

Inspiring Christlikeness

TRANSFORM

Spring
2021

Langham Partnership News



**John Stott
Centenary**
the legacy
lives on

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John Libby

International Ministries Director

Chris Wright

Langham Preaching

Programme Director:

Paul Windsor

Langham Literature

Programme Director:

Pieter Kwant

PO Box 296

Carlisle

CA3 9WZ

E: literature@langham.org

Langham Scholars

Programme Director

Riad Kassis

If you would like multiple copies of this magazine for friends, church members, etc., please ask Liz Wright, address below.

Please send donations to:

Mrs Liz Wright

19 Whitfield Place, London, W1T 5JX

Tel: 020 7209 0915

Email: liz.wright@langham.org

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Like many mission organisations we can benefit greatly when friends make a final gift that continues to bless the ministries they have generously supported in life. Once you have made proper and primary provision for family and friends this can be a very effective way to go on making a difference to the church on earth when you have joined the church in glory! If you would like to consider this option in your will please let us know and we will send you a helpful legacy leaflet. Contact John Libby: john.libby@langham.org

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Langham Partnership's Vision and Mission

Langham Partnership's Vision is to see churches equipped for mission and growing to maturity in Christ through the ministry of pastors and leaders who believe, teach and live by the Word of God.

Our mission is to strengthen the ministry of the Word of God through: nurturing national movements for biblical preaching (**Langham Preaching**); fostering the creation and distribution of evangelical literature (**Langham Literature**); and enhancing evangelical theological education (**Langham Scholars**), especially in countries where churches are under resourced.

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Greetings from the National Director:



Which disciple in the UK hopes for the 'new normal', a return to a similar rhythm that gave safety, security, social life (without distancing), family reintegration and the freedom and variety of choice in travel and holidays? Me, for one! You too? I recognise these as rather comfortable, middle class, western aspirations and wonder what proportion of the global population is simply too exhausted or damaged or frightened to look to the future at all.

Then I consider my calling as a Christian disciple. Which true disciple looks backwards? The furrows made by our ploughs are wriggly enough even when we try to look forward! As Jesus cautioned, 'No one who puts a hand to the plough and looks back is fit for service in the kingdom of God.'

Historically, God's people accepted their challenge and made their sacrifices, rejecting self-centredness. The open-endedness of their call and their responses are commended in scripture, 'Here am I, send me!' 'We have given everything up to follow you', and yet, shortly after the events of the crucifixion and resurrection, we find the first disciples back as fishermen on Galilee, their 'new normal', albeit only briefly? It was indeed only a pause. Can we imagine Peter, John or Paul looking backwards with any sense of longing rather than forward to their divine mission and ministry?

We need forward vision and inspiration. The current shock to economic expectations reminds of a previous Chancellor's observation: steering the economy was like driving a vehicle with the windscreen completely obscured and only the rear-view mirror to give any guidance. Looking back in order to drive forward is fine providing there are no bends or bumps in the road. Scripture tells us that the narrow road which we are called to follow is hazardous.

Yet, rather than attempt to clean the windscreen, we seem to prefer to look back with all the perfect clarity which hindsight allows and then to expect 'more of the same' or not that much different – in our comfort, in our ambition, in our behaviour. What if we are

called to be more radical? John Stott was the person who was key in changing my own compromised, wriggly, lukewarm, self-defined discipleship. Possibly also for you? So we celebrate his legacy. Legacy? As OxfordLanguages suggests:



'When a person dies, the mark the individual left on the world represents that individual's legacy. ... It is about the richness of the individual's life, including what that person accomplished and the impact he or she had on people and places. Ultimately, the story of a person's life reflects the individual's legacy.'

But then we have an oxymoron, don't we? John Stott's Legacy becomes in truth Prophetic, challenging us to look forward and not back and so to better become the people God wants us to be! I suspect he would not be impressed if his legacy caused us to look back rather than forward. It's as if he challenges us to spend time seriously cleaning our windscreen as opposed to fiddling with our rear mirror.

As you read this edition's articles and reflect on the man and the writings they point to, I hope you feel called, like me, to rejoice and to celebrate. The godly response is surely to look forward with greater commitment and confidence, even as we acknowledge and admire John Stott's generous Legacy.

With Christian greetings

John Libby
National Director,
Langham Partnership (UKI)

Abrahamic and Apostolic



by **Chris Wright** Global
Ambassador and Ministry Director

‘I am a great believer,’ John Stott would often say, ‘in the importance of B.B.C. Not the British Broadcasting Company, nor Bethlehem Bible College, nor even Beautiful British Columbia. But “Balanced Biblical Christianity”.’ In my own assessment of John’s life and ministry I suggest a biblical balance of Old and New Testaments by saying that the scale and scope of John Stott’s significance within the global church has been both Abrahamic and apostolic.

