

ONE IN TEN

DAILY DEVOTIONAL

READINGS AND PRAYERS
FOR SUFFERING CHURCH
ACTION AND AWARENESS
WEEK 2019

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Suffering Church Action
and Awareness Week

Matthew 25:31-46

INTRODUCTION

The meditations in this booklet speak of Christ's call for His disciples to love one another, even as He has loved us. Suffering and trial are part of the Christian walk, and some of His "little ones" will know what it is to face persecution for bearing the Lord Jesus' precious Name. But, as we have opportunity, we are all exhorted by our King to feed, provide drink, welcome the stranger, clothe, look after the sick and visit our suffering brothers and sisters when they are in prison, just as if we were ministering to Him.

WHO ARE CHRIST'S LITTLE ONES?

Sunday 27 October

How is it possible that a group of eleven men, who in the lifetime of Jesus were deeply ambitious and selfish, could transcend their desires to form a brotherhood of love? The brotherhood had extended to women and later incorporated innumerable others who became known as “Christians”, the anointed ones, followers of The Way.

When Jesus was speaking to the people, His mother and brothers stood outside wanting to speak to Him, but He replied to the man who brought Him this message, “Who are my mother and my brothers?” Stretching out His hand towards the disciples, He said, “Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother.” (Matthew 12:46-50)

The first disciples formed the origin and basis of a new community, which would extend to all believers throughout the centuries. This believing community was nothing less than the new family of Jesus Christ.

Jesus is their origin – the “mother” that gave birth to them. Jesus speaks of His followers as being His *adelphoi* (brothers) meaning literally in the Greek “of the same womb” – a community based on identity of origin or life. There is a bond so strong that it unites two brothers or sisters from the same womb. It is the unbreakable bond that unites the family of Jesus, that transcends race, class, colour, culture, tribe, ethnicity or nationality. The family is bound by *philadelphia*, brotherly love. In this heavenly city on earth, Christians are the “third race”. This was a term that was being used in the early third century in the Roman Empire, coined to indicate that Christians were neither people of the ordinary Graeco-Roman culture nor Jews, but like another nation.

Writing around the year 200 AD, Tertullian described the giving of the Church in Carthage (modern Tunisia):

“On the monthly collection-day, everyone who wants to puts in a small donation, but only if he wants to, and only if he is able. There is no compulsion; it is all voluntary. These gifts [are used] to support and bury poor people, to supply the needs of boys and girls who are destitute and orphans, and of old people who are confined now to the house; shipwrecked people, too; and if there happen to be any in the mines, or banished to the islands, or shut up in the prisons, for nothing else than their faithfulness to the cause of God’s Church, they are looked after by their fellow-believers ... ‘See’ [people say] ‘how they love one another ... and how they are ready even to die for one another!’¹

¹ Tertullian, *Apology on Behalf of Christians*, chapter 39

This new family of Jesus bore the heavy and heavenly responsibility of a duty of care for each other. Jesus spoke of a reward for giving a cup of cold water to “one of these little ones” because they were His disciples (Matthew 10:42). Later He said that it was His disciples’ love for each other that would demonstrate to the world that they were His followers (John 13:34-35). Certainly this was the distinctive mark of the Christian community in Carthage when Tertullian noted that the pagans commented, “See how they love one another.”

Paul describes the oneness of the growing community of faith in Acts (2:46-47 NASB) as “continuing with one mind” in worship and “breaking bread from house to house” just as a family who sit down joyfully together each day to share a meal.

In this family, love must be expressed practically, in meeting the needs of all (1 John 3:17; 1 John 4:20-21). When He told the story of the Good Samaritan, the message Jesus was communicating to His disciples was that compassion should transcend race, ethnicity and religion, that the world constitutes a single humanity. We are all descendants of Adam and Eve and created in the divine image with dignity, worth and meaning.

This common humanity transcends all divisions and prejudices. Each individual is of infinite value and all stand as equal before God their maker. Hence the statement in Galatians 6:10 that to do good to all is a command for every Christian.

