

“In RDU as It Is in Heaven” – Message 1 // Luke 10:25–37

Intro

Welcome back! Hope everyone had a good Christmas and New Year. And that you survived the snowpocalypse...

- Some of you had started to think we disbanded as a church...

A lot has happened since we last saw each other.

First, can we stop and say Christmas at DPAC was phenomenal.

- Our worship and creative team—under the leadership of Branden Williams and Jonathan Welch and GP—really outdid themselves.
 - Many would say it was our **best year yet**. In fact, could you **thank them**, and all our worship team, right now?
- We had our largest attendance ever—over 14,000 many of whom were not a part of our, or any, church. Many professions of faith.

We also had an **incredible December in regards to generosity**. In that one month, you invested over \$4 million into the mission of God here. Which **allows us to get going** on some the outreach and expansion projects we had set for this year. So, **thank you!**

Well... **New Year is a time of new beginnings:**

- Everybody has their new **Fitbit on**; it's always fun to see everybody posting their **“Whole 30”** meals on Facebook: “Look at the meal I made out of recycled wrapping paper and cardboard boxes!”

Works Consulted:

Lance Ford & Brad Brisco: Excerpts from *Next Door as It Is in Heaven*

Tim Keller, “Neighbors”

Andy Stanley, “Expect the Unexpected”

Matt Chandler, “The Good Samaritan”

Phil Comer, “The Man by the Side of the Road”

- I saw one guy post: “Dear God, my prayer for 2017 is a FAT bank account and a THIN body. Please don't mix it up again like you did this year.”

New beginnings can be good, and so, for these 1st 2 weeks of the year, I want to talk about an area we really need to grow in as a church, and that is our **personal effectiveness** in disciple-making.

- If you didn't grow up in church, **“disciple-making” probably sounds like a strange word**, but it simply means teaching someone else to follow Jesus like you are following Jesus.
- It's the heart of the GC—go into all the world and make disciples, teaching them all the things I've taught you.

Summit, **God has blessed our church with phenomenal growth**—we're averaging somewhere around 10,000 each weekend now—but that **doesn't necessarily mean that each of us**, as individuals, are growing in our ability to make disciples.

- (In fact, **our growth as a church can sometimes obscure the fact** that many of us aren't, because the amounts of people that come can cover up the lack of personal fruitfulness in our own lives.)

We have **over 10,000 each weekend**—but who is here because you brought them in?

- Some of you have **been here for a decade** but you've never made a disciple.

And, here's the thing: When we grow primarily by what we do from up here on stage, most of our growth ends up being nothing but the transfer in of bored Christians from other churches because we put on a better show than their church did.

- But the **GC is about bringing people from the outside**, and that will only happen only as you engage new people in the community and invite them into your lives.

We called 2016 around here “the year of the Bible.”) I preached the whole Bible. Many of you read the Bible through for the first time)

- This year, we are going to focus on increasing your ability to reproduce spiritually.
- *What if, by the end of this year, you had **at least one person** you were teaching to follow Jesus? What if your small group had brought at least one new person to faith? What **if you parents felt better equipped to make disciples of your kids?***
- **That’s this next year: the year of disciple-making.**
 - This year I want to see the focus of our church shift from from Reaching to Making; from Attracting to Deploying.

To that end... we are going to do a 2-week series called “In Earth as it is in Heaven,” in which I want you to see how God intends to use you to bring heaven to those who are around you.

LUKE 10: For the next 2 weeks, we’re going to **walk you through one of the most famous parables** Jesus ever told to show you a mentality you should go through life with.

- This is **one of those stories that even if you’ve never been in church**, you know—though I’ve found that few people understand the real meaning of it, or its implications.

Luke 10:25–37

- (And real quick: How many **brought your Bible?** – Real Bible? Digital?)
- Either one is fine. Here’s a **New Year’s resolution** for you: bring your Bible to church each week...
 - I can tell when you are playing games

²⁵ And behold, an (expert in the Jewish law) stood up to put (Jesus) to the test, saying, “Teacher, what shall I do to inherit eternal life?”

- A couple of things to notice here. **1st**, this law expert is the **most important and basic** of all religious questions, right? How can I know I’m going to heaven?
- **Second, it’s not a completely sincere** question: it’s a test for Jesus.

