

Theory and practice...

URBAN

communities



An aerial photograph of London, showing the dense urban landscape of the City of London and the surrounding areas. The skyline is dominated by modern skyscrapers, including the Gherkin and the Shard, which stand out against a hazy, overcast sky. In the foreground, there are older, more traditional buildings, including a large, multi-story brick building with a distinctive pattern of windows. The overall scene captures the contrast between old and new architecture in a major global city.

MISSION
CITY
LONDON

190

1835 - 2025

David Nasmith's burden for the poor

The Mission's 'Instructions to Agents' urged them to:

'Visit the inhabitants of the district assigned to you for the purpose of bringing them to an acquaintance with salvation, through our Lord Jesus Christ, and of doing them good by every means in your power.'

***For the Glory of God
And the Salvation of Souls***

STREETS PAVED WITH GOLD



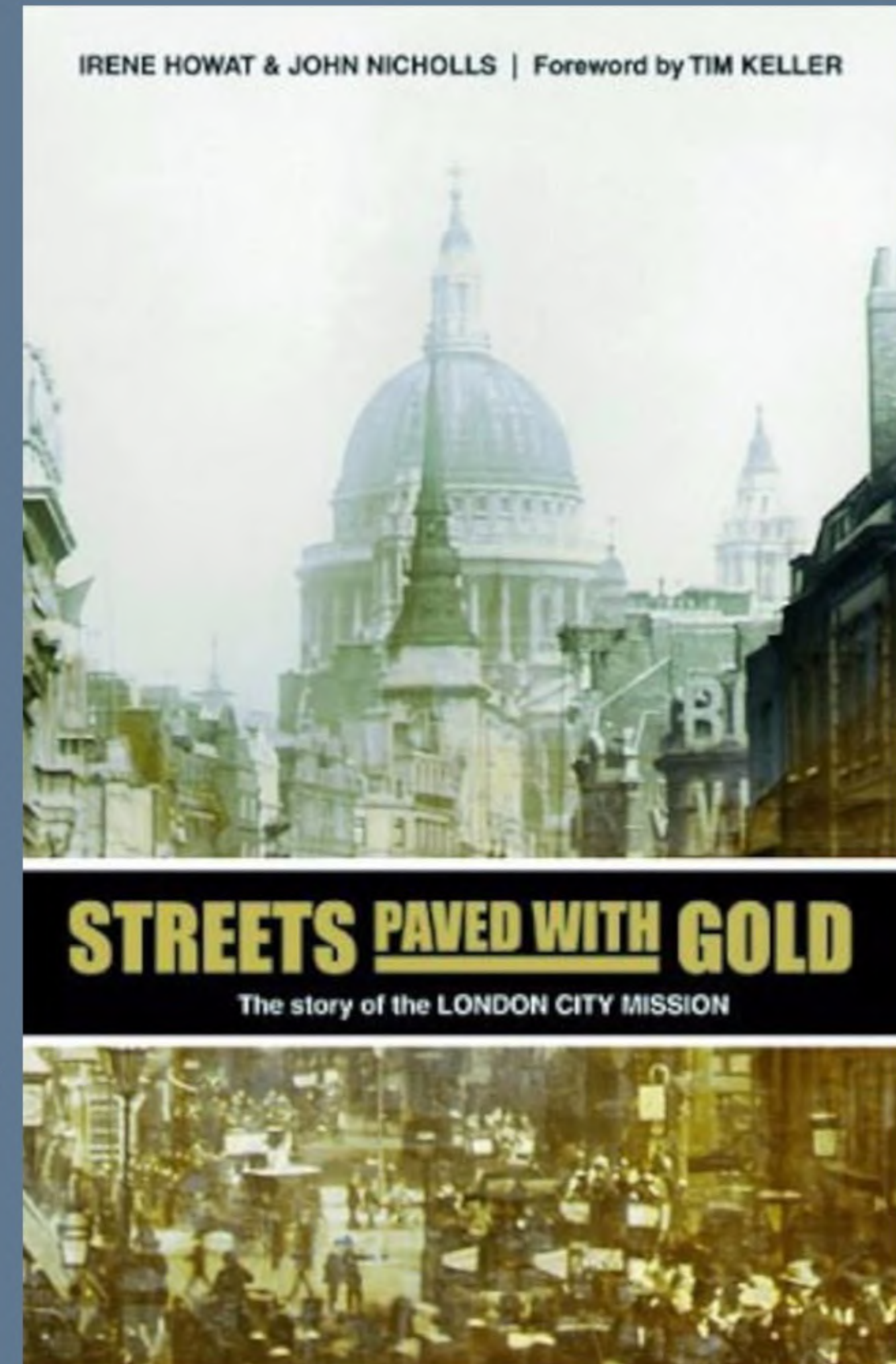
David Nasmith's burden for the poor

In 1849 The Times published a most unusual letter signed by 54 Londoners. It read:

'May we beg and beseech your proteckshion and power. We are Sur, as it may be, living in a Wilderniss, so far as the rest of London know anything of us, or as rich and great people care about. We live in muck and filthe. We aint got no privez, no dust bins, no drains, no water supplies, and no drain or suer in the whole place.