But Paul also acknowledges the **particular responsibility that Christians have for other members of the Christian family**. Do good “especially to the household of faith” he says.

The early Christians certainly fulfilled Galatians 6:10. In 362 AD the anti-Christian Roman emperor Julian complained, “The Christians feed not only their own poor but ours as well, while no one in need looks to the temples.”

Tertullian drew a careful distinction between human brotherhood, which we all share, being sons and daughters of Adam, and the unique and deeper family bond that Christians share with each other. Addressing a pagan readership he wrote:

“We are your brothers as well, but Christians, who are all sons of God, sharing the Spirit and the truth of the Gospel, partake in a deeper brotherhood. One in mind and soul, we do not hesitate to share our earthly goods.”¹

In Matthew 25:31-46 Jesus takes up the theme of Christians’ responsibility for each other’s needs in the great parable of the Last Judgment. It is on Judgment Day, he says, that there will be a separation of sheep from goats.

Jesus goes on to portray Himself as vulnerable and powerless in His human existence, facing hunger and thirst, want and sickness, a stranger and a prisoner. Why did He portray Himself thus? Why did He go on to speak of judgment as intimately connected with the compassion that is extended to Him (or not, as the case may be), compassion which is in effect extended to His people, His brothers and sisters, His little ones, His family?

Is Jesus preaching a doctrine of works? Is He saying that we enter heaven on the basis of good deeds done to each other? No. In reality Jesus recognises not only a first Adam but a new Adam – Himself – and that His family constitutes a new creation. This family would be born anew by the Spirit (John 3:3-5; 1 Peter 1:3). We have received God’s free gift of eternal life in place of sin’s wages of death (Romans 6:23). A consequence of passing from death to life (1 John 3:14) is its expression in love for the brethren (brothers and sisters). On the Day of Judgment, love for our fellow believers will be seen as evidence of our relationship with Jesus, who has enabled us to pass from death to life by His redeeming work on the cross.

Why did Jesus identify Himself with the poor – the hungry, thirsty, naked, sick, homeless and prisoners? Many wealthy people today, including Christians, hold the poor to be responsible for their own misfortunes. “They are poor because they are lazy and will not work. They are sick because their houses are dirty and they don’t go to the gym. They are in prison for their own misbehaviour.” It is therefore difficult for modern day Christians in wealthy countries to grasp the teaching of this parable.

Jesus found the rich and powerful in the first century to be hard and unresponsive. Generally speaking, the people who responded to His teaching were those on whom society frowned as lowly and unimportant. But it was typical of Jesus to bring comfort to society’s “little ones”, those whom others despised.

The Pharisees were supremely contemptuous of the uneducated. They considered that someone who could not read or study could not take any serious interest in fulfilling the law. They went as far as saying that someone who did not know the law was cursed (John 7:49) and therefore they shunned the “lower classes”.

This was an attitude shared by the pagans of the time; “a philosopher who converses with an uneducated man is like a sober man speaking to one who is tipsy,” said Epictetus, a Greek philosopher (c. 50-135 AD). “I hate the vulgar crowd and keep it far from me,” wrote Horace, the Roman poet (c.65-8 BC).

¹ Tertullian, *Apology on Behalf of Christians*, chapter 39

But Jesus loved the little ones, the outcasts and oppressed, those who were “weary and heavy laden” with the burden of the multitude of precepts of the Jewish law. Many of the Old Testament prophets had given their messages direct to kings, but Jesus moved among the masses of society and did not seek contact with the high and noble. The lowly and humble, the sheep without a shepherd (Matthew 9:36), the bruised reeds and smouldering wicks (Matthew 12:20) were those whom Jesus sought out. Perhaps His compassion towards them was like the feelings of a mother who loves most tenderly the most delicate of her children, because it is that child who needs her most.

Jesus saw that amongst those the world despised were the ones who could make incomparably great sacrifices, such as the widow who gave her mite in the Temple (Mark 12:42). The lowly were those most likely to have the child-like spirit that He praised (Matthew 18:3).

