness. Then he really began to enjoy abundant life.

And that means restaurants or building sites. And if you're sick, you're out of a house. There's no job, no house.

And he was on heroin for 22 years. And then he met Jesus, and he came to live with us. Now what Ban Suk is spending his life doing is ministering to street sleepers.

By the way, a rather large proportion of all street sleepers in Hong Kong know Jesus now. They're nearly all Christians, the street sleepers. Really.

And a number of them get healed. He prays with them on the street. He takes them rice boxes.

He takes them to the doctor. Some of them come to live with us. We help others get other homes.

He gives them practical aid, spiritual need. They come to Hang Phuc camp. He baths them for hours.

They stand under our wonderful Hang Phuc showers. And he cuts their hair and their toenails and their fingernails. And he's super.

He's what I call a minister. We've also got Vyuzhata Amul. This is Amul.

Now she won't mind me telling you. She's very bright. She's been very well educated.

She's very clever. She had an absolutely brilliant job. In which she was very capable.

And had a lot of authority. And could get a very good salary. But her heart was moved by the poor.

And so she's chosen to work with us. What she does is she visits the families of our brothers. Introduces them to Jesus.

And then we sort out the family problems. Visit the people who are in prison. Send the children to school.

Look after the wives. We've got hundreds of brothers living with us. But over 300.

And so they've all got families. So there's a good amount of work to do. Now the strange thing is that if you were talking about Bansuk and Vyuzhata.

And you knew what she'd given up. To serve the Lord. Which one would you say was wasting their life? You see the world nearly always looks at the educated serving the Lord.

And says look what they've given up. She's given up no more than he. He's given up no more than her.

They are both very pleased to waste their lives on the poor. In case the poor happen to be Jesus. Because that's how the story goes in Matthew 25.

You remember the story? When Jesus says that the final time we're all going to come before him. So where are you going? If you know you're going to heaven. There is going to be that wonderful moment when you come before him.

The king. And Matthew 25 he tells this story. And this is a prophecy.

This is going to happen. And all nations will be gathered before the Son of Man. And they're going to be divided into sheep and goats.

And he says to one lot of people. I was hungry. I was thirsty.

I was hungry and you fed me. I was thirsty and you gave me water. I was a stranger and you took me in.

I was naked and you gave me clothes. I was sick and you visited me. I was in prison and you visited me.

And you and I may say, no, we didn't see you, Jesus. I'm not at all aware that I gave you a cup of water. I didn't notice you.

I don't think I fed you. And he says, whatever you did for the least, you did as unto me. And then he says to the other lot.

You did not feed me when I was hungry. You didn't give me water when I was thirsty. You didn't visit me when I was in prison.

You didn't give me clothes when I was naked. And you and I may say, no, no, no, no, Lord. We didn't see you.

I mean, dear Jesus. I go to meetings every Sunday and I've got a house group. You think if I'd seen you hungry, of course I would have fed you.

If I'd known you were in the KL prison, sure I would have visited you. No, I didn't know. And he says, whatever you did not do for the least one of these, you did not do as unto me.

That's why when we waste our lives on the poor and be quite sure that people will say you are wasting your life, it could be you're wasting your life on him. And actually, that's the qualification for getting into heaven. No, no, no, you know that's not so.

You learnt John 3.16. You know very well the qualification for getting into heaven is believing on him. That's all you have to do. But I say people, if you believe on him, don't you want to waste your life on him? If you knew the Bible verse but not the Saviour, you might miss him when you walked by.

If you met the Saviour, if you met the one who poured out his blood, that you could be passed over when death came by. If you met him, wouldn't you want to waste your life on him? I mean freely. No, no, it's all to do with ever having met him because if you did, wouldn't you want to waste your life on him? He could be dead.

He could be disguised. I mean, he could be outside. The brothers up there last night, I met them this morning, they told me, oh yes, there are people in KL that collect cans.

But they do it at night. That's why the majority of you never saw them. Ask the Lord to open your eyes because it would be awful if Jesus was outside and you missed him.

So let's go back and see. This is a privilege. This is not a sentence.

And there should be none here who in the future ever feel obliged to work with the poor. Please don't do it out of obligation. Only do it out of gratitude.

If you know where you've come from and if you know where you're going, why not waste your life in between on him who bought you? Please stand. Oh, Lord Jesus, we're so looking forward to your coming back. Lord Jesus, we're so looking forward to the time when there won't be any more crying in the world,

where there's no more death, where there's no more poverty.

Oh, Lord Jesus, we're so looking forward to the time when agony is over. Lord Jesus, we're so looking forward to seeing you. We want to spend eternity with you in the place where it's all alright.

Oh, we're looking forward to heaven. But now how, Lord, how to spend the time in between? How to spend until that day? Lord, in your mercy, now by your Spirit, stir us up that we might remember where we've come from, what we were bought from, how you purchased us. Stir us up, Lord, to remember the reality of bondage, of being slaves to sin.

Lord, in your mercy, remind your people now, here, what it was like. Because, Lord, we don't want to, even though we're Christians, live in Egypt's system, with the same things trapping us as before, with the same ambition, or need for recognition, or need for comfort, we don't want to live by Egypt's rules. We want to live as free men in our hearts, knowing that because we're bought by you, we're free now to serve you, whichever way, Lord, it will be, whichever, whether it's in hunger or richness, in plenty, in want, whether it's rich houses or shipwrecks, whichever, Lord.

We say, your will be done. Your will be done. Your kingdom come.

Not our way. Lord, we won't offer any preconditions. We won't say, we have to have this and this and this.

We just say, Lord, your will be done. Your kingdom come. And if you would but use us.

To bring about your kingdom, in a poor, in a lost, in a hungry, in a frightened world, then we're willing. And we offer ourselves to you. Now, there are some people that I want to invite to come forward.

After I've done that, we've got some words for, some words of knowledge for sick people. Now, here are some of the people I want to invite forward. There are some of you who really would like to be free from the old system and be free to minister however the Lord wants you to.

To be free from the enslavement to doing things the world's way, even though you're a Christian. And you may be frightened. So I want you to come forward that the Lord may minister freedom to you.

For many of you, it really is a problem over money. It's okay. The Lord knows where you're fearful.

For many of you, you're afraid that you might have to do without. And we want to set you free from that fear. Because truly, whatever it is that the Lord has for you, it's going to be much better than what you have for you.

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