... The Stenche of the gully-hole is dusgustin. We al of us suffer, and numbers are ill, and if the Cholera comes Lord help us'.

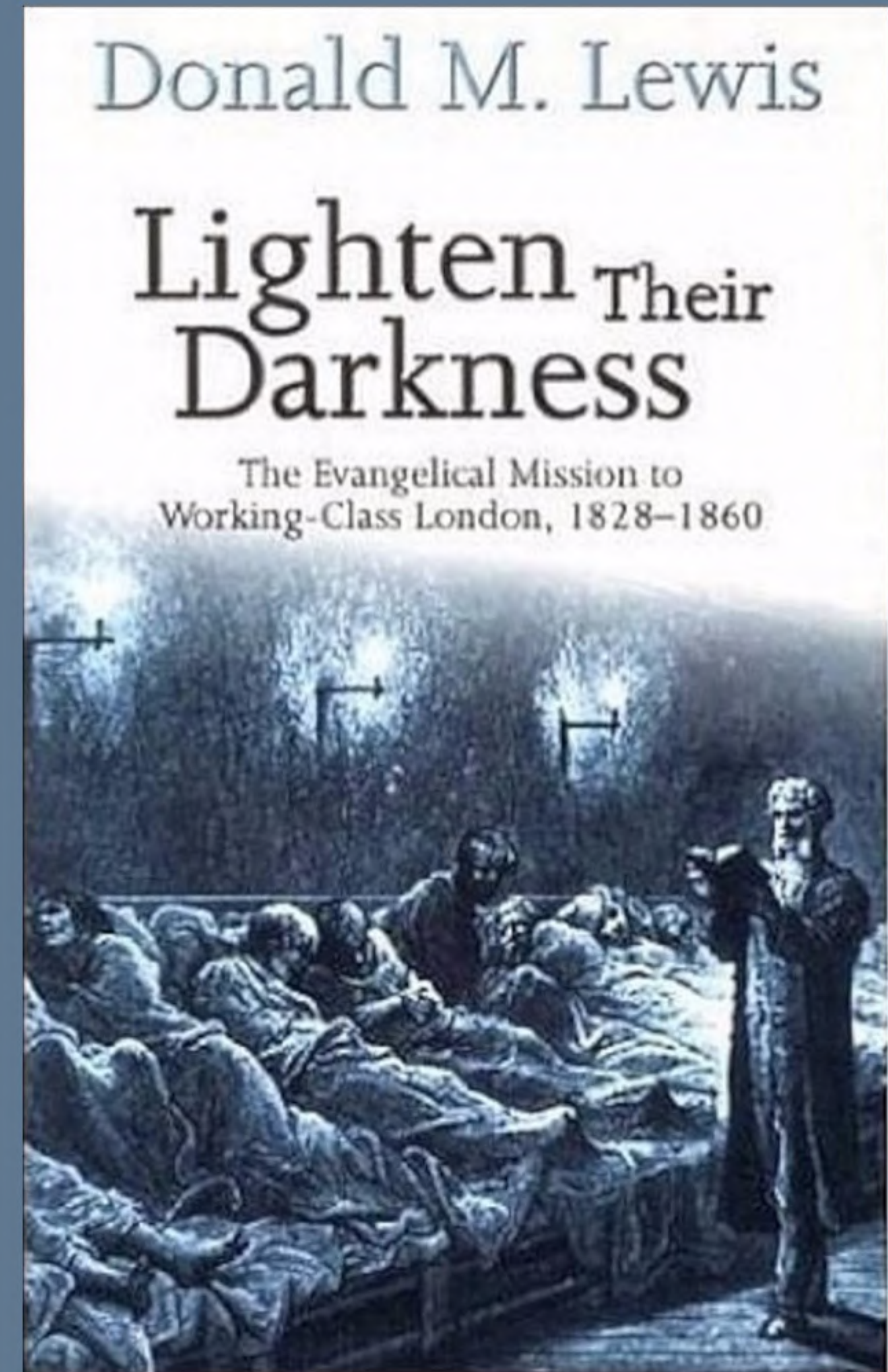
STREETS PAVED WITH GOLD Chapter 1 (pg13)



As early as 1838 the London City Mission Committee had to report: some of the Missionaries have been seriously afflicted, as is to be expected from the crowded, and frequently infected, state of the houses of the poor... In one case, the Small Pox spread in the family, and though the life of the father was spared, he had to weep over the loss of a beloved child.

Deaths of missionaries and their family members were reported throughout the 1840s and 1850s, with perhaps the worst instance being the death of three missionaries in a single week in 1856: one from smallpox and the two others from typhus.