The early Church reflected this. “Not many of you were wise according to worldly standards,” wrote Paul to the Corinthian believers, “not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God.”
(1 Corinthians 1:26-29 RSV)

It is interesting to note that the New Testament was written in the popular Greek language used by ordinary people of the day, called Koine Greek. It was not written in the formal, pure and rather archaic Attic Greek of earlier times, which was making a comeback amongst scholars in the first century AD. In later centuries, when Christianity had become a faith of the aristocratic and well educated, many were ashamed of the vulgar expressions in the New Testament.

The pathway that Jesus chose was to identify with those the world saw as foolish, weak and worthless. He did not live a life of deliberate extreme poverty and renunciation, but simply shared the lifestyle of ordinary people of the day.

The poor of Jesus’ day were extremely vulnerable. There were no social services, no benevolent societies to help them. People depended on their families for help in time of need and it was the duty of their relatives to assist. The believing community – the saints “in Christ Jesus” (Philippians 1:1), the Church, the Body of Christ – was a family, and likewise had a duty to give practical help to each other.

*Who are these, my lowly brothers
and sisters,
Bereft of love, abandoned, sick, alone?
In prison they dwell, strangers to all.
Sons of Adam? Yes they are, but more!
Children of the second Adam
Bought by Jesus’ blood, born of His spirit,
Brothers and sisters now to Him,
Bone of His bone, flesh of His flesh, blood of His blood,
Light of His life, love of His heart, His
own beloved.*

Heavenly Father, thank you for Your Son’s redeeming work on the cross which makes me part of Your family. Amen.

YOU GAVE ME SOMETHING TO EAT

Monday 28 October

Food is essential to life. Jesus knew hunger (Matthew 4:2). Most notably, He fasted in the wilderness for 40 days before He began His ministry, but as a travelling preacher, He must have often been hungry. When He fed the five thousand, who had grown hungry as they listened to Him all day (Mark 6:34-36) or the four thousand, who had been with Him for three days (Matthew 15:32), He too must have shared that hunger.

Jesus is the bread of life (John 6:35) who nourishes us spiritually, as the manna that came down to give physical sustenance to the Children of Israel in the wilderness on their way from Egypt to the Promised Land. We sing the chorus:

Hidden manna from above
Sent to us with Father's love
I am hungry, Father, feed me
From the mouth of your dove.

The faithful Church in Pergamum, which remained true to Jesus in times of persecution, was given the promise: "To him who overcomes, to him I will give some of the hidden manna" (Revelation 2:17 NASB) - a promise that they would be strengthened by the presence of the Lord Jesus Himself.

So as Christians we must live on Jesus, our heavenly Bread, who alone can satisfy us. Without Him we will die spiritually.

But our physical bodies also need food, that we may live here on earth to His praise and glory, just as the heavenly bread enables us to live for eternity.

Throughout the Bible, God supplies His people with food. The Garden of Eden was filled with fruit trees for Adam and Eve to eat from (Genesis 2:15-17). He sent ravens to bring food to His faithful prophet, Elijah. And the widow who cared for Elijah in time of drought found that her jar of flour and her jug of oil never ran out, until the rains came again (1 Kings 17:1-16).

Barnabas Fund feeds many hungry Christians.

"It is beyond our imagination that people across seas and hundreds of miles away can send us help, but we also know that anything is possible with God," said Kashif, from Pakistan, where many Christians are very poor because of discrimination in the workplace. Kashif receives a monthly food parcel for his family.

"If you had not brought this food today, many of us would die," said Edina, a blind Christian refugee from South Sudan, now living in a camp in Uganda.

When we provide food for our brothers and sisters, we enable them to live and we enable the Body of Christ to thrive. Our service to Him is through our service to our brothers and sisters.

