



Service to the Poor as a Form of Service to Jesus based on Matthew 25:41-45: Synthesis of the ladder and homogeneous models

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Abstract

One of the main problems faced by every country in the world today is problem of poverty, the problem seems to be continuous and endless. Poverty is still the biggest problem in the world today because this problem involves life and death. Poor people cannot get out of their problems without the help of others. The problem is that the poor don't know who to turn to to help them. If God's people were faithful in doing good to the poor and needy people, then their lives would be the same as what Jesus exemplified in His life while living on earth, and people like that would receive salvation. The act of helping those in need, especially the poor, on the other hand, is a natural fruit of salvation and is based on what Christ did for His people at Calvary. This article qualitatively uses analytical, comparative, and argumentative methods. Comparatively, the ladder model which is too rigid and normative while taking into account other examples will be compared with the garden model, which assumes a plurality of types of spirituality. The result of this research is for everyone to understand the meaning of why it is so important to serve the poor. So that a Christian does not neglect his obligation to help people in need, because serving the poor is the same as doing it to Jesus.

Keywords: blessing, salvation, helping, the poor, ministry, synthesis, jesus

INTRODUCTION

Poverty is a multidimensional and cross-sectoral problem that is influenced by many related factors, such as level of income, health, education, access to goods and services, location, geography, gender, and environmental conditions.¹ According to data from the Central Bureau of Statistics (BPS), the number of poor people in March 2022 was 26.16 million people.² This poverty rate is quite high and seems to be a scourge for the Indonesian nation. Indonesia is a nation that is trying to solve the problem of poverty.³ Sometimes the problem of poverty affects human life. The problem of poverty which continues to threaten human life is increasing from time to time, especially in the current global era. Various humanitarian issues, including poverty alleviation, continue to force people to live without hope. Poverty not only causes endless suffering but also causes many people to die prematurely.⁴

Amid such a world situation it is challenged to show its identity as a religion based on love, which is manifested through caring and solidarity with those who are poor and suffering by participating in opposing injustice and voicing the rights of the weak and oppressed.⁵ The poor need someone to help them come out of poverty. But the trouble is that the poor (albeit powerless) are silent and do not know who to turn to for help. In this case, people around the poor should be more sensitive, open their eyes and conscience, and have the responsibility to care for and do something for the poor.⁶

In the Book of Matthew 25:40, it is written that everything you do to one of the least is doing it to Jesus. Furthermore, it is written in Matthew 25:45 that the opposite applies, that is, if you do nothing to someone who is considered despicable (poor) you are not doing

¹ Ari Mulianta Ginting and Rasbin Rasbin, "Pengaruh Pertumbuhan Ekonomi Terhadap Tingkat Kemiskinan Di Indonesia Sebelum Dan Setelah Krisis," *Jurnal Ekonomi & Kebijakan Publik* 1, no. 2 (2010): 279–312, accessed December 27, 2022, <https://jurnal.dpr.go.id/index.php/ekp/article/view/94/61>.

² "Badan Pusat Statistik," n.d.

³ Eliezer Rifai, "Tinjauan Alkitab Tentang Kemiskinan," *Jurnal Antusias* 3, no. 6 (June 2016): 32–61.

⁴ MARTHEN NAINUPU, "Pelayanan Gereja Kepada Orang Miskin," *SOLA GRATIA: Jurnal Teologi Biblika Dan Praktika* 2, no. 2 (February 2014), <https://doi.org/10.47596/SOLAGRATIA.V2I2.28>.

⁵ Yohanes Yayan Riawan, "Refleksi Teologis Solidaritas Menurut Mgr. Johannes Pujasumarta Dalam Terang Ajaran Sosial Gereja," *Jurnal Teologi (Journal of Theology)* 10, no. 1 (May 2021): 1–18, <https://doi.org/10.24071/JT.V10I1.2624>.