Lighten their Darkness, Donald M. Lewis. Pg165



EXETER HALL CHRISTIANITY!!

OR, BLACKS AND WHITES



HUMANITY AT HOME.

SAINT.—Ah! my dear Brother Sinner, thou seemest faint and weary, no doubt from want of some Christian consolation for thy poor soul. There is a present of a Bible for thee; go, read it through.

STARVING ENGLISHMAN.—It is Bread I want, sir, not Bibles. I cannot read even the Bible while I am starving. Pray give me some Bread.

SAINT.—I tell you I am giving you bread—the Bible is the Bread of Life!



HUMANITY ABROAD.

SAINT, (in the West Indies.)—Eh, bless me; so here is one of these poor, persecuted, starved, and maltreated black slaves—to see and help whom I have travelled hither from the Land of Saints across the great Atlantic. Poor creature, I wonder whether it has sufficient sense left to understand me.

NIGGER.—Wat you want, massa?

SAINT.—My dearly beloved brother, I have brought you some Bread, considering you poor Slaves to be in a very starved state.

NIGGER.—Me eat no dry bread, sar; me alway hab it buttered bote sides, or else plenty ob nice fat meat wld it. Dam dry bread, sar!



WHO ARE THE POOR?

3

"Blessed are the **poor in spirit**, for theirs is the kingdom of heaven.

Matthew 5:3 (ESV)

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And he lifted up his eyes on his disciples, and said: "Blessed are you who are **poor**, for yours is the kingdom of God.

Luke 6:20 (ESV)

¹⁸”The Spirit of the Lord is upon me, because he has anointed me to proclaim **good news** to the **poor**. He has sent me to proclaim **liberty** to the **captives** and recovering of **sight** to the **blind**, to set at **liberty** those who are **oppressed**, ¹⁹to proclaim the year of the Lord's favor.”

Luke 4:18-19 (ESV)

²¹So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, 'Go out quickly to the **streets and lanes of the city**, and bring in **the poor and crippled and blind and lame.**'

Luke 14:21 (ESV)

²⁵For it is **easier** for a camel to go through the eye of a needle than for **a rich person to enter the kingdom of God.**"

Luke 18:25 (ESV)

²and he saw a **poor widow** put in two small copper coins. ³And he said, "Truly, I tell you, this **poor widow** has put in more than all of them.

Luke 21:2-3 (ESV)

A man with glasses and a goatee, wearing a light blue shirt and a dark tie with a green pattern, is speaking and gesturing with his hands. He is positioned on the left side of the frame against a solid dark red background.

Among the Gospel writers
Luke communicated a
particular bias or emphasis
toward the poor,
marginalised and oppressed.

The Historical Reliability of the Gospels
Craig Blomberg - Distinguished Professor
of the New Testament at Denver Seminary
in Colorado

A man with glasses and a goatee, wearing a light blue shirt and a dark tie with a green pattern, is speaking and gesturing with his hands. The background is a solid dark red color.

‘Matthew making a theological clarification of Luke takes nothing away from Luke’s (socio-economic) emphasis.’

‘It would be due to one of the 8 classic misuses of Redaction Criticism that would cause the 2 statements to be seen as conflicting.’

The Historical Reliability of the Gospels
Craig Blomberg - Distinguished Professor
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Who are the Poor?

“the poor’ cannot be neatly classified as either a **social or religious** category. It includes elements of **both**.”

Is there a Gospel for the Rich?

Lord Richard Harries
frm Bishop of Oxford

US & HIS MISSION

4 JESUS LAUNCHES
HIS KINGDOM MISSION



THE SPIRIT OF THE LORD IS UPON ME, TO
PREACH GOOD NEWS TO THE **POOR**
& **FREEDOM** FOR PRISONERS; NEW
SIGHT FOR THE BLIND & **FREEDOM**
FOR THE OPPRESSED. (4:18=ISAIAH 61:1-2)

←GREEK: *aphesis*
"RELEASE." REFERS TO YEAR
OF JUBILEE (see LEVITICUS 25)
- ALL SLAVES RELEASED
- DEBTS CANCELLED

HEBREW: 'ANI
PEOPLE OF LOW
SOCIAL STATUS
OR OUTSIDERS

4-8

HEALING THE SICK:



JESUS'
GOOD NEWS
FOR
"THE POOR"

WELCOMING THE OUTSIDER:



FOLLOW
ME!



I'M
FORGIVEN!

Ani (*heb*) = THE POOR

Not just low income

Low social status

The sick and disabled

Women Children Elderly

Other ethnicities

and those of POOR LIFE CHOICES



WHY THE POOR?



You may never know
Jesus is all you **need**
Until **Jesus** is all you **have**

Corrie Ten Boom

LEAST REACHED

WHY THE POOR?