²⁶ (Jesus) said to him, “What is written in the Law? How do you read it?” ²⁷ And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.”

²⁸ And he said to him, “You have answered correctly; *do this, and you will live.*”

- I almost laugh out loud reading that. That’s a **big old “do.”**
- *Love God supremely:*
 - Make **God the highest passion** in your heart; the one you think about **first and most.**
 - The **undisputed champion** of your affections.
 - You should **care more about pleasing him** than anything else in your life.
 - When your **mind is idle**, it should naturally turn to delight in him.
- **AND...** love **everybody else** as much as you love yourself.
 - Care about your neighbor’s **needs** as much as you do your own; rejoice in **their happiness, worry about their futures** and **weep about their sorrows** just as much as you do your own.
 - (Who in here wants to raise their hand and say, “*Yeah, that describes my weekend!*”)
- And here’s the **dilemma of that commandment**: How do you command that?
 - **Love is the kind of thing** that you either do naturally or you don’t. If you already love something, you don’t need

to be commanded to love it: for example, you don't have to command me to kiss my wife, eat a steak, take a nap or enjoy my kids. I love those things instinctively.

- **And if you don't love something**, no command will change that. *I hate mayonnaise and I hate tomatoes*. If you made me a mayonnaise and tomato sandwich, you might coerce me to eat it, but no command of yours will make me love it.
- So therein lies the dilemma.

²⁹ But he (the law expert), desiring to *justify* himself, said to Jesus, "And who is my neighbor?"

- This guy is **feeling the squeeze** of the commandment, so he is trying to *limit* its scope so that can he meet it.

And **keep in mind, this man's primary concern** is still his own soul.

- Which presents another **dilemma**.
 - (A lot of atheists have pointed this out, and it's an important observation) – If you think you have to earn your way to heaven, then in every good thing you do, you are actually operating from self-interest. I'm *loving you* to love me.
- I've told you this story to illustrate that: (**Spurgeon's horse**: "The story is told of an ancient king beloved in his kingdom...")
- Do you **see the dilemma**? This is the dilemma of all religion.

And, **here's another question while we're at it**: Based on what you know about the Bible, **can you actually do something** that earns your way to heaven? No! The *whole point of Jesus' life* is that we couldn't earn our way to heaven, so Jesus was going to have to come and earn heaven for us by living the life...

So, these are all the things at play in this question.

THUS (and get this), **Jesus is going to tell a story that subtly shifts the question**, turning it on its head. In the process show you what it means to love your neighbor and how you can develop the ability to do it.

³⁰ Jesus replied, "A man was going down from Jerusalem to Jericho,

- "Down from" Jerusalem to Jericho was literal. It was a 17-mile stretch that drops 3,000 feet in elevation.
- And it had all of these **rocky outcroppings** along it, so it was an ideal place for robbers to hide.

...and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. ³¹ Now by chance a priest was going down that road, and when he saw him he passed by on the other side.

- We **tend to be hard** on this priest. We have this vision of him stepping over a bleeding man on his way into the **donut shop**.
- But **Jesus' audience would have immediately recognized a few things** that make this priest a more sympathetic character.
 - First of all, the **Jericho road** was a very dangerous path (literally called, in those days, the "pass of blood"), because it was such a natural place for robbers to hide... If you traveled the Jericho road, you didn't stop.
 - Second, this **priest was returning from Jerusalem** where he had purified himself so he could perform his religious duties. **According to Jewish law, if you touched a man who died** after you had been purified, you had to go back to the Temple and purify yourself again, which could take up to 7 days.
- The point is: It **would have been massively inconvenient** and dangerous and expensive to help this guy.

³² So likewise a Levite, when he came to the place and saw him, passed by on the other side.

- Now, **Levites were like JV priests.**¹ (They were to priests what *mall security* are to cops.)
- And **here's the deal: on this road is that you can see 3–4 miles down it**, so this Levite could have seen the priest pass the wounded man by. And he **probably thought**, “Well, if the priest didn't do it, it would not be wise for me to do it either.” Just following my leader!

³³ But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion.

Now, if you're familiar with the Bible at all, you know that **Samaritans were the sworn enemies** of the Jews.

- Jews regarded **Samaritans to be unclean**, because they were the **half-Jew/half-Gentile** offspring of the Assyrians who had conquered the Northern part of Israel and forced the Jews there to intermarry.
- They were half-bloods. **Mud-bloods**, for you HP fans.