Abrahamic

John Stott was Abrahamic in two ways, of which the first is the most obvious.

a) *Blessing the nations*

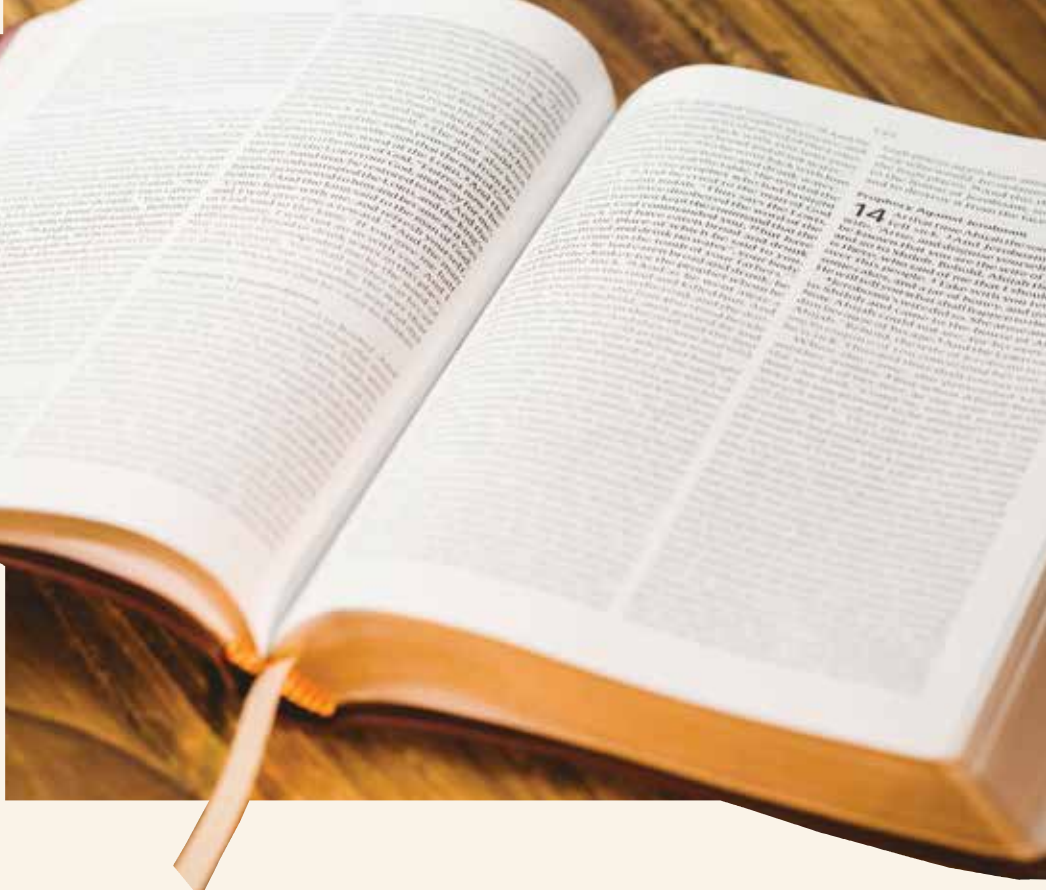
The gospel, according to Paul (Gal. 3:8), was announced in advance to Abraham – namely, the good news of God’s promise to bless all the nations on earth through him. Ultimately, of course, this was fulfilled through Jesus Christ and the spread of the gospel in his name to all nations. But the role of God’s people has

always been ‘Abrahamic’ in the sense of being *instrumental* in God fulfilling that promise. And in that sense, John Stott was truly Abrahamic. His whole life, from a very early stage of his pastoral ministry, was spent in reaching out to the nations of the world.

His travels in all continents were not just some kind of tourism for Jesus (or sanctified bird-watching), but were integrated into a growing passion to gain a truly global understanding of Christian theology and mission, and of

what it meant to be the worldwide body of Christ. Wherever he went, he did as his father had told him as a small boy in the countryside – he kept his eyes and ears open. He listened respectfully to other cultures, learned from them, and sought to see the richness of the eternal biblical gospel through the eyes, needs and aspirations of others. It could be said that he was a blessing to so many people in every part of the world, because he opened himself up to be blessed by them. And the extent to which John Stott was Abrahamic in ‘blessing





the nations' can be seen in the number of international evangelical organizations in which he invested many years of encouragement, advocacy and practical ministry, such as IFES (the International Fellowship of Evangelical Students), EFAC (the Evangelical Fellowship in the Anglican Communion), the Lausanne Movement, WEA (the World Evangelical Fellowship), Scripture Union, A Rocha, Tear Fund, and doubtless many other less well known national initiatives that were blessed by his support.

b) The obedience of faith

But John was Abrahamic not just in the scope of his ministry, but also in its substance. 'By faith Abraham... obeyed' (Heb. 11:8). God's promise came along with a demand, that he should walk in the way of the Lord by doing righteousness and justice, and teaching his household to do the same (Gen. 18:19). God's people were to bless the nations by living among them in a way that was *ethically* distinctive at every level – political, economic, judicial, familial, sexual, etc. God's people are to be, as Jesus put it, salt in a corrupt world and light in a dark world. And we can perform that function only by being engaged with and in the world in every area of life over which Jesus is Lord (which means – every area of life on earth, and even the earth itself as God's creation).