Luke is asserting the Gospel is not only for the elite but also, and particularly for the poor, marginalised and disaffected; those who are invisible to society, regarded to be of little or no economic value except that which is to be exploited by those who wish to maintain and protect their privilege.

These people MUST not be over-looked and denied the Good News.

WHY THE POOR?

Social and economic restrictions and limitations are common to poor people

The Poor often lack power to choose, knowledge of rights and/or ability to exercise them; they lack access to justice, opportunity, high value information, and other social privileges.

WHY THE POOR?

Social and economic restrictions and limitations are common to poor people, including Luke's 1st century readers...

‘The leaders, including the Herodian nobility and the land-owners, controlled the vast percentage of the wealth of the nation. These native-born leaders of the people made up only 2 percent of the population, but they owned around 60 to 70 percent of the wealth. **Between 83 and 93 percent of the people were peasants**, made up primarily of farmers (like Peter and Andrew, who were "farmers of the sea") and artisans (like Jesus, a carpenter). Year by year they perennially lived on the edge of economic disaster, the typical Israelite farmer realised only about 12 percent of his harvest as his family's annual income and the monies to purchase next year's seed.’

Robert C Linthicum, Building a People of Power

(cont.)

WHY THE POOR?

Social and economic restrictions and limitations are common to poor people, including Luke's 1st century readers.

'The vehicle the Jewish leaders used to control the populace and to maintain this grossly unbalanced economic and political structure was their interpretation of the Mosaic Law. The Pharisees taught the Law to the people, the scribes adjudicated and interpreted the Law, the temple priests conducted public life and the affairs of both the temple and the state under the guidelines of the Law, and the nobility, landowners, and the religious establishment *all benefited from the Law.*'

Robert C Linthicum, Building a People of Power

WHY THE POOR?

Social and economic restrictions and limitations are common to poor people, including Luke's 1st century readers.

‘In this context **Jesus** reading in his native village of Nazareth from the scroll of the prophecy of Isaiah, about the arrival of 'the year of the Lord's favour', with Yahweh's servant proclaiming good news to the poor (Luke 4:18-19), and announcing ‘today this scripture is fulfilled in your hearing’ **would have electrified his peasant audience.**’

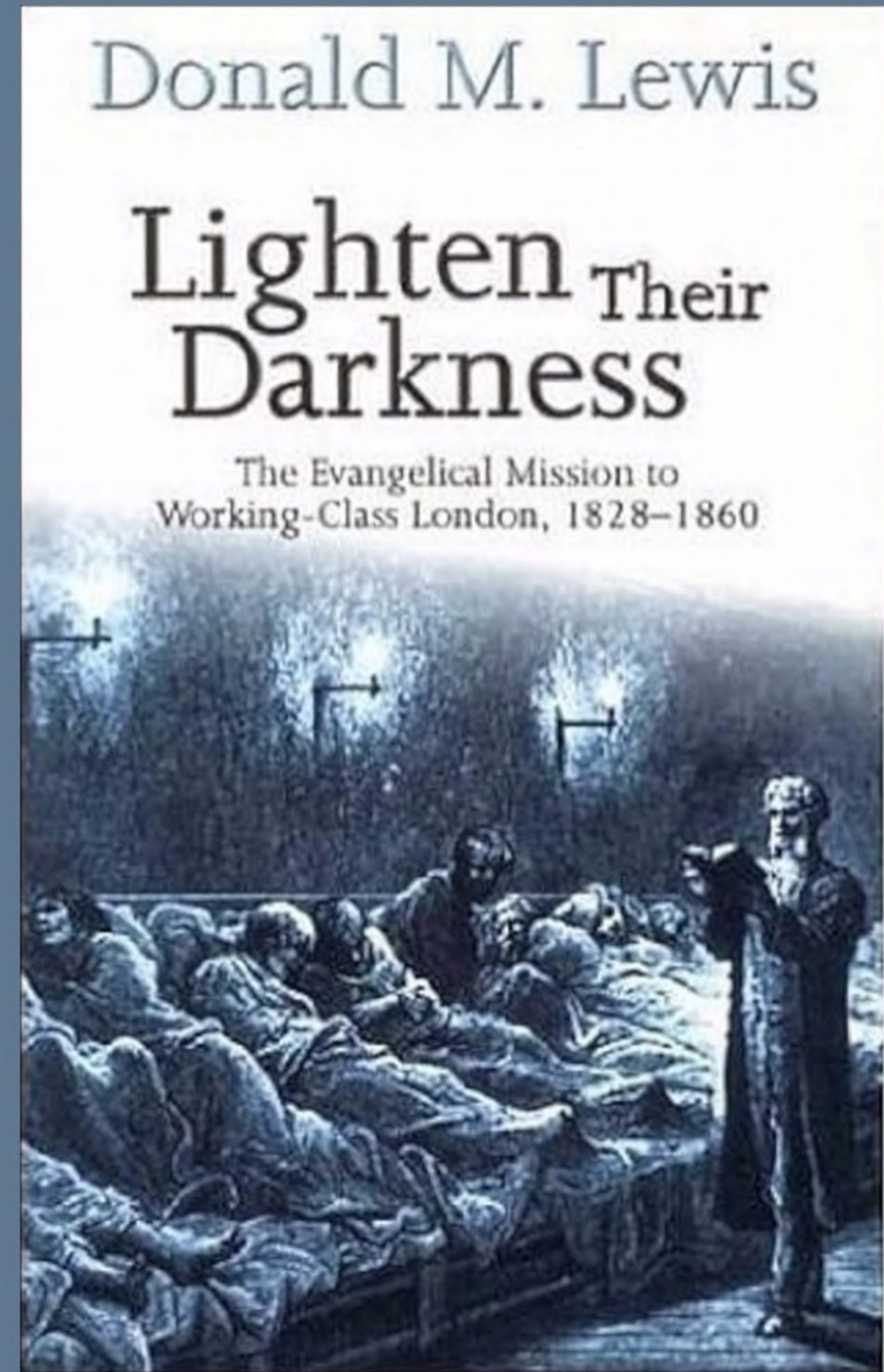
Robert C Linthicum, Building a People of Power