⁶ Situmeah Chintya Megaria, "Keberpihakan Gereja Terhadap Orang-Orang Miskin (Berteologi Dalam Konteks Kemiskinan Di Jemaat Hkbp Sumpersari Dalam Dialog Dengan Lukas 16:19-31)" (Universitas Kristen Duta Wacana Yogyakarta, 2016).

anything to Jesus. The two verses above describe two things that God's creation did and did not do, these two things were conveyed by two groups of people being judged, and they tried to reason with the judges themselves. This seems to describe a form of our life today, so we need to know what we must do and what we cannot do before judgment comes upon us.

Because many people think that salvation is not through deeds but is grace through faith in Jesus so that on the other hand many people are negligent in terms of "doing good deeds" as written in Matthew 25:35-36 Jesus said, when He was hungry, he was given food; when He was thirsty, he was given a drink; when He became a stranger, He was given a lift; when He was naked, He was clothed; when He was sick, He was visited; when He was in prison, He was visited. Jesus wanted his treatment of him to be done also to people who need help. This is a simple thing to do but many people neglect to do this. When a person neglects to do this, then God will hold him accountable on the last day of judgment and this relates to his safety or destruction. Why are so many people negligent in this matter? Many people claim and long to walk with Jesus but do not do what Jesus did. Many people are not aware of his existence, they argue that they have never seen Jesus hungry, thirsty, a stranger, naked, sick, and in prison but the form of Jesus is in the poor and very needy people, those who are at the bottom layer of an economic order of a society.⁷

The church does not carry out its social function optimally in dealing with problems such as poverty, oppression, and environmental crises. This is because the struggle is still bound within the framework of religion as a religion. The ministry of a deacon tends to be ritualistic, inward-looking, and outwardly less effective. The church must put an end to internal problems and move forward to help achieve environmental protection, justice, and common prosperity.⁸

If only God's people were faithful in terms of doing good to the poor and serving people who needed help for life, then His people would have modeled what Jesus did during His ministry. The purpose of this research is so that every Christian can understand what

⁷ W.R.F. Browning, *Kamus Alkitab*, ed. Liem Khiem Yang and Bambang Subandrijo (Jakarta: BPK Gunung Mulia, 2014).

⁸ Erman Sepniagus Saragih, "Fungsi Gereja Sebagai Entrepreneurship Sosial Dalam Masyarakat Majemuk," *KURIOS (Jurnal Teologi Dan Pendidikan Agama Kristen)* 5, no. 1 (April 2019): 12-23, <https://doi.org/10.30995/KUR.V5I1.89>.

service to the poor means, and the treatment of the lowliest people because people who are poor or in dire need are often ignored and according to Jesus this is important to do as a form of service to Him.

RESEARCH METHODS

This article qualitatively uses analytical, comparative, and argumentative methods. Analytically, we will discuss the problem of the growth of faith which so far has used the normative homogeneous ladder model, as appeared in the writings of James Fowler, and the multiple and non-normative garden model, as exemplified by several contemporary thinkers. The author will describe in greater detail two examples of the garden model, as shown by Gary L. Thomas and Richard Foster. Comparatively, the ladder model which is too rigid and normative while taking into account other examples will be compared with the garden model, which assumes a plurality of types of spirituality. In the end, the author will show argumentatively the need to apply this garden model to ecclesiastical pedagogical, pastoral, and liturgical practices. For this reason, the work method used is a literature study to survey the thoughts of the figures in both the stairwell and garden models.⁹

RESULTS AND DISCUSSION

It can be said that no one aspires to be poor.¹⁰ Definition of Poverty Etymologically "poverty" comes from the word "poor" which is a state of poverty. Poverty is a condition where there is an inability to meet basic needs such as food, clothing, shelter, education, and health. Poverty can be caused by scarcity in meeting basic needs, or difficulty accessing education and employment. Poverty is a global problem.¹¹

In the Old Testament, the word "poor" is referred to in several words, namely *ebyon* means people who want and need something; *dal* means a weak and helpless person; *ani* means a person who is exploited by other people. Whereas in the New Testament, the word

⁹ Joas Adiprasetya, "Dari Tangga Ke Taman: Multiplisitas Pertumbuhan Iman Dan Implikasinya Bagi Karya Pedagogis, Pastoral, Dan Liturgis Gereja," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 4, no. 2 (March 2020): 127-42, <https://doi.org/10.30648/DUN.V4I2.232>.