Hungry was I,
In desperate want,
And you gave Me food,
Food to satisfy.
But when, O Lord?
When did I feed You?
For I see You not
But with the eye of faith.
When with the food you satisfied
The least of My brothers and sisters
Then you saw Me,
Then you served Me.

Give us this day our daily bread. Amen

YOU GAVE ME SOMETHING TO DRINK

Tuesday 29 October

Without water we cannot survive. An adult human body is about 60% water and for a newborn baby the figure is about 75%. Water is involved in every bodily function from digestion and circulation to temperature control and the excretion of waste products. We need to constantly replace the water that is lost through the normal functioning of the body.

God provided a river to water the Garden of Eden (Genesis 2:10) and a miraculous stream of water from a rock for the thirsty Israelites in the desert (Exodus 17:1-7). Just as the Bible began with a river in a garden, it ends with a river in a city, the water of life flowing from the throne of God and of the Lamb (Revelation 22:1-2)

The Lord Jesus knew what it was to be thirsty, not only as He walked the length and breadth of the land with His disciples, but also in His greatest extremity on the cross when he said, "I am thirsty." (John 19:28). Yet He Himself can give us living water, a spring that wells up to eternal life (John 4:10,14), a water that quenches every thirst, that satisfies all our desires. To the thirsty I will give from the fountain of the water of life without payment (Revelation 21:6). The great Welsh hymn about our pilgrimage through life prays for this living water:

Open now the crystal fountain
Whence the healing stream doth flow

Likewise, Isaiah describes God's people joyfully drawing water from the wells of salvation (Isaiah 12:3).

Many of Christ's "little ones" today are thirsty. They have drawn from the wells of salvation and know Him as their Lord and Saviour, but they lack safe, clean drinking water. In Guinea, West Africa, the majority Muslims and followers of traditional African religions in some villages banned the Christian minority from using the village water source. But Barnabas Fund financed the cost of a well for the Christians in each village. The Christians had enough water for their needs and also shared the water freely with those who had been persecuting them, at the same time speaking to them about Christ, the living water "who came to earth to quench our thirst".

Thirsty was I,
In desperate need,
And you gave Me water,
Water to refresh.
But when, O Lord?
When did I give You a drink?
For I see You not
But with the eye of faith.
When with water you refreshed
The least of My brothers and sisters
Then you saw Me,
Then you served Me.

Open now for me the crystal fountain of the water of life, and let its healing stream flow. Amen

YOU INVITED ME IN

Wednesday 30 October

A stranger is vulnerable and lonely. Even a child on their first day at a new school knows that feeling. How much worse the situation is for refugees and asylum seekers, some of the most vulnerable people in society. During His infant years, our Lord Jesus Himself became a refugee in Egypt, when Joseph and Mary took their little son and escaped the murderous wrath of King Herod (Matthew 2:13-23).

Our forefathers knew the challenge of being strangers and homeless. Sometimes this was a punishment. After the Fall, Adam and Eve were expelled from their home in the Garden of Eden (Genesis 3:23). Cain considered the prospect of being a restless wanderer more than he could bear (Genesis 4:11,13-14). At other times it was a call from God as He worked out His purposes, for example, Abraham setting out from Ur or the Israelites from Egypt.

Jesus Himself was homeless during His years of ministry. "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay His head" (Matthew 8:20 ESV). His disciples had to be willing to leave home, work and all that was familiar and safe in order to follow Him.

Indeed, Jesus' whole life on earth was a kind of homelessness, as His real home was in heaven. When He came to "dwell" among us (John 1:14), the Greek word indicates a temporary home – like the moveable tent that was the Tabernacle rather than the permanent stone-built Temple. So, He calls His people to provide for Him a home. When we give homes and shelter to our destitute brothers and sisters we are answering this call and also manifesting how He wondrously dwells within us so that, even today, those who despise Christians see how we love and care for one another.