The **Samaritans, on their part, retaliated by saying that they were the true people of God** because they lived in the land of Joseph and were his descendants. They built an alternate altar and said that theirs was the true one.

- And so there was all this **racial violence** back and forth.
- **To a Jew, the only good Samaritan was a dead one.**
 - Get this: Jews considered just sharing the bread of a Samaritan as equal to eating the flesh of a swine, which was the most defiled animal to them.
- **And Samaritans weren't the nicest people** either.
 - They would frequently **often rob** caravans of Jews on their way to Jerusalem. They were **known to desecrate the Temple** on the eve of the Passover by launching pigs into

¹ They were of the **priestly clan**, but they just weren't full priests.

the court by catapult and having them splatter around the altar.

³⁴ He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.³⁵ And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.' He uses his own money, and gives an open line of credit!

³⁶ Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?"

³⁷ He said, "The one who showed him mercy." (See, he can't even bring himself to say "Samaritan!") And Jesus said to him, "You go, and do likewise."

OK, in this story, Jesus shows us **what** it means to love our neighbors, then **why** we do it (which is the part no one ever gets).

- So, we'll discuss first **the what, and then the why**.
- And then, at the end, I want to **give you a few practical insights** on *how* to do it. The what, the why, and the how.

1. What it means to love our neighbors

Let me divide up the what into **who, when, and how much**.²

A. Who? Answer: Anyone we see in need.

- The **Samaritan and the Jew** couldn't have had less in common. In order to meet the need, the Samaritan had to cross an incredible social barrier.

² These questions I adopt from Tim Keller's "Neighbors: Luke 10" sermon given at Redeemer Presbyterian Church in NYC.

- It's natural for us to help those who are like us, those with whom we identify.
- **But Jesus taught that we are to help those**—especially those— with whom we have little in common; even those who might have wronged us. Which could mean:
 - The person you barely know.
 - Those on the other side of the political aisle from you.
 - Those whom you feel are suffering because of mistakes that they, or their family, have made.
 - The boss at work who has taken advantage of you.
 - Muslims fleeing from Aleppo.
 - The illegal immigrant who broke the law to get here.
 - I always point out when I say that... That's not a statement on what the government should do. They have their own questions, and I pray God gives them wisdom. I'm saying for me as an individual, I know what I'm supposed to do.

It's anybody.

B. When? When do we help?

- **The answer: "Whenever you see the need!"**
- Christians come up with all kinds of excuses for why they don't need to help someone in need. They say things like, "**I don't mind helping people** who are truly victims of injustice. But *those people* over there don't really deserve our help—their suffering is their fault."
- Get this: the **Samaritan would have had plenty of reasons** to believe this man deserved his suffering. This man was a Jew. As we've seen, Jews were cruel to Samaritans, and often downright racist. He might have thought, "This is what happens when you foster a culture of racial superiority."
- Yet, this **Samaritan reaches** out in mercy.

In the **1700's**, **Jonathan Edwards** listed out the most common excuses Christian people give for not helping those in need in his little book *The Duty of Charity*. (It is amazing how timely these still are).

Excuse #1: We only help people when they're in dire need.

- Edwards' answer: That violates the principle of "loving our neighbor as ourselves". We **come to our own aid** long before the situation is dire.

Excuse #2: They brought on their trouble themselves.

- Edwards' answer: But Christ relieved the misery you brought on yourself. Should we not love others as Christ loved us?
- Let me **ask you to think about something...** Liberals and conservatives have different explanations for why the poor are poor; or why, for example, kids in poorer schools continue to struggle.
- Those on the left (liberals), say it is "Systemic evil. Racism. The system is rigged to support those in power."
- Conservatives say – "No, it is their families' fault. Their family never taught them right from wrong. They never taught them responsibility, read to them at night, or pushed them to succeed. Even worse, they taught them to hate those that succeed."
- But **both liberals and conservatives** agree on one thing: It is not entirely the kid's fault.
 - **I think of it like this:** The fact that my sister and I were born to a family that loved and us and my parents read to me every night and taught me that if I applied myself I could succeed... that was due to nothing on my part. It was a gift of grace. The kids born into the bad families did not ask to be born there.
- Therefore, we **ought to do what we can to help them** and not isolate ourselves from them.
 - That **doesn't mean we shouldn't be careless in how we help**—in a way that teaches dependency or ignores the

family structure—but the point is that **we have to do something**. We can't just pass by.