‘Never was there a time in which wealth was more powerful, or better able to defend itself: or in which poverty was more patient or heart-broken. Our fears for the country are of a far different kind.... We cannot help thinking with apprehension of **those threatenings which our Church causes to be continually read in our ears;**

“For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord, to save the children of the needy, and to break in pieces the oppressor””*.

Lighten their Darkness, Donald M. Lewis. Pg162

* Quotation of Psalm 12:5



⁵“Because the **poor** are **plundered** and the
needy groan,

I will now arise,” says **the LORD.**

“I will protect them from those who malign
them.”

Psalms 12:5 (NIV)

LEAST REACHED?

‘The poor tend to feel a distinct sense of Powerlessness, hopelessness, lack of meaning, and shame. This is beyond the scope of a financial fix’.



⁹Let the **lowly brother** boast in his
exaltation, ¹⁰and the **rich** in his **humiliation**,
because like a flower of the grass he will
pass away.

James 1:9-11 (ESV)

¹¹For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So also will the **rich man fade away** in the midst of his pursuits.

James 1:9-11 (ESV)

James highlights the person of **poor** circumstance is in a high place because their socio-economic position inclines them to a poverty of spirit, such that it predispose them to a surrender to, and reliance upon God because they lack options.

Yet the suffering of trials strips away the things the **rich** readily rely on, bringing humility and forging a posture of trust and reliance; which can be humiliating in the process.

Not only this, but James is emphasising that the **poor** and downtrodden in the sight of society are lifted up in the sight of God through faith in Christ.

Likewise all the wealth and connections of the **rich** are useless and fruitless in God's eternal economy, therefore humiliating any sense of pride and self sufficiency, and thus requiring complete reliance upon Jesus alone.

Religion that is pure and undefiled before God, the Father, is this: to **visit orphans and widows** in their affliction, and to keep oneself unstained from the world.
James 1:27 (ESV)

For if a **man wearing a gold ring and fine clothing** comes into your assembly, **and a poor man** in shabby

3

clothing also comes in, and if you **pay attention** to the one who wears the **fine clothing** and say, "You sit here in a good place," while you say to the **poor man**, "You

4

stand over there," or, "**Sit down at my feet**," have you **not then made distinctions among yourselves and become judges with evil thoughts?**

James 2:2-4 (ESV)

15

If a brother or sister is **poorly** clothed and lacking in

16

daily food, and one of you says to them, "Go in peace, be warmed and filled," without giving them the things needed for the body, **what good is that?**

James 2:15-16 (ESV)

⁹and when James and Cephas and John, who seemed to be pillars, perceived the grace that was given to me, they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised.

¹⁰**Only**, they asked us to **remember the poor**, the very thing I was eager to do.

Galatians 2:9-10 (ESV)

¹³“You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.

Matthew 5:13-16 (NIV)

¹⁴“You are the light of the world. A town built on a hill cannot be hidden. ¹⁵Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house.

Matthew 5:13-16 (NIV)

¹⁶In the same way, let your light shine before others, that they may see your **good deeds** and **glorify your Father in heaven.**

Matthew 5:13-16 (NIV)

THE OT POOR
GLEANNING LAWS
(Lev 19; Deut 24 et al)

THE POOR
WIDOWS
ORPHANS
STRANGERS

THE POOR IN 2025

THE POOR	= People on the Margins
WIDOWS	= Elderly
ORPHANS	= Children in need
STRANGERS	= Displaced people and those of Islam and other religions

A pink speech bubble with a white outline, containing the text "TALKING JESUS" in white, uppercase, sans-serif font.