John Stott was as passionate about the engagement and penetration of the gospel into every area of public life as he was about the truth of the gospel itself. He could not separate them. Indeed, he would have argued that the truth of the gospel has not really been grasped unless and until the *radical demands of the gospel*, as well as the *gracious promises of the gospel*, are being presented and lived out in the world by 'integrated Christians', that is, Christians who have rejected the disabling

He listened respectfully to other cultures, learned from them, and sought to see the richness of the eternal biblical gospel through the eyes, needs and aspirations of others.

falsehood of the 'sacred-secular divide'. It was this conviction that led to the foundation of the London Institute for Contemporary Christianity, as well as books like *The Contemporary Christian* and *Issues Facing Christians Today*.

John was not interested in 'the irreducible minimum of the gospel'. He was once asked to define what he thought that might be, and declined. Rather, he said, he wanted to be faithful to *the whole biblical gospel* in all its glorious richness and in its transforming power, which brings all of life in heaven and earth under the Lordship of Christ.

Apostolic

John would never have claimed or used the title 'apostle' for himself, of course. 'There are no apostles in today's church,' he said, 'with the same status or authority as the unique apostles of the Lord Jesus Christ in the New Testament.' Nevertheless, his ministry was apostolic in the sense that it faithfully reflected the passion and priorities of the biblical apostles, in two ways. In the

New Testament we see the apostles' *evangelism* and the apostles' *teaching*.

a) Evangelism

The apostles were commissioned to proclaim the good news that the one true God of Israel had kept his promise of blessing to the world, in sending his only Son, Jesus of Nazareth, as the promised Messiah and Lord, and to call people of every nation to receive the salvation that God had accomplished through his cross and resurrection, by repentance, faith, baptism and obedience.

John Stott had the heart of an evangelist from his own teenage conversion to his final years in the hospice known as the College of St. Barnabas. About a year before he died, he told me with some excitement how he had been able to 'explain the way of salvation' to one of his carers – a woman who asked him a question while wheeling him back from lunch in the dining room to his own room.

The first of John's international travels was to conduct evangelistic missions



lack of teaching, discipling and godly leadership that left such new churches weak and vulnerable, plagued by spiritual extremism and moral laxity, and at the mercy of self-appointed mega-leaders who exploit the flock with more greed than grace. Like the Apostle John, he also longed to see Christians and churches living in love and unity, and saw our chronic dividedness (particularly among so-called evangelicals) as very visible evidence of our immaturity.

'How would you sum up the state of the church around the world today?' he would often ask, when called on to introduce the work of the Langham Partnership. 'I can do it in three words,' he went on. '*Growth without depth*. There is much evangelistic growth in numbers. But sadly there is also shallowness and immaturity *everywhere*, and it is not pleasing to God.' From that challenging start he would go on to articulate what he called '**The Langham Logic**' – based on three biblical convictions (supported with many biblical texts) and a logical conclusion.

- i) God wants his church to grow up in maturity - not just to grow bigger in numbers.
- ii) God's church grows through God's word.
- iii) God's word comes to God's people mainly (not exclusively) through biblical preaching

So if these three convictions are true, then the logical question to ask is, What can we do to raise the standards of biblical preaching? For then the word of God will feed the people of God and they will grow to maturity and thereby to effectiveness in their mission and ministry in the world.

This rationale, provided by John Stott, remains the driving engine of all the ministries of the Langham Partnership International, which he founded. It began as the Langham Trust in 1969 (characteristically named, not after himself, but the street where his church stands), which provides scholarships to help gifted younger evangelicals gain doctorates and be better equipped as teachers of pastors in their own countries. Then came the Evangelical Literature Trust in 1971, recycling John's own book royalties and other donations to provide books for pastors and seminaries to resource their biblical preaching. And finally in 2001 John Stott and I pioneered some preaching

John Stott was as passionate and committed to the work of apostolic teaching as to apostolic evangelism.

on university campuses in the USA and Canada in 1956-57, and for years his effectiveness as a university evangelist was the main reason for his growing international ministry. His early book (almost but not quite his first) *Basic Christianity* distilled those evangelistic messages and has led thousands of people to faith in Christ. And his last book, *The Radical Disciple*, written when he could scarcely hold his pen steady, still breathes the truth and the appeal of the apostolic gospel.

It was John's heart for evangelism, and his emphasis on its centrality within Christian mission, that led to his involvement with Billy Graham in the first Lausanne Congress on World Evangelization in 1974, providing in *The Lausanne Covenant* a classic definition and theology of evangelism that is biblically faithful and contextually relevant, and which continues to bear rich fruit in the subsequent documents of the Lausanne Movement including *The Cape Town Commitment*.

b) Teaching

The apostles were tireless also in teaching their new churches, by word or letter, grounding them in their faith and urging them to grow up in their faith, living, and endurance. In this, just as much as in evangelism, they were doing what Jesus told them in 'the great commission' - namely, 'teaching them to obey all that I have commanded you'.