Barnabas Fund has helped over 2,300 Iraqi and Syrian Christians, displaced by persecution, to re-settle in Australia. In 2014 Islamic State fighters in Iraq phoned "Rashel" (59) and said, "*You have three options: convert to Islam and get your properties back, leave the Islamic State for good and your properties will be owned by Islamic State, or be killed.*" Repeated threats like this caused Rashel and her family to flee from a city to a village, then from the village to Kurdistan. Their first "home" in Kurdistan was an unfinished building, without water or electricity, where they endured summer temperatures of 45°C. They also faced discrimination and hostility, driving them to move to Turkey. Then Barnabas Fund paid their airfares and in 2019 they flew to Australia to settle at last.

Our spiritual life is a journey to our heavenly Home. Here on earth we are strangers, foreigners, exiles, aliens, sojourners, or temporary residents to use some of the many English translations of 1 Peter 1:1. But we are citizens of heaven (Philippians 3:20).

Jesus' identity and belonging is as part of a community of aliens, the new commonwealth of heaven. So too our true identity and belonging are with Jesus, who was a stranger. We find a belonging that transcends the earthly and enters into the heavenly and eternal. For we belong to Jesus. As we sing in the old hymn, "I am His and He is mine."

As we travel Home, we can give practical help to brothers and sisters who are homeless, and in this way we welcome our homeless Lord Jesus.

A stranger was I,
In desperate want,
And you gave Me a home,
A shelter, a welcome.
But when, O Lord?
When did I give You a home?
For I see You not
But with the eye of faith.
When you invited in
The least of My brothers and sisters
Then you saw Me,
Then you served Me.

Lord, help me recognise the stranger, the lonely, the vulnerable and make them welcome. Amen

YOU CLOTHED ME

Thursday 31 October

During the long-running Sudanese civil war, the Christians of the South suffered terribly as they struggled to prevent the imposition of Islamic law on their part of the country where Muslims were a small minority. Their poverty was so great that some had literally no clothes. This was not a culture of nakedness – it was a situation of desperation. Try to imagine the shame. Clothes not only preserve our modesty but also have a very practical use, for they keep us warm when it is cold or shield us from the burning sun.

Jesus knew what it was to be naked and ashamed. The victim of a Roman crucifixion did not wear a loincloth, as depicted in religious art. He was naked. The soldiers played dice to decide who would get His robe.

Many persecuted Christians are in need of clothes. Those who flee from violent attack by Boko Haram militants in West Africa, or from the army in Myanmar, may carry nothing with them as they run for their lives. When they reach safety they have only the clothes they are wearing. When Syrian Christians, held hostage for months by Islamic State jihadists, were released in 2015-16, Barnabas Fund gave them clothes, for they had only what they happened to wearing when they were kidnapped.

Beautiful clothes are a Biblical way of portraying how God has blessed us in covering our shame and our sin. "I delight greatly in the LORD; my soul rejoices in my God. For He has clothed me with garments of salvation and arrayed me in a robe of His righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels." (Isaiah 61:10)

Naked was I,
In desperate need,
And you gave Me clothing,
My shame to remove.
But when, O Lord?
When did I dress You?
For I see You not
But with the eye of faith.
When you gave garments to
The least of My brothers and sisters
Then you saw Me,
Then you served Me.

Bless my brothers and sisters who have escaped murderous violence and lost all they owned. Show me what I must do to help them. Amen.

YOU LOOKED AFTER ME

Friday 1 November

Sickness brings pain and suffering, or weakness and incapacity. In many cases, if the patient does not receive proper care, he or she will die. We are not told whether Jesus, truly human yet divine, was ever sick. But we know that He would grow tired after long hours of ministry, that He sweated blood in the Garden of Gethsemane before His coming death, He was cruelly flogged, and that He endured on the cross – not only the agony of the most painful execution method the Romans could devise, but also the crushing spiritual weight of the sins of the world (2 Corinthians 5:21).