¹⁰ Nurul Aeni, "Respons Agama Terhadap Kemiskinan: Perspektif Sosiologi," *Jurnal Sosiologi Agama Indonesia (JSAI)* 2, no. 1 (March 2021): 47-59, <https://doi.org/10.22373/JSAI.V2I1.1260>.

¹¹ Rifai, "TINJAUAN ALKITAB TENTANG KEMISKINAN."

"poor" in Greek is called *ptoks*, meaning a person who is so poor that he cannot live except by begging. According to the testimony of the Bible, what is meant by "poor people" are people who do not have anything and become the bottom layer of society.¹² The Bible gives special attention to the poor, where God cares for and loves the poor.

Slavery Concept

Because they are My servants whom I brought out of the land of Egypt, they must not be sold, in the manner of selling slaves. We are all servants in the land of Egypt but God has raised us to be His people, the apple of His eye. Do not rule over him cruelly, but you must fear your God. People who fear God will lead others with Love. Whoever wants to be a leader must first serve his fellow human beings (Lev 25:42-43).

But your male or female slaves that you may have are from among the nations around you; only from them, you may buy male and female slaves. Everyone is free in Jesus. No more slavery. We are all servants of God and servants of the truth. In fact, from the children of immigrants who live among you, you can also buy them from your people who were born in your country. Those people can be yours. We have all been bought by Jesus and the price has been paid (I Cor 6:20). But over your brethren in Israel, do not rule cruelly one over the other. Love your neighbor as yourself, especially your brothers and sisters in the faith if a foreigner among you becomes capable, while your brother who lives in him falls into poverty, so he surrenders himself to a foreigner or immigrant among you or someone from the people of foreigners.

So one of his brothers can make up for it. The buyer must calculate, together with the buyer, from the year he presented himself to the person until the year of his birthday, and the selling price is determined according to those years. The time he was with that person was to be counted as a period of hired labor (Lev 25:36-50). In this case, God defended those poor and weak people and reminded Israel to help these people, as Israel was reminded of

¹² George Marthen Likumahwa, John A Titaley, and Steve Gaspersz, "Keluar Dari Kemiskinan: Studi Pembangunan Dan Pemberdayaan Jemaat Di Dusun Siahari, Kecamatan Seram Utara Timur," *ARUMBAE: Jurnal Ilmiah Teologi Dan Studi Agama* 2, no. 1 (June 2020): 91-109, <https://doi.org/10.37429/ARUMBAE.V2I1.429>.

how they were before, before God they didn't have anything, but because of God's grace, they were able to accept what they have.¹³

God's Plan for His People

The Bible describes the life of the poor. The poor are depicted as stooped, people who live in lowly circumstances and who must be lifted when dealing with people of higher status. Therefore, poor groups became victims of the social structure at that time. Rich people treat poor people like lower-class people. Their social rights also decreased. Because they are poor, they become bad and worthless people in a rich society. Poverty is experienced as a robbery of the right to life.¹⁴

Exodus 3:1-10 tells how God sent Moses as His servant to bring Israel out of slavery in Egypt. Previously, this story begins with the oppression of the Israelites in Egypt. With the emergence of a new king who did not know Joseph, the Israelites were oppressed (Ex 1:1-22). Seeing such a reality, God did not remain silent and used His power to send Moses as His servant to lead the Israelites out of oppression and slavery in the land of Egypt.¹⁵ I am the Lord your God, who brought you out of the land of Egypt and gave you the land of Canaan as your God. God gave the land of Canaan so that all would prosper. If your brother becomes poor among you, do not make him your slave. Accidents, orphans, sicknesses, death, and disasters are just a few of the many ways people fall into poverty (Lev 25:38-39).