TALKING
JESUS

THE POOR IN 2025

No Christian Connection

1 in 3 (2015)

1 in 2 (2022)

⁶This **poor** man called, and the LORD heard
him;

he saved him out of all his troubles.

Psalms 34:6 (NIV)

³¹Whoever oppresses the **poor** shows contempt
for their Maker,
but whoever is kind to the needy honors God.

Proverbs 14:31 (NIV)

⁶“Is not this the kind of fasting I have chosen:
to loose the chains of injustice
and untie the cords of the yoke,
to set the **oppressed** free
and break every yoke?

Isaiah 58:6-7 (NIV)

⁷Is it not to share your food with the hungry
and to provide **the poor** wanderer with shelter
— when you see **the naked**, to clothe them,
and not to turn away from your own flesh and
blood?

Isaiah 58:6-7 (NIV)

⁷May God bless us still,
so that **all** the ends of the earth will fear him.

Psalm 67:7 (NIV)

¹The Spirit of the Sovereign LORD is on me,
because the LORD has anointed me
to proclaim good news to **the poor**.
He has sent me to bind up the **brokenhearted**,
to proclaim freedom for the **captives**
and release from darkness for the **prisoners**,
Isaiah 61:1-2 (NIV)

²to proclaim the year of the LORD's favor
and the day of vengeance of our God,
to comfort all who mourn,

Isaiah 61:1-2 (NIV)

PRINCIPLES

1. Imago Dei - Gen 1:27

Care and compassion for persons dignity not paternalism

2. Total Depravity - Rom 3:23

Admit we're weak (sinful). Eliminates pity and nurtures empathy.

3. Work of the Holy Spirit - John 16:7-11

Will relieve and motivate perseverance and avoid seeing people as a project.