- **Proverbs 3:27**, “Do not withhold good from your neighbor when it is in your power to act.”
 - If we have the opportunity to act, we have the responsibility to act.

Third question... **C. How much?**

- **The answer: in a way that takes their burden onto yourself.**
 - In order to help, the Samaritan put himself at great personal risk and used his own money and even opened up a line of credit.
- The **3rd excuse that Edwards identified** that Christian people use to excuse themselves from engaging: “I can't afford to help the man in need.”
 - Edwards' answer: Gal 6:2 tells us to bear one another's burdens, which means that we give and get involved to a point that it burdens us.
 - That's what you see in this story. The Samaritan takes on this guy's burden as his own!
- I've often explained, there's **no magic number** when it comes to how much to give, of your time or money, but the one thing you can be sure of, when you are following Jesus will feel like you are shouldering some of the burden of others.
- **C.S. Lewis:** the only safe rule when it comes to giving is to give more than you think you can spare. Until it **pains you.**
 - **Listen, some of you give—quite a lot**, but at no personal cost to yourself.
 - Our **giving should be to a level** that we *experience some of their difficulty because of the amount that you give.*

Summit, this is the core of what it means to follow Jesus.

- **Listen, let me say something: Believers in churches like ours face a particular temptation... like this priest and the Levite, **we're all into religious duties**—reading the Bible, tithing, volunteering,**

small group. But when you look at our lives, there's very little giving away of ourselves.

- Jesus referred to this in Matthew 23:23, “Woe to you Scribes and Pharisees! You tithe mint and dill and cumin, (they tithed their spice rack, that's serious) but you neglect... mercy and faithfulness... These you ought to have done, without neglecting the others.”
- The **weightiest part of the law** is to love your neighbor as yourself! If you want to evaluate your walk with Jesus, how much of your resources and time is poured out for others?
- Believers in churches like ours can tend to studiously emphasize the marginal but neglect the essential—loving people.

Now, more importantly...

2. Why we love our neighbors

This is where Jesus **turns the religious man's question** on its head. If you remember, this question started with the law expert asking what a person could *do* to inherit eternal life. But if you know anything about the life and teaching of Jesus, you know the whole point of his coming was that we could not save ourselves, so he came to save us.

Which is why Jesus puts an interesting twist into the story.

Question: *Why have a Samaritan be the hero?* Why not tell the story in a way where the lawyer can identify with the person who offered the help? Why not say, “The priest came by, then the Levite, then a really good, loving Jew came by... Be like the good Jew!”

Jesus used a character who could not have been more different from the guy asking the question, and **here's why:**

- What if the person **we** are most supposed to identify with in the story is not the priest, or Levite, or the Good Samaritan? What if, instead, **we were primarily like the guy** bleeding on the side of the road?

- And **what if someone** who had every reason to hate us and be our enemy, someone very unlike us, had chosen to put himself into danger to help us?

What if the really Good Samaritan is Jesus, who put himself into the path of danger, and **took upon himself the suffering we had caused ourselves**, and poured out his own resources to save us?

- **Jesus is asking the man, “What if you were bleeding to death on the road, and your only hope was an act of free grace from an enemy who didn’t owe you anything?”**
- **After you had been rescued like that, what would your life look like?**

You see, Jesus is not giving the lawyer a new rule as much as he’s making him aware of a new reality.

You see, if we understand Jesus’ life, we are the ones saved by radical grace by a God who had every right to regard himself our enemy. And when we embrace we will become **givers** of radical grace.