Examples in the Bible - Solutions for the Poor

In the celebration of the year of Jubilee, all debts are released, the owner of the land that has been leased must be returned to the owner, and the slaves of Israel are freed. At the beginning of this Jubilee year, every Israelite becomes an independent citizen or is free to live in his or her inherited land. In the celebration of the jubilee year, it is specially sanctified. God gave an order to the Israelites to return the property of each Israelite that had been

¹³ MARIANI FEBRIANA, "Pietas Dan Caritas : Pelayanan Diakonia Sebagai Suatu Implementasi Kepedulian Sosial Gereja Untuk Menolong Meretas Angka Kemiskinan Di Indonesia," *SOLA GRATIA: Jurnal Teologi Biblika Dan Praktika* 2, no. 2 (2020): 45-69, <https://doi.org/10.47596/solagratia.v2i2.26>.

¹⁴ nainupu, "Pelayanan Gereja Kepada Orang Miskin."

¹⁵ paultje Peiti Tampa, "Peran Gereja Terhadap Kaum Miskin," *Tumou Tou* II, no. 1 (January 2015): 71-97.

mortgaged or sold in the year of release or the year of Jubilee. Through this jubilee year, the wide gap between “rich” and “poor” is to be eliminated and the principle of common prosperity in the economy goes.¹⁶

As a hired hand and as a foreigner he must live among you; until the jubilee year, he must work for you. The year of Jubilee should be a solution for the poor in Israel because the year of Jubilee is the year of land acquisition by the original owners so that there is balance and prosperity for the Israelites. People who have fallen into poverty are allowed to rise again from their poverty to an affluent life. The practice of the Sabbath year and the year of Jubilee (Deuteronomy 15 and Leviticus 25) teaches that the poor should have their way opened so they don't sink deeper into the mire of debt and poverty.¹⁷

The Book of Acts Chapter 2 tells about the spiritual life of the early church, they diligently read, studied God's Word, and faithfully listened to the teachings of the Apostles. As a fruit of their faith, they show hospitality, care for one another, and help one another. They did not hesitate to share their wealth with the poor, and Diakonia service took place. The impact of their ministry is that more and more converts come to God.¹⁸

Purpose of Service to the Poor

Religion is not only theoretical teaching that formulates beliefs and guidelines for the behavior of believers but also norms and rules, permissible and permissible, related to the ethics and morals of society. This is where all religions meet ethics and morals. Religion builds human civilization for the better. Efforts to create a better human civilization are born when humans respect themselves and each other. Therefore, ecclesiastical Diakonia is not a religion-based activity or movement with dimensions of social balance but is a religious or ecclesiastical obligation to respond to community affairs as proof of faith and worship of God.¹⁹

¹⁶ Rifai, “TINJAUAN ALKITAB TENTANG KEMISKINAN.”

¹⁷ FEBRIANA, “Pietas Dan Caritas : Pelayanan Diakonia Sebagai Suatu Implementasi Kepedulian Sosial Gereja Untuk Menolong Meretas Angka Kemiskinan Di Indonesia.”

¹⁸ Janes Sinaga et al., “Pemahaman Konsep Keterlibatan Anggota Jemaat Dalam Pelayanan Dan Penginjilan Terhadap Pertumbuhan Gereja Berdasarkan Ayat Kisah Para Rasul 2:46-47,” *Jurnal Teologi Kontekstual Indonesia* 3, no. 1 (July 2022): 11–20, <https://doi.org/10.46445/JTKI.V3I1.450>.

¹⁹ Saragih, “Fungsi Gereja Sebagai Entrepreneurship Sosial Dalam Masyarakat Majemuk.”