John Stott was as passionate and committed to the work of apostolic teaching as to apostolic evangelism.

Like the Apostle Paul, he longed to see Christians and churches growing up to maturity in Christ and growing into the likeness of Christ. He observed, and rejoiced in, the numerical growth of the church in the 'majority world' (long before that term was used, and before the phenomenal growth of the church in the 'global south' was brought to the attention of Christians in the west by books like Philip Jenkins, *The Next Christendom*). But he also lamented the



seminars in Latin America, to motivate and train pastors in the skills of biblical preaching, which gave birth the following year to a plan for such training in other continents. These three initiatives now work together as three integrated programmes: Langham Scholars, Langham Literature and Langham Preaching, under the unifying vision,

'To see churches worldwide equipped for mission and growing to maturity in Christ through the ministry of pastors and leaders who believe, teach, and live by, the word of God.'

■ **Langham Scholars** has enabled more than 300 men and women from ninety countries to gain doctorates in Bible and theology and most of them are now teaching future generations of pastors in Bible colleges and seminaries, or in positions of senior leadership in national churches. Partly as the fruit of this work, there are now some high quality evangelical seminaries offering doctoral degrees in majority world countries and the voice of majority world theological scholarship is being heard in the west through the writing and speaking of Langham Scholars.

■ **Langham Literature** has provided evangelical books to hundreds of thousands of pastors and hundreds of seminary libraries over many years. Initially this was mainly western books in English or translation. Now

John Stott understood clearly that there is mission beyond evangelism – the mission of teaching and discipling.

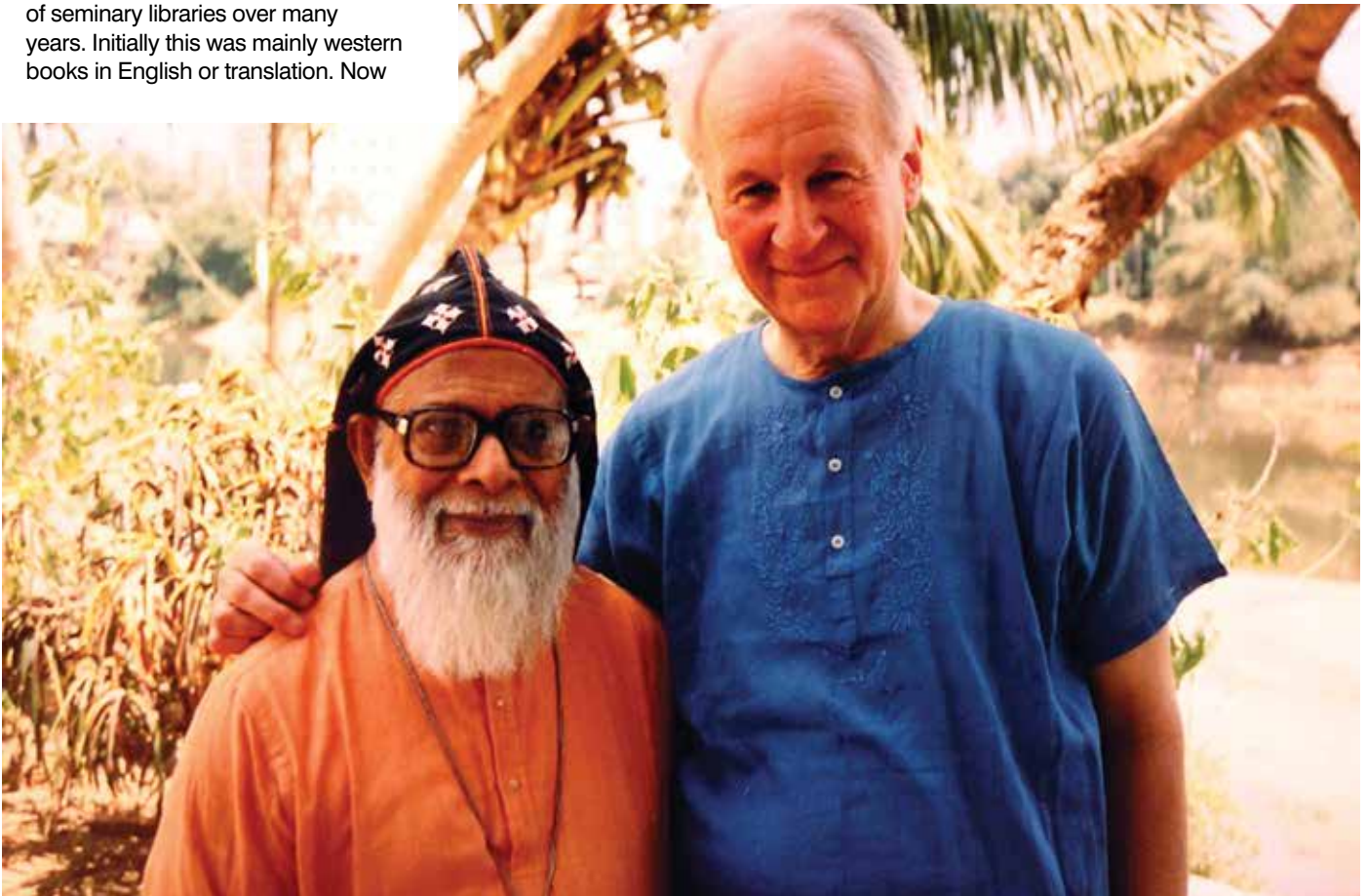
Langham's major effort lies in fostering indigenous evangelical writers, editors and publishing houses in majority world countries, to feed the minds and hearts of their own people in their own languages and to resource pastors and preachers for their primary task. The past 15 years have seen the production of major one-volume commentaries on the whole Bible, entirely written by scholars in their own region, for Africa (in several languages), South Asia, Latin America, the Arabic speaking and Russian speaking regions.