- The **word that Jesus used for what the Samaritan felt** is one of my favorite Greek words: **Splagma**. We translate it as “compassion,” but in Greek it is onomatopoeia. It means “pity from your deepest soul.”
 - It’s **not so much an action you choose as an emotion you can’t control**: like what I feel for my kids.
- As I often tell you, God is not after rule-followers. He wants people who love like he loves; who respond like he responds. And that can’t be produced by the law. It can only be produced by a radical experience of grace...
 - We love, because... *he first loved us*. (1 John 4:19)
- You’ve heard of **the Golden Rule**: Do unto others as you would have them do unto you. Jesus taught that. Paul upgrades that to the **Platinum rule**: Do unto others as *Jesus* has done for you.
 - Eph 4:32; 2 Cor 8:9

- Those who have experienced the gospel develop an uncontrollable impulse to be generous and **insane** abilities to forgive.
- **We saw it again: Dylan Roof’s victims’ families**
- **These people do these things, not** in order to earn eternal life, but because at the center of their faith is a man dying on a cross for people who had abused and mistreated him.
- **Unlike this lawyer, we don’t love our neighbors because we have to do great things in order to be saved**, but because something great has been done for us to save us.

Now, finally, a few practical considerations for how we do it...

(3. How We Love our Neighbors)

Two things this story shows us that we need:

A. Courage

- As I’ve showed you, fear was **one of the primary deterrents** to the priest and the Levite engaging. To stop and help would have put them at risk.
- It’s one of the primary factors keeping us from loving our neighbors, too. We ask, “What will the effect be on our lives if get involved? What will be effect be on kids if we open up our lives and homes to people with problems?”
- You probably know people who have a very tight circle of friends, **only letting in people** who are safe or bring a benefit to them and their family.

Not only does that **mentality cut you off** from the mission of God, it ultimate destroys you.

- **Last fall, our staff team here read a book** last fall called *Next Door as It Is in Heaven*,³ and throughout the book about how fear keeps so many of us from living like Jesus.
- The author said that as a typical American, he bought into the notion that *“our home was our castle. It was our personal space that ought not be intruded upon. While we had people in our home on a regular basis, it was almost always at our convenience.”*
 - Then I realized, he said, that I **assumed the greatest need** of my family is safety.
 - **I learned that our greatest need is the experience of loving and serving like Jesus did**
- He talked specifically about the call of God on their lives to foster. He said, “We were always afraid of the effect of fostering on our family.” (And there are legitimate questions). Now, he says,

(He talks about the ministry of fostering) (But here was the unexpected part) “Providing care for these children is the single best thing we have ever done for our own kids. We have learned how God uses hospitality to shape and form us. That is a fascinating aspect of kingdom living. As you bestow a blessing for the benefit of others, you realize that you too are a recipient of God’s grace.”

- (Jan 19th) We want **75 new families**.
- He says, “The real question is not, ‘How dangerous is that stranger?’ The real question is, ‘How dangerous will I become if I am not more open?’”
- To love takes courage. You put yourself in danger and inconvenience, like Jesus did.

B. Margin

The authors say, the **2nd big obstacle to loving our neighbor** is lacking any room in our lives to actually get involved in theirs.

They say: “Next time you read the story of the Good Samaritan, consider it from the perspective of margin.” The priest and the Levite probably had **all these excuses for why** they were too busy to get involved. “They were about to be engaged in doing God’s work and were, perhaps, in a hurry to remain faithful to it. They saw the wounded man as a distraction from what they were supposed to do for God. Maybe their schedules were so full they simply couldn’t accommodate a wounded person on the way.”

Great Biblical teaching on this: Lev 19. In the section of the Law that commands us to love our neighbors like we do ourselves, it includes a really interesting application: It commanded the Jews to leave the edges of your **fields uncleaned**. Applications:

- Time.
- Money.
- Do you have time to engage in people?
- This author talks about **trying to re-learn the ancient art of strolling**. “We take lots of walks in our neighborhood. We make sure we are not in a hurry. We stop often. Observe. Talk, listen, and engage with those in our neighborhood whom we encounter along the way.”

Which means a couple of things... First, some of you need to:

1. Audit Your Life

- So, we are **putting together a Life and Margin Audit tool** that our small groups will be doing together and I will make it available on my blog...
 - Many of us are just like the priest and Levite with our time and money and we have no margin to be involved.

³ Lance Ford, Brad Brisco. Chapter 6.

- And we want you to be able to take an honest look at your life so you can make sure you are making time for the most important things.
- You see, you'll never live the life God intends unless you *intend to*, and intending to starts with an honest assessment at how you have created your life.

Then...