Jesus came to proclaim justice for the poor and oppressed (Matthew 3:1-12; Luke 3:1-18). The poor are not told to wait for a good future in heaven. God's justice that Jesus proclaimed was very concrete: the sick were healed, the hungry were filled, and the blind saw (Luke 4:18-19). Jesus didn't just promise heavenly salvation. In the first place, Jesus said and worked to liberate human beings from the shackles of suffering in the world, which among other things is caused by poverty. Thus, Jesus became a liberator for the oppressed poor.²⁰

But those who are praised by Christ do not know that they are serving Christ. To his perplexed question, he replied, "All that you have done to one of the least of these and my brother, you have done to me."²¹ The good deed referred to here is almsgiving for the poor, as we are all too familiar with." This does not mean that many who are placed at God's right hand while alive will feed the hungry or clothe the naked to get out of poverty. It is they who are fed and clothed by the generosity of others. I just want to provide several examples of sincere obedience. This tells us that love-based faith comes first in the Christian faith. But those who are praised by Christ do not know they are serving Christ. To his baffled question, he replies, "All that you have done to one of the least of these and my brother, you have done to me."²²

The good deed referred to here is what we generally know as charity work for poor people. This is not to say that many who will be placed at His right hand during life have ever fed the hungry or clothed those who were naked out of poverty. Precisely they are given food and clothing thanks to the generosity of others. What is wanted to be given here is only an example of sincere obedience, which in essence teaches us that faith based on love is what is prioritized in the Christian faith.

First, deny yourself and hate this world. It is to see the things in the world as bad unless they can be used for good. Those who have nothing to do with goodness should show the same attitude by being grateful and joyful to poor people. Those who deserve to go to

²⁰ Bhanu Viktorahadi, Mochamad Ziaul Haq, and Yeni Huriani, "Cara Pandang Gereja Terhadap Kemiskinan Dan Pembangunan," *Hanifiya: Jurnal Studi Agama-Agama* 4, no. 2 (August 2021): 155–66, <https://doi.org/10.15575/HANIFIYA.V4I2.13961>.

²¹ Ellen G. White, *Kerinduan Segala Zaman* (Bandung: Indonesia Publishing House, 2011).

²² Ellen G. White.

heaven are those who died for this world. Second, loving fellow human beings is the main law, the fulfillment of the law. We must do good and show that love through our willingness to communicate it verbally. Beautiful displays of hope without good works are mere mockery, and pastors must lead by example and sacrifice for the poor (James 2:15-16; 1 John 3:17). Those who have nothing to give must show the same attitude in other ways. Third, believing in Jesus Christ is the only goal of His people. Here, out of love for Christ and looking to Him, assistance to the poor is given for Christ's sake. If it means good works in the service of the Lord Jesus Christ, both those who work for their livelihood and those who work to help others, then it glorifies good works (Eph. 6:5-7). Through the name of the Lord Jesus Christ is to do for the glory of God (Col 3:17).

Doing good to others is a commandment of the Lord Jesus. Who are those fellows? First, Christ showed that a brother is not just someone who is from the same church as us or who has the same faith. It has nothing to do with race, skin color, or class. Second, fellow human beings are all who need our help. Third, fellow human beings are souls wounded and destroyed by the enemy. Fourth, all fellow human beings belong to God.²³

Evidence of Receiving God's Blessings

"Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.'" (Matthew 25:34-36).²⁴

This clearly shows: (1) That their record of good deeds has been checked; (2) that this inquest was carried out before the Father, by whom they were acquitted, and upon whom his blessing had been bestowed. The saints will have boldness on the day of judgment (1 John 4:17), because their sins were all blotted out before the Savior ceased to act as priest, and they were made immortal before they stood at the judgment seat of Christ; and when they

²³ Daniel Siswanto et al., "Makna Sesamaku Manusia Berdasarkan Lukas 10:25-37," *LOGON ZOES: Jurnal Teologi, Sosial Dan Budaya* 5, no. 2 (September 2022): 71-81, <https://doi.org/10.53827/LZ.V5I2.87>.