■ **Langham Preaching** is fostering whole movements for biblical preaching in more than eighty countries, with a combination of training seminars, multiplying local preachers' clubs, training of local and national facilitators and trainers, regional conferences, and providing books and other preaching resources.

All of these ministries can be included under the category of 'apostolic teaching' - whether that teaching happens in a pulpit, in a classroom, or in the pages of a book. They are comparable to the ministries of Apollos (a scholar teacher), Timothy (a preacher and trainer of others) and even Tertius (a trained writer who wrote Paul's letter to the Romans). All teaching that builds up the church (theological education in its broadest sense), is part of the great commission, so by its nature, missional. John Stott understood clearly that there is mission beyond evangelism – the mission of teaching and discipling. Every Paul needs an Apollos.

In these various ways, then, John Stott was both Abrahamic and apostolic. The global church has been incalculably blessed by him in both respects.

Whether the church has yet learned and implemented the lessons he taught, is another matter.





The Vision Continues

The impact of John Stott's ministry continues today through his books and ministries such as Langham Partnership, as they work to multiply church leaders in the Majority World. His vision for Langham when it began in 1969 was to see every pastor in every church equipped to preach the Bible. He would not want the spotlight on himself and would be the first to give glory to God for the work that continues and indeed flourishes around the world. Currently there are more than 270 trained scholars working in their own countries and contexts with 84 more in the process of getting their PhD. There are 8 regional commentaries either finished or being worked on with most being translated into several regional languages. And the Preaching programme has over 1,140 preaching clubs worldwide. Just a small part of all that is happening in the global church around the world, inspired by the vision of John Stott and that vision continues...



Sharing Good News

As a crime scene investigator in Brazil, Rafael has seen hard things. But as a pastor of a church, and founder of an outreach to kids, he is in a position to bring the life-changing good news of Jesus to broken people and places. Rafael was trained for ministry at South American Theological Seminary, founded by Langham Scholar Antonio Barro (a leader equipped through your generosity). Today, Rafael heads up several ministries that provide care for the homeless, counselling for the addicted, and activities for at-risk kids. He says, **"Our goal is to take people to the Kingdom of God."**



Bringing Hope

Dith Savy lost many members of her family to Cambodia's brutal Khmer Rouge regime. Today, as a writer and editor at Langham-supported Christian publisher in Phnom Penh, she authors books that bring hope and healing in Christ to others who have shared similar tragedies. Her book, *How Cambodian Women are Called to Live a Fulfilled Life*, was published because of your prayers and support. Dith says the book teaches women that **"beauty is inside, and God protects His people for the glory of His work."**





Spreading Joy

Elizabeth is full of joy – a joy that is infectious as she uses her musical gifts to lift up the name of Jesus through worship. But it wasn't always like that. Her heart used to be bitter, full of sin and hurt, not joy. What changed that? She came face to face with Jesus! Her Langham-trained pastor shared the Word of God in a way she could understand – in a way that brought hope and healing. She says, *“When I received the Word of God, I wanted to turn from sin and walk in righteousness...my life is transformed to be a better life.”*

From Nigeria to London to the World

The **London City Mission** and **Langham Partnership International** jointly announce a change in their senior leadership.

Rev Tayo Arikawe, BSc, MTh, will be moving from his post as Director of Ministries at London City Mission, which he has held since 2017, to the position of **International Director** at Langham Partnership International, from 1st April, 2021.