2. Learn to say 'NO'

- *"The greatest action toward margin for mission is saying No."*
- One of the most important principles I've ever learned about time management is that I can't say "yes" to anything without saying "no" to something else. I have so many good opportunities in my life, I need to make sure I preserve room for the *best* ones. Which means saying "no" to some really good things to say "yes" to the best ones.
- One example (and hear me out) - The authors of this book say: "We never have any of our kids playing different sports at the same time. There was a season of life where I was going one direction with one kid and my wife was going the opposite direction with another. We decided right then that each child needed to pick one sport for the year or that the sports had to be in the same geographical location. We refer to it as **pruning the activity branches**. If we are serious about creating margin, there will be times that something will need to be cut off."

I'm not saying that is the rule for all of you.

- I know that for some of you, **the way you get to know your neighbors is by playing sports, and I encourage that.**
 - But I see a lot of parents who have no ability to be **engaged** in the mission of God, or the church, or hardly be a family, because of how much they are involved in.

- I know **families who come here every 6 weeks** and call this "their church" but they aren't here the other 5 weeks because of soccer trips and dance and recitals and beach house and trips to Disneyworld because you don't want your kids to be deprived of essential childhood experiences...
- And then when their **kid grows up and walks away** from the faith, you say, "What did we do wrong?"
- You **taught them that the wrong things** in their lives were the most important.
- You **so filled up their lives** with the marginal that we eliminated any space for the essential!

Here's a phrase we're going to use: "Simplify and invest" This **margin tool** we are going to give you is going to help you think about **simplifying your activities** and **how to invest more deeply** in the ones you keep.⁴

CONCLUSION

MUSIC: Well, Summit... The core vision of our church is embodied in this parable. That's why I wanted to start with it.

We are a group of people who gather each weekend to not to sit through a religious show, but to mobilize ourselves to bring God's love into our community. That's why we end every single service with, *"You are sent."*

*Our vision is to be a life-giving force moving through the neighborhoods of the Triangle bringing healing and blessing everywhere we go. **That's who we are.***

⁴ Our small groups teams also uses the phrase, "intersect not add."

We want to be known more here for **what we love** than **what we hate**; we want to talk more about **who we're for** than **what we're against**.

Thus, (like a friend of mine says⁵) you won't find us sitting around forming carpet color committees or mobilizing to picket the lottery.

No, over the next year, by God's grace, we are going to send **thousands of volunteers** into our city to minister to her most broken citizens, and we'll invest nearly **half a million dollars** through partner organizations in the RDU area that serve the underserved.

We love our city. We're on a mission to manifest the Kingdom of God in her every corner. We believe Jesus is King of it all, so we are not content to live in the ghetto of Christian subculture. **That's who we are.**

By God's grace, this year we'll give almost **a million and a half** dollars to see churches planted. **That's who we are.**

We believe that our message, the message of forgiveness and grace in Jesus Christ, is the most relevant message in the history of the world, and **we won't be silent about it and give our first and best resources to it.** We know we're not **perfect—far from it**, but our passion is sincere to the bone.

We model our **mission after our Good Samaritan**, Jesus, who pursued us down the path of death we had chosen for ourselves, and stopped to help us when we were helpless, and now we are determined to be to others what Jesus **was to us. That's who we are.**

*We're not here to **condemn the world** or **picket the world** or **moral majority the world** or merely **survive** the world, but to transform it for the glory of God and extend the Jesus' healing into every corner.*

And, by God's grace, we're here to stay. We know that not everyone in our community will approve of us—some may see us as an unwelcome Samaritan, but we're not going anywhere. Because we're the living, breathing, Church of Jesus Christ, blessed by Jesus to be a blessing to others.

That's who we are, and if you are not a member here, we'd love for you to be a part of us.

Is this the kind of church you want to be a part of? Is that the kind you'd like to be a member of? Then are you ready to get off the sideline and get into the game? AMEN?

We're going to end, at all campuses, by praying together. This coming week in our culture recognizes two groups that we, as a church, are called to care for and advocate for—two groups we can immediately apply this message with:

- the racially oppressed: **Martin Luther King Jr. - Race, Church, and Culture 50 Years Later (Tuesday - 7-8:30)**
- and the unborn (Sanctity of Life Sunday)

Our work for these groups doesn't end with prayer, but it must begin there. So our campus pastors will come and lead us in a time of prayer...

⁵ Adapted (and some paragraphs below as well) from Steven Furtick, blog about Elevation Church, 2008