²⁴ John Nevins Andrews, *The Judgment, Its Events and Their Order* (California: Pacific Press Publishing, 2006).

stood before Him, it was not to decide whether they would be saved or lost, but it was to hear the Savior mention their good works and to receive from him their great reward.²⁵

The books in heaven, where the names and deeds of men are recorded, will determine the judgment of that court. The prophet Daniel said, "Then the Court of Justice sat down, and the books were opened." The Revelator, describing the same scene, adds, "... and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds." (Rev 20:12).²⁶

When invited to inherit the kingdom, it is said it was prepared for them from the foundation of the world. This cannot signify that they will soon inherit the new earth, for the new earth cannot exist until judgments have been meted out to the evil, and executed upon them, just as the lake of fire, where the evil is punished, is our earth in its final conflagration (2 Peter 3: 7-13; Malachi 4: 1-3; Proverbs 11:31; Revelation 20; 21. Truly, the new earth can hardly be said to have been prepared from the foundation of the world. But Paradise, which contains the tree of life, and is now in the third heaven (2 Corinthians 12:2-4), was prepared for mankind in their innocence when the earth itself was founded (Genesis 2:8-15; 3:1- 24), and will be given as part of the winner's reward, and will be accomplished by their entrance into the walls of the heavenly Jerusalem (Rev. 2: 7; 22: 2, 14). The gift of the kingdom to the saints begins with the capital of that kingdom, but will not be finished until they have taken the kingdom under all heaven, to possess it forever, indeed forever and ever. Daniel 7:18, 27; Revelation 21. The Savior's act in giving the kingdom to His saints is part of the work of carrying out the Father's decision to honor His people; because the Father is pleased to give them the kingdom. (Luke 12:32).²⁷

Related to Salvation

And the king will say to those on his right: Come, blessed by the Father in Heaven, you will receive the kingdom prepared for you from the foundation of the world. When I was

²⁵ Andrews.

²⁶ Ellen G. White, *Kemenangan Akhir* (Bandung: Indonesia Publishing House, 2010).

²⁷ Andrews, *The Judgment, Its Events and Their Order*; Selatieli Sihura, "Perkembangan Ilmu Pengetahuan Dan Kemiskinan," *Didache: Jurnal Teologi Dan Pendidikan Kristiani* 3, no. 2 (July 2, 2022): 119-42, <https://doi.org/10.55076/didache.v3i2.52>.

hungry you gave me food and gave me a drink when I was thirsty. You accepted me when I was a stranger. You dress me when I'm naked. You visited me when I was sick. You visited me when I was in prison (Matthew 25:34-36). Our actions and spirituality go hand in hand, so good actions do not lead to salvation. Christian action on the other hand is the natural fruit of salvation and is based on what Christ did for us at Calvary.²⁸

The Impact of Doing Good Deeds

In the prayer of Moses, our thoughts are turned to the heavenly records where the names of all people are written and their deeds, good or bad, are carefully recorded. The book of life contains the names of all those who have ever entered the service of God. If any of these turns away from Him, then become so stubborn in sin that at last they can no longer be influenced by the Holy Spirit, then their names in judgment will be blotted out of the book of life, and they will be allowed to perish.

Moses saw the plight of sinners. But when the Israelites were rejected by God, Moses wanted his name to be removed from the Book of God along with their names. He could not bear to see God's judgment on those who had been mercifully saved. But God did not allow Moses to take on the sins of the offenders as Christ did. He said, "A person who sins against God must be removed from the book of God".²⁹ As a form of a responsible leader, every mistake of the people or their subordinates is part of the leadership's responsibility to bear the risk.³⁰

The Impact of Not Doing Good Deeds

Those on the left side of Christ, who fail to help the poor and suffering, are not aware of their sins. Satan blinded them. You have focused completely on yourself and neglected the needs of others.³¹ But Christ looked at all these things, and He said, I am the one who hungers

²⁸ Departemen Kependetaan Masehi Advent Hari Ketujuh Se-Dunia, *Apa Yang Perlu Anda Ketahui Tentang... 28 Uraian Doktrin Dasar Alkitabiah* (Bandung: Indoneisa Publising Hous, 2006).