Where Christians are poor, they often cannot afford medical care or surgery when they are sick. Barnabas Fund helps many sick and injured Christians to get the treatment they need. “Esther”, the 16-year-old daughter of a pastor in Uzbekistan, was beaten unconscious by three policemen. They had come to arrest her father (who happened to be out) and she tried to stop them planting false evidence in his car. Hospitals in Uzbekistan refused to treat her when they heard how she had got her injuries. Barnabas Fund paid for her medical treatment, including a prolonged stay in Russia to be treated at a hospital there. With surgery, medication and proper care, she gradually regained the ability to walk.

Jesus is our healer. On earth, a touch of His robe brought health and wholeness (Matthew 9:20-22). Three times He raised the dead. Even at a distance, His command could restore to life (Matthew 8:13).

By His wounds we are healed of our sins (Isaiah 53:5) and in the new heaven and new earth the nations will be healed by the leaves of the tree of life (Revelation 22:2).

Sick was I,
In desperate pain,
And You cared for Me,
Restored Me to health.
But when, O Lord?
When did I tend You?
For I see You not
But with the eye of faith.
When you brought healing to
The least of My brothers and sisters
Then you saw Me,
Then you served Me.

I praise You, Lord, for Your resurrection power to heal the sick and raise the dead. Amen

YOU CAME TO VISIT ME

Saturday 2 November

When Jesus was taken into custody, the night before His execution, no one came to visit Him. His friends and followers deserted Him. They could not have changed His situation, but they could have brought Him comfort – just by being there.

The Apostle Paul often found himself in detention – whether a prison dungeon or simply house arrest. How precious to him were the visits of friends willing to put themselves at risk by letting the world see their connection with the prisoner. “May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains,” wrote Paul (2 Timothy 1:16).

Unknown to us, except as a member of the Ephesian Church, Onesiphorus was to Paul like a cup of cool water on a sweltering day, bringing refreshment to his spirit. What did Onesiphorus say to Paul to encourage that great apostle and theologian as he struggled with the loneliness and misery of prison? We do not know. Perhaps it was not Onesiphorus’s words, but simply his presence that brought the refreshment.

Many Christians today are in prison because of their faith in Christ. Members of the growing Church in China accept the risk of prison as a matter of course, an “occupational hazard” of being a Christian. When they decide to follow Him, they are committing to a life when prison is always a possibility. Iran is another country where prison on various pretexts is one of the government’s favourite ways of harassing Christians, especially those from a Muslim background.

Christian mother, Aasia Bibi, spent more than nine years in prison in Pakistan, most of the time on death row, falsely accused of “blasphemy”. Barnabas Fund helped feed and house her family, until she was released last year, which was a great comfort to her.

Jesus came to proclaim freedom for the prisoners (Luke 4:18-21). Charles Wesley wrote about 6,000 hymns, one of which he penned immediately after his own conversion on 21 May 1738. He describes how Jesus set him free from his sins:

Long my imprisoned spirit lay,
Fast bound in sin and nature’s night
Thine eye diffused a quickening ray—
I woke, the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

Imprisoned was I,
In desperate need,
And you came, and your presence,
Dispelled all My fears.
But when, O Lord?
When did I visit You?
For I see You not
But with the eye of faith.
When you brought comfort and hope to
The least of My brothers and sisters
Then you saw Me,
Then you served Me.

Lord, make me a source of refreshment to my brothers and sisters. Amen

THE DAY OF JUDGMENT

Sunday 3 November

Jesus presents His Church with an awe-full spectacle, the spectacle of Judgment Day when all our works will be revealed. The basis of this judgment will be how we have treated Him. Have we despised Him? Have we treated Him with disdain, mocked Him, or wilfully rejected Him? Or have we cared for Him?

While those in the Body of Christ wear His righteous robes on that last Day, cleansed spotless by His saving blood, those outside of His family will stand before a Holy God in filthy rags, stained by unforgiven sin. We are saved by grace alone, but the fruits of our salvation, our good works, will be evident to all when our Saviour returns.

Our treatment of Him is seen in our treatment of His little ones, the Christian community, our family. We cannot fully understand the nature of this judgment, but Jesus speaks with certainty of the coming Day. We are exhorted to care for Him, through caring for His Body, thus affirming our loyalty to our Lord and Saviour.