Tayo Arikawe, from Nigeria, has served in church planting and pastor training ministry in several countries in Africa, in the UK and in continental Europe, seeking in each case to align biblical mission theology with clear strategic vision and effective practice. Tayo, who lives in southwest London with his

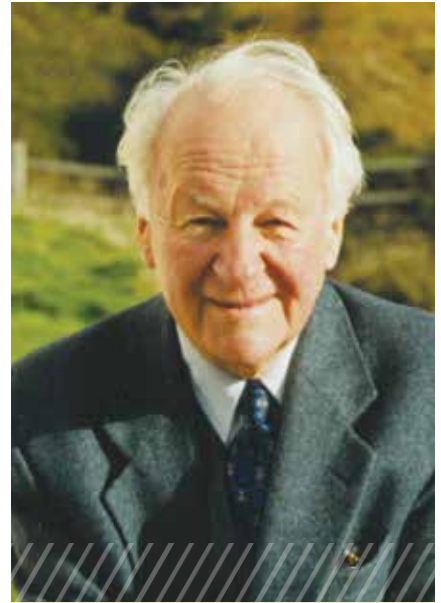


wife Calista and son Mekus, has also worked to strengthen relationships and missional vision among the wide variety of diaspora Christian communities in the UK.

Chris Wright, who has been International Ministries Director at Langham Partnership since 2001, will continue to serve Langham within the senior leadership team as Global Ambassador and Ministry Director.

Graham Miller, Chief Executive of London City Mission says: “In God’s direction and strength, Tayo has led the London City Mission field team through significant changes, so that in God’s grace even more churches across London might be mobilised to reach the least reached communities with the gospel. It has been a joy and a privilege to serve with Tayo during times of great change, not only for LCM, but also for the world, and I am very thankful to the Lord for Tayo’s faithful perseverance and godly attitude. I know he will serve Langham Partnership International in the Lord’s strength and for his glory.”

Jill McGilvray, Chair of Langham Partnership International Council, says, “At Langham Partnership we are delighted to welcome Tayo Arikawe as our new International Director. We are grateful that God has led us to a man of such character, skill and experience and we look forward to continuing to help equip the global church under Tayo’s leadership.”



Our part in the vision continuing

Almost ten years since John Stott’s death, this edition of *Transform* shows us that his legacy is well and truly alive. We can see that legacy in different ways, including the majority world church leaders being equipped to teach the Bible, and also the blessing that Langham continues to receive through the royalties of all John Stott’s books, in his lifetime and through a bequest in his will.

We can share in Uncle John’s legacy as part of our own. Would you consider leaving a gift in your will to Langham, as a way of ensuring that his legacy continues for generations to come? It could be your greatest gift ever. If you already have made this provision, Thank you! If you would like to let Langham know that you have done so, or would like some help in leaving a gift, please go to www.uk.langham.org/gift-in-wills.



John Stott

This is excerpted from "Who, Then, Are the Poor?" in *Christ the Cornerstone: Collected Essays of John Stott* by John Stott (Lexham Press, 2019)

This essay was first published in May 1981 in *Christianity Today*

WHO, THEN, ARE THE POOR?

One could answer this question rationally, with the cool detachment of statistics. There are 4.3 billion inhabitants of planet Earth, and one-fifth are destitute. Every day, 10,000 succumb to starvation, and die. Meanwhile, more than another one-fifth live in affluence, consume four-fifths of the world's income, and contribute to Third World development the derisory annual sum of \$45 billion, while spending 21 times that amount on armaments.

Or one could approach the question emotionally, with the hot-blooded indignation aroused by the sights, sounds, and smells of poverty. Arriving in Calcutta a few weeks ago, I found the city enveloped in a malodorous pall of smoke from a myriad fires fueled with cow dung. An emaciated woman clutching an emaciated baby stretched out an emaciated hand for *baksheesh*. A quarter of a million people sleep on the city's sidewalks, and human beings are reduced to foraging like dogs in its garbage dumps.

There is a third way of approaching the question of the poor—one that should stimulate our reason and emotions simultaneously—and that is through Scripture. Consider Psalm 113:5–8: "Who is like the Lord our God, who is seated on high, who looks far down upon the heavens and the earth? He raises the poor from the dust, and lifts the needy from the ash heap, to make them sit with princes ..."

What is distinctively characteristic of Yahweh, the psalmist writes, is not just that he reigns on high, or that he condescends to our depths, but that he actually "raises the poor from the dust." That is the kind of God he is.

Hannah quoted this after the birth of Samuel; Mary alluded to it when she learned she was to be the mother of the Messiah. Jesus kept repeating that "he who exalts himself will be humbled, while he who humbles himself will be exalted."