²⁹ Ellen G. White, *Sejarah Para Nabi* (Bandung: Indonesia Publishing House, 2011).

³⁰ Janes Sinaga Juita Lusiana Sinambela, Rolyana Ferinia, Stimson Hutagalung, "Karakter Kepemimpinan Musa Inspirasi Setiap Pemimpin," *SCRIPTA: Jurnal Teologi Dan Pelayanan Kontekstual* 12, no. 2 (2021): 123-36, <https://doi.org/https://doi.org/10.47154/scripta.v12iNo.%202.137>.

³¹ Ellen G. White, *Kerinduan Segala Zaman*.

and thirsts. I am the merchant. I'm the one who's sick. I am the one who is imprisoned. While you are enjoying a feast with all the lavish dishes, I am dying of hunger in a hut or on a lonely street. While you are having fun in your luxurious home, I have no place to lay My head. While you fill your wardrobe with extravagant clothes, I am lacking. While you pursue your pleasures, I languish in prison.³² Bad deeds in this context are neglecting to serve the poor, paying attention entirely to oneself, and not paying attention to the needs of others.

"Then He will also say to those on His left, 'Depart from Me, you accursed people, into the eternal fire which has been prepared for the devil and his angels; for I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.' Then they themselves also will answer, 'Lord, when did we see You hungry, or thirsty, or as a stranger, or naked, or sick, or in prison, and did not take care of You?' Then He will answer them, 'Truly I say to you, to the extent that you did not do it for one of the least of these, you did not do it for Me, either.' These will go away into eternal punishment, but the righteous into eternal life." (Matthew 25:41-46).

Every eye of that great multitude of wicked men who rose behold the glory of the Son of God. The wicked men cried out with one voice, "Blessed is he who comes in the name of the Lord!" It was not love for Jesus that inspired those words. The power of truth drives those words out of unwilling lips. As the wicked went into their graves, so they came out with the same enmity for Christ, and with the same spirit of rebellion. There is no longer a chance to repair the defects of their past life. It's no longer of any use. A lifetime of offenses did not soften their hearts. The second chance, if given, would be used as the first, in circumventing and circumventing God's requirements and in fomenting rebellion against Him.³³

Neglected Service

Man is a social being, "Homo Social". Humans need each other and need each other with each other. They complement each other and social services are formed here. Social services are very much needed because of the many problems that concern the dignity of

³² Ellen G. White.

³³ Ellen G. White, *Kemenangan Akhir*.

many people and are very dangerous if these problems are not addressed and solutions are sought.³⁴ Talking about social care and the mission of evangelization in the context of Christian ministry, at this time is very urgent.³⁵ The Savior has given His precious life to build a church capable of caring for suffering and tempted souls. A group of believers may be poor, uneducated, and unknown; yet in Christ, they can do work in homes, wards, churches, and even “outdoors,” the results of which will reach as far as eternity.³⁶

This era is getting more and more difficult, especially since around two worlds have been hit by Covid resulting in increasing poverty due to layoffs everywhere. Churches can play an important role in helping people find jobs, both in organized and organic ways. On a relational level, they surround the hurting with a caring community. On a spiritual level, they point to the hope we have in Christ. On the practical side of finding a job, we can train people with skills and connect them with job opportunities.³⁷ The role must be carried out from all fields as a form of solution. This has an impact on Christianity which is increasingly shining and poverty is decreasing.