A Christian ministering to the lowliest of the sick, covered with festering sores, was asked by a journalist why she did it. How could she cope with the stench and the dirt? She replied that she saw herself as washing the body of Jesus and tending His wounds.

So whatever we do for these our brothers and sisters, no matter how lowly and despised they are, we do for Jesus, who loved us and gave Himself for us.

And on that glorious Judgment Day
King Jesus, seated on His throne,
With holy angels hovering round,
Will gather all creation to Him.
And then the King will
Separate
Them,
Separate
That vast unnumbered crowd.
Into His Kingdom, He will bring
Those who cared for Him
By caring for the least and lowliest
Of His brothers and His sisters.
They will feast on heavenly manna,
They will drink from healing streams,
Embraced by everlasting arms.
Clothed in celestial garments fair,
Free from sickness, free from pain
Free from all suffering.
But what of those
Who cared not for the least of His brethren,
Who rejected their Brother and King?
Eternal, everlasting
Separation
From
God

Let us therefore turn to Him afresh before that day and do good **“especially to the household of faith”** (Galatians 6:10).

Lord, help me to love Christ’s little ones and care for Him by helping them. Amen Who are these, my lowly brothers and sisters,

Bereft of love, abandoned, sick, alone?
In prison they dwell, strangers to all.
Sons of Adam? Yes they are, but more!
Children of the second Adam
Bought by Jesus' blood,
 born of His spirit,
Brothers and sisters now to Him,
Bone of His bone, flesh of His flesh, blood of His
blood,
Light of His life, love of His heart, His own beloved.

Hungry was I,
In desperate want,
And you gave Me food,
Food to satisfy.
But when, O Lord?
When did I feed You?
For I see You not
But with the eye of faith.
When with the food you satisfied
The least of My brothers and sisters
Then you saw Me,
Then you served Me.

Thirsty was I,
In desperate need,
And you gave Me water,
Water to refresh.
But when, O Lord?
When did I give You a drink?
For I see You not
But with the eye of faith.
When with water you refreshed
The least of My brothers and sisters
Then you saw Me,
Then you served Me.
A stranger was I,
In desperate want,
And you gave Me a home,
A shelter, a welcome.
But when, O Lord?
When did I give You a home?
For I see You not
But with the eye of faith.
When you invited in
The least of My brothers and sisters
Then you saw Me,
Then you served Me.

Naked was I,
In desperate need,
And you gave Me clothing,
My shame to remove.
But when, O Lord?
When did I dress You?
For I see You not
But with the eye of faith.
When you gave garments to
The least of My brothers and sisters
Then you saw Me,
Then you served Me.

Sick was I,
In desperate pain,
And You cared for Me,
Restored Me to health.
But when, O Lord?
When did I tend You?
For I see You not
But with the eye of faith.
When you brought healing to
The least of My brothers and sisters
Then you saw Me,
Then you served Me.

Imprisoned was I,
In desperate need,
And you came, and your presence,
Dispelled all My fears.
But when, O Lord?
When did I visit You?

For I see You not
But with the eye of faith.
When you brought comfort and hope to
The least of My brothers and sisters
Then you saw Me,
Then you served Me.

And on that glorious Judgment Day
King Jesus, seated on His throne,
With holy angels hovering round,
Will gather all creation to Him.
And then the King will
Separate
Them,
Separate
That vast unnumbered crowd.
Into His Kingdom, He will bring
Those who cared for Him
By caring for the least and lowliest
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They will feast on heavenly manna,
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Eternal, everlasting
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Let us therefore turn to Him afresh before that day and do good “**especially to the household of faith**” (Galatians 6:10).

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Account holder: Hilfe für Brüder International e.V.
Account number: 415 600
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Singapore

Cheques in Singapore dollars payable to "Olive Aid Trust" may be sent to:
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Northern Ireland and Republic of Ireland

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