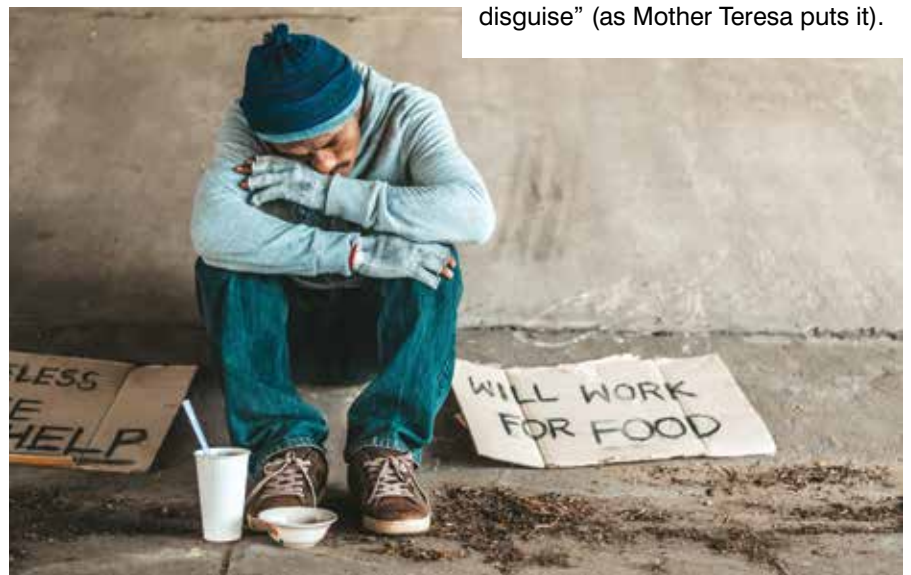
Who, then, are "the poor" whom God "raises from the dust"?

The Indigent Poor

First, and economically speaking, there are *the indigent poor*, deprived of the basic necessities of life. God commanded his people in the law

not to harden their hearts or shut their hands against the poor, but to maintain those who could not maintain themselves, taking them home and feeding them without charge. If an Israelite loaned money, he was not to exact interest. If he took a pledge, he was not to go into the poor person's house to fetch it, but to wait outside until it was brought. If he took as pledge the person's cloak, he was to restore it before nightfall, because a cloak by day was a blanket by night. Employers were to pay wages to their workers on the same day. Farmers were not to reap a field "to its very border," or gather the gleanings of the harvest, or strip a vine or olive tree bare; the leftovers were for the poor, the alien, the widow, the orphan.

The wisdom literature underlined this: "Blessed is he who considers the poor." Why? Because "he who mocks the poor insults his Maker," whereas "he who is kind to the poor lends to the Lord." No wonder our Lord fed the hungry, made friends with the poor, and promised that if we do likewise we shall find ourselves ministering to him "in this distressing disguise" (as Mother Teresa puts it).



The Powerless Poor

Second, and sociopolitically speaking, there are *the powerless poor*, the victims of human oppression. The Old Testament recognizes that poverty is sometimes due to laziness, gluttony, or extravagance, but usually attributes it to the sins of others. Moreover, injustice tends to deteriorate because the poor are powerless to change it. Yet if the poor have no human helper, God “stands at the right hand of the needy” and “maintains the cause of the afflicted.” So the law contains strong prohibitions against perverting the justice due to the poor, the wisdom literature requires kings and judges to “give justice to the weak and fatherless” and “maintains the rights of the poor and needy,” and the prophets fulminate against national leaders who “trample the head of the poor into the dust.” Thus, the concern of the biblical writers goes beyond philanthropy to social justice.

The Humble Poor

Third, and spiritually speaking, there are *the humble poor*. Oppressed by men, they look to God for help, and put their trust in him. So “the poor” came to be a synonym for “the pious,” and their condition a symbol of and stimulus to the dependence of faith. This is specially clear in the Psalter; for example, “this poor man cried, and the Lord heard him, and saved him out of all his troubles” (Ps. 34:6).

In these ways God “raises the poor from the dust,” for he lifts them out of the dust of penury, oppression, and helplessness. God concerns himself both with the *materially* poor and powerless, and with the *morally* humble and meek. Yet his attitude to these groups differs, for the former



is an outward and sociological condition which he opposes, while the latter is an inward and spiritual condition which he approves.

The Church

The only community in which these concepts are combined is a church that is witnessing to the kingdom of God. The Old Testament expectation was of an ideal king who would “judge the poor with righteousness,” “decide with equity for the meek of the earth,” and grant these blessings to the “humble and lowly.” The fulfillment in Jesus corresponds to this, for he spoke of the righteousness of his kingdom and at the same time said that the good news would be preached, and the kingdom given, to “the poor.” These can be neither the sociologically poor (or salvation would be limited to the proletariat), nor the spiritually poor (or the facts of Jesus’ ministry to the poor and hungry would be overlooked), but to those who are both. To them the kingdom of God is proclaimed as a free gift of salvation and as a promise of justice.

The Christian church should exemplify these truths. On the one hand, it consists entirely of the spiritually poor, who acknowledge

that they have no merit to plead, and so receive the kingdom as a gift. On the other hand, the church should not tolerate material poverty in its own fellowship. If there is one community in the world in which justice is secured for the poor and need is eliminated, this should be the church.

The church, if it exemplifies both ideals of the kingdom, will bear witness to the paradox of poverty. If we want the new community of Jesus to offer a radical alternative to the world around us, then we must set ourselves simultaneously to eradicate the evil of material poverty (because we hate injustice) and to cultivate the good of spiritual poverty (because we love humility).

If we ask how we well-to-do Christians should express solidarity with the poor, it seems that the first option, to “become poor,” is the vocation of some but not all. The selling and giving of the early Jerusalem Christians was clearly voluntary. The opposite extreme, to “stay rich and ignore the poor,” is not an admissible option.