Because of this ministry, many young students are trapped in a mere Christian experience. When Jesus said, "Your sins are forgiven," they lit their hearts. The restless energy that is often a source of danger for young people can be channeled to flow the flow of blessings. The self is forgotten in the serious work of doing good to others.³⁸ The ministry of helping people in need exists because of God's grace that God has given to the church as an opportunity to glorify God. Church balance must be realized among congregations, between churches, and to people around the church who need help. Those who serve others are served by our Lord the Great Shepherd. They themselves will drink the living water and be satisfied. They don't crave exciting entertainment or life changes. A very interesting topic is

³⁴ juita Lusiana Sinambela Janes Sinaga, *Peran Gembala Dalam Meningkatkan Keterlibatan Anggota Jemaat Dalam Pelayanan, Penginjilan Dan Pemuridan Serta Signifikansinya Terhadap Pertumbuhan Gereja*, ed. Naek Sijabat (Purbalingga: Sketsamedia, 2022).

³⁵ Kalis Stevanus, "Mengimplementasikan Pelayanan Yesus Dalam Konteks Misi Masa Kini Menurut Injil Sinoptik," *Fidei: Jurnal Teologi Sistematis Dan Praktika* 1, no. 2 (December 2018): 284-98, <https://doi.org/10.34081/FIDEI.V1I2.21>.

³⁶ Ellen G. White, *Kerinduan Segala Zaman*.

³⁷ Janes Sinaga, Deddy Panjaitan, And Juita Lusiana Sinambela, "Pelayanan Penggembalaan Kepada Anggota Jemaat Yang Kehilangan Mata Pencarian Karena Pemutusan Hubungan Kerja (PHK)," *TEMISIEN: Jurnal Teologi, Misi, Dan Entrepreneurship* 2, no. 2 (September 2022): 48-63, <https://doi.org/10.9876/TME.V2I2.83>.

³⁸ Ellen G. White, *Kerinduan Segala Zaman*.

how to save souls who are ready to die, social connections are very beneficial. Redemptive love unites hearts.³⁹

When we find ourselves working with God, God's promises are not spoken indifferently. It burns in our hearts and burns on our lips. When Moses was called to serve the ignorant, undisciplined, and rebellious people, God said, "My Presence will go with you and give you rest." I am with you" Exodus 33:14; 3:12. This promise applies to all who work in the name of Christ for those who suffer.⁴⁰ "When the Son of Man comes in His glory with all the holy angels, He will sit on His throne majesty, and all nations will be gathered before Him, and He will separate them from one another. This is how Christ on the Mount of Olives described to his disciples the scene of the great Day of Judgment. There were only two classes when they gathered, and the eternal destiny they are defined by what they have done or neglected for God among the poor and suffering.⁴¹

Jesus told his disciples that they should be hated, persecuted, and tormented by everyone. Many people have been forced from their homes and are living in poverty. Many will suffer from sickness and deprivation. Many people go to jail. He made a hundred promises in this life to his friends and everyone who left the house. Now He guarantees a special blessing to all who have to serve the brothers. To all who suffer for my name, Jesus said, you will recognize me. You must serve them as you would serve God. This is proof that you are My disciples.⁴² All who have been born into the heavenly family are especially the brethren of our Lord. Christ's love binds together the members of His family, and wherever it is manifested there, the divine connection is revealed. "Everyone who loves has been born of God and knows God" (1 Jn 4: 7).⁴³

CONCLUSION

Poor people have always existed, from ancient times to the present. Everywhere in this part of the world, there are always poor people. Poor people are always excluded, and

³⁹ Ellen G. White.

⁴⁰ Ellen G. White.

⁴¹ Ellen G. White.

⁴² Ellen G. White.

⁴³ Ellen G. White.

not considered and almost no one cares. As a Christian, you may need to ask yourself why are there always poor people. If every Christian realizes it, then from there they move to provide solutions and care so that the poverty that occurs does not make them despair and get worse in living their lives.

The church or Christians must have meaning in this life, they must show concern for people who need help. In his Word Jesus specifically stated the importance of caring for people who are despised, poor, hungry, and neglected, because when His people care for these people, they are doing it for Jesus. Jesus has shown his concern for lowly and marginalized people, Jesus pays attention to and helps them. As His redeemed people who have received the blessing of salvation, a caring attitude towards those in need is the fruit or proof of being someone who has received salvation.

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