ecclesia

CASE STUDIES



Food



School



Community

CASE STUDIES

FOOD BANK
NIGHT SHELTER

FAMILY FUNDAY
COMMUNITY CLEAN UP

POP UP LARDER
TEA AND TOPICS

MISSIONWEEK.LONDON





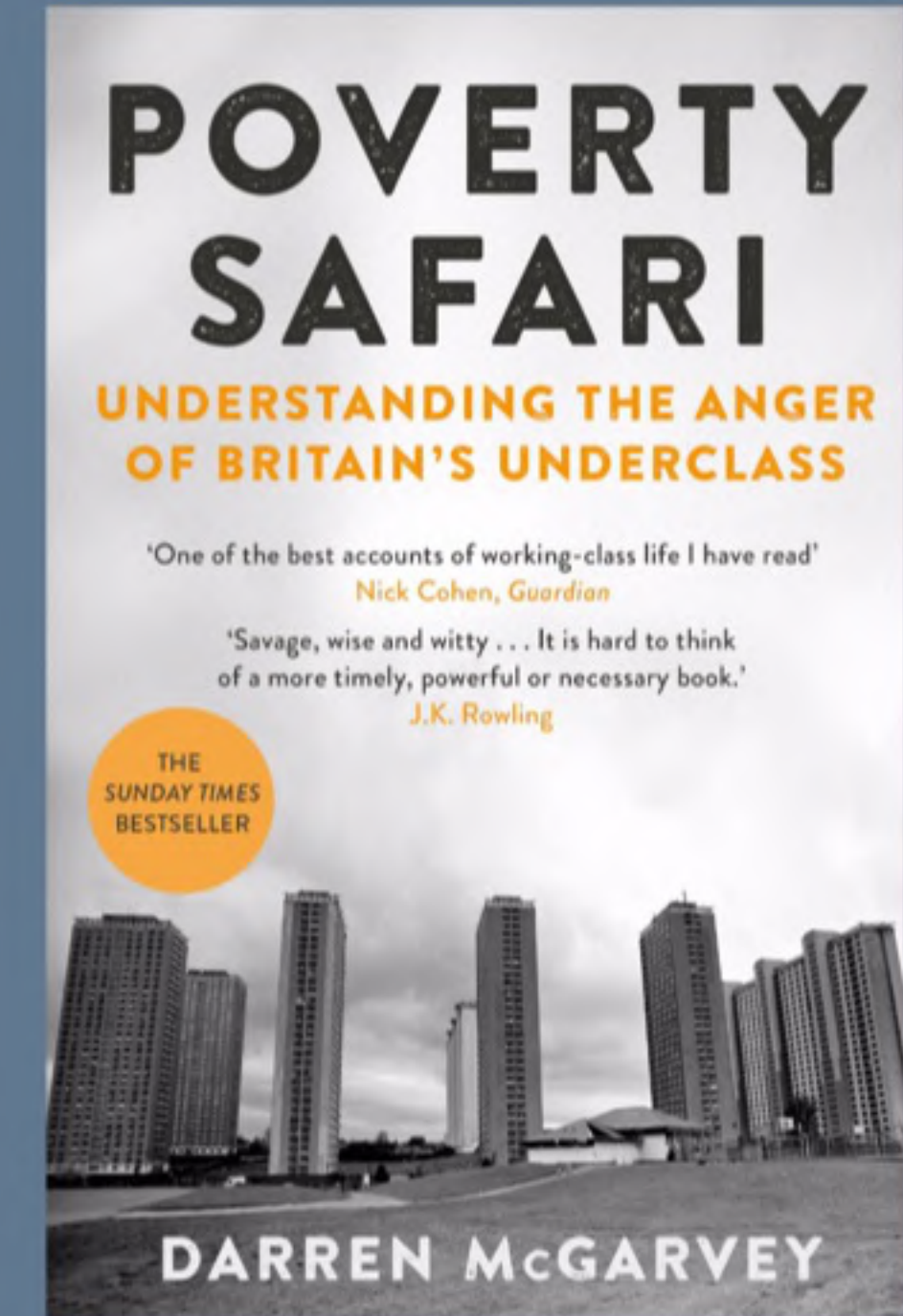
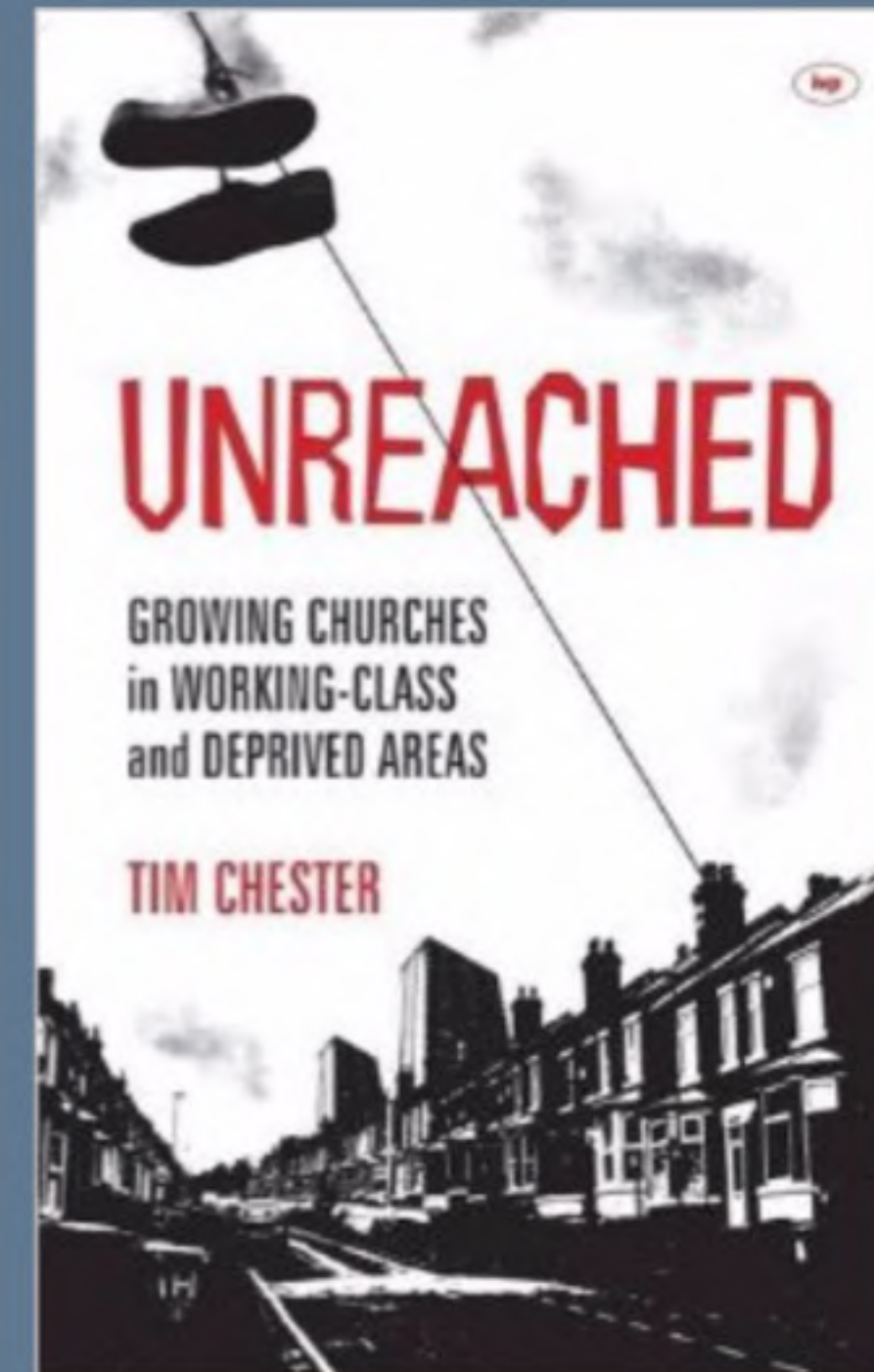
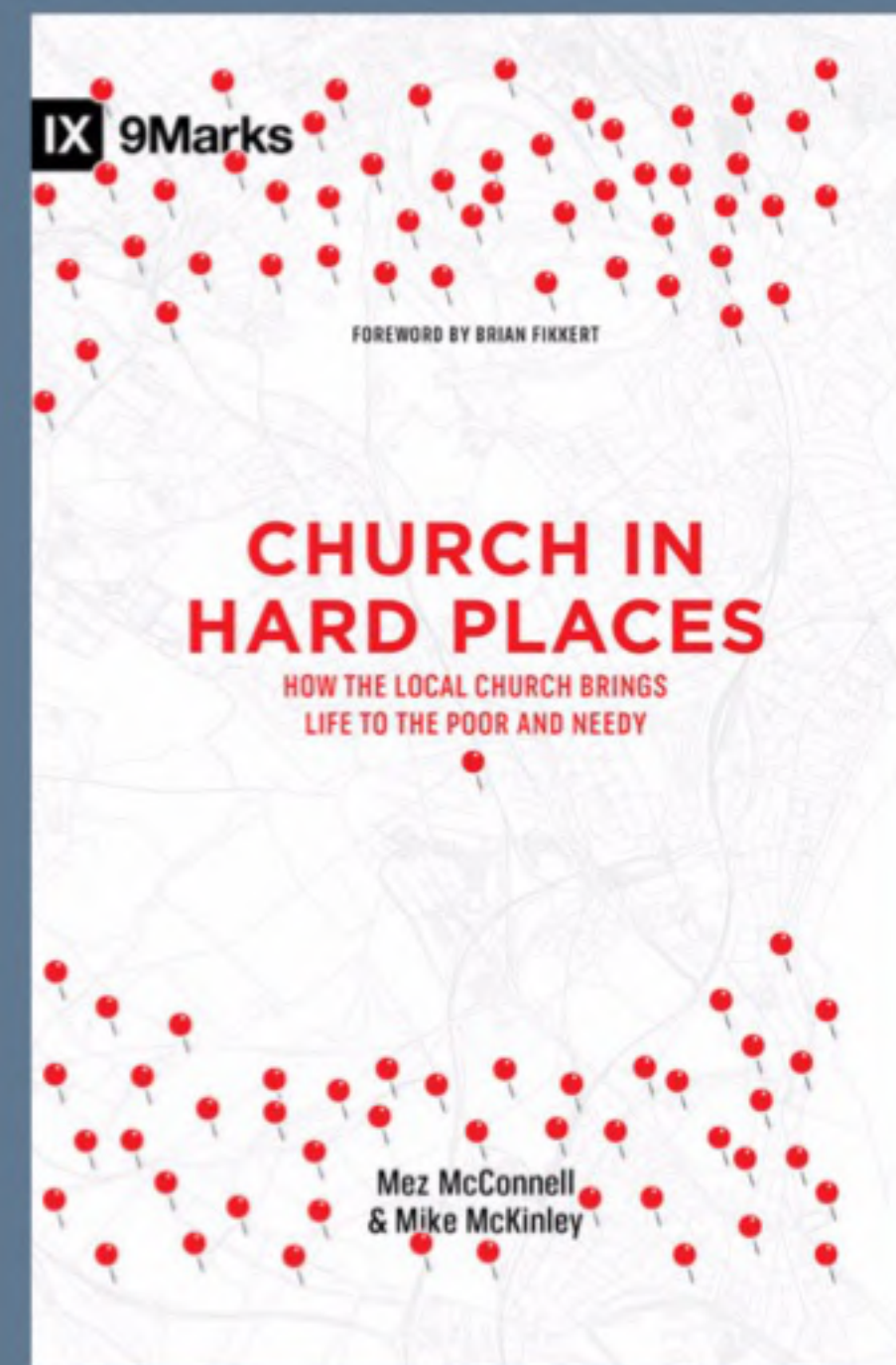
OPPORTUNITIES

Connect with LCM

Missionary connect with your church

efrem@LCM.ORG.UK

RESOURCES





For
the Glory of God
and
the Salvation of Souls

⁵“Because the **poor** are **plundered** and the
needy groan,

I will now arise,” says **the LORD.**

“I will protect them from those who malign
them.”

Psalms 12:5 (NIV)

²⁷But God chose the **foolish** things of the world to shame the **wise**; God chose the **weak** things of the world to shame the **strong**. ²⁸God chose the **lowly things** of this world and the **despised things**—and the things that are not—to nullify the things that are,

1 Corinthians 1:27-29 (NIV)

²⁹so that no one may boast before him.

1 Corinthians 1:27-29 (NIV)