The rich cannot ignore the poor of this world, but must do something for them. A rich Christian is not a contradiction in terms; but a Christian who lives richly, spending his wealth upon self and family, is a contradiction. The third option, to which all of us are called, is to live a life of generosity and of simple contentment. “We brought nothing into the world, and we cannot take anything out of the world; but if we have food and clothing, with these we shall be content” (1 Tim. 6:7–8).

“We must set ourselves simultaneously to eradicate the evil of material poverty (because we hate injustice) and to cultivate the good of spiritual poverty (because we love humility).”



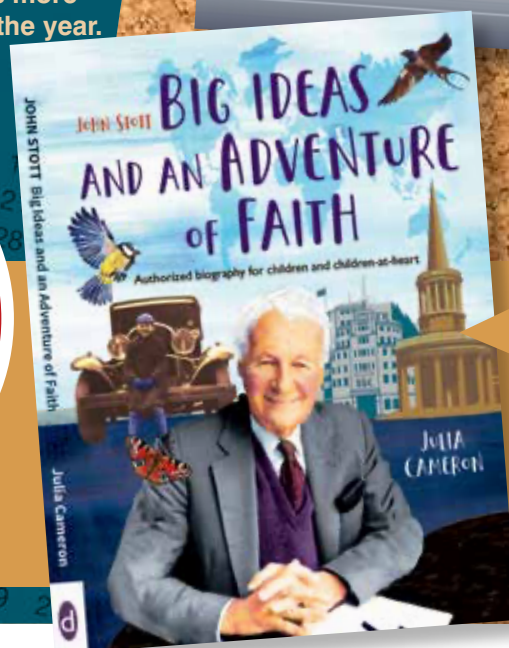
UPCOMING JOHN STOTT CENTENARY EVENTS

- All Souls Church, Langham Place, has a series of sermons on Sunday, **18th** and **25th April**, on John Stott's commitment to preaching the Bible, proclaiming the gospel, equipping the people, and reaching the world in mission. Chris Wright will preach the fourth, at the 5.30pm service on **15th April**.
- Langham Partnership on **26th April**, at 1pm and 7pm will hold a webinar 'The Vision Continues' as the three Programme Directors talk to Majority World leaders.
- EFAC on the **27th April** at 11am are holding an online event titled 'John Stott, Pastor, Leader and Friend', then that evening at 7pm LICC are holding an online event titled 'The Life and Legacy of John Stott, Anglican Priest, theologian and founder of LICC'

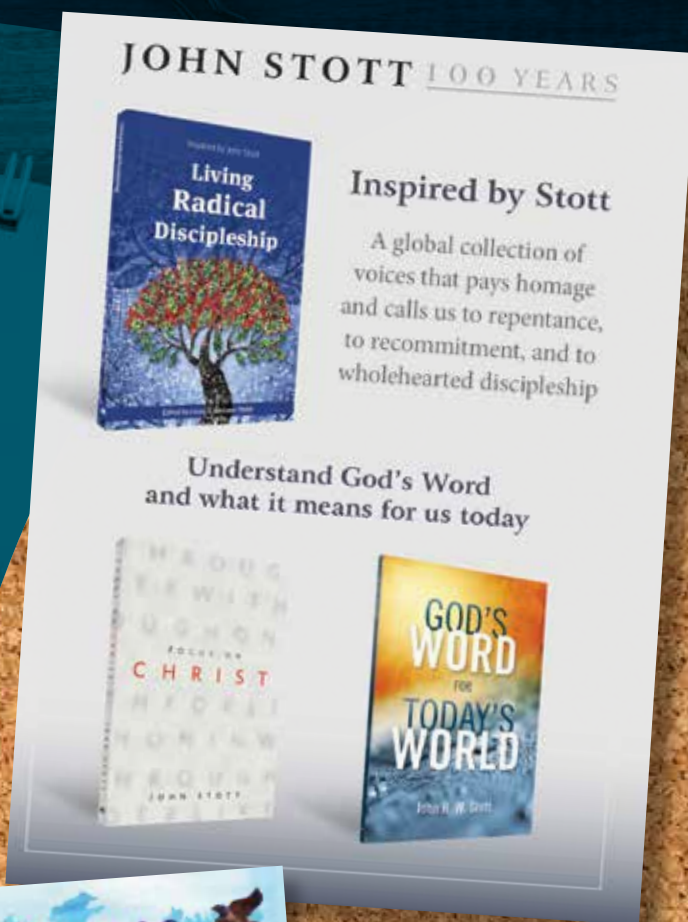
To find out how you can watch these events online go to johnstott.org/events and please keep looking as more events are organised over the year.

Podcast

Listen to Mark Meynell in conversation with friends shaped by John Stott's ministry. johnstott.org/podcast



Available from dictumpress.com a biography of John Stott for children and children-at-heart!



Understand God's Word and what it means for us today

