

Evangelism is a Community Mission

a sermon in the series
A Gospel-Oriented, Mission Driven, and Community-Centered Church

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Romans 12:6-8

Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith; 7 or ministry, let us use it in our ministering; he who teaches, in teaching; 8 he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

In his book *Get Real: Sharing Your Everyday Faith Everyday*, Missionary John Leonard shares an encounter he had at church outreach weekend meeting. As I read the brief story, ask yourself if this is how you feel when you hear the words, *evangelism, witnessing, outreach, or mission.*

“Hi, my name is Bill. Do you mind if I ask you a few questions?” Without waiting for me to reply, he continued— violating my personal space in an aggressive stance that made me feel threatened. Bill jumped right into his presentation of the gospel. It was one that I knew well. Bill and his team had come to help us with an outreach, and I had come down early to the auditorium to help set up. Bill had not asked me my name, and in fact didn’t seem to want to know anything about me. He just cornered me and “shared.” The more he spoke, the more perturbed I became. I felt insulted by the impersonal and dehumanizing way I had been approached. And since Bill had assumed I wasn’t a Christian, I decided I would play along, giving him arguments for every point he was trying to make. The more unraveled and frustrated Bill became, the more I enjoyed our conversation. The sales pitch ended quickly when a mutual friend came up to us and said, “John, I see you’ve met Bill. Bill, this is John; he is part of our local team and is here to help us with the outreach.” Bill’s mouth dropped open, looking confused. He stammered, “But . . . are you . . . ? I don’t understand. Your answers weren’t . . .” The outreach event went off without a hitch . . . so to speak. It was the typical Christian evangelistic meeting. A room full of Christians filled in as props, listening to other Christians tell them about the gospel, while everyone hoped someone in the room would be saved. But no one came forward when the invitation was given, and given, and given. After the meeting, Bill came over, looking at me judgmentally. He said, “I still think there is something not quite right.” Funny, I was feeling exactly the same way about Bill— but for completely opposite reasons!

We are apprehensive about sharing our faith because we think doing so looks a lot like Bill and his technique. The idea of imposing yourself on someone who doesn’t like your intrusion is what witnessing means to us. Leonard says, “We equate evangelism with selling. We see ourselves like those annoying phone solicitors who always seem to call us when we’re sitting down to dinner!”

That’s usually how we view evangelism—it’s confrontational, you’re intruding in someone’s space and time and you’re going to present them a message they don’t really want to hear. No wonder we share so little of what means the most to us. We want to, because Jesus does mean so much to us and we want people to know, but it’s this intrusional, confrontational concept that hinders us so.

Today I want to establish this premise, and I pray God will help me prove it beyond a shadow of a doubt:

I. Evangelism is to be Organic Not Programmed

Yet, having stated the premise, we have programmed evangelism. This is what we do. We learn a technique; we go to a soul-winning class, or our church enters an outreach event where we learn a certain methodology with clever illustrations to hopefully persuade someone to sign the dotted line. This is what we've done. We've taken evangelism out of the natural realm—something that's a part of our lives—and turned it into something cold and calculated. We've turned it into something methodical and programmed. No wonder we don't want to share our faith and when we do we see so little results.

Over the years, we've entered into programs where we've learned the script. I've learned many over the years. Oddly, I've yet to find a sinner who responds accordingly. Never do they respond like the script says they're supposed to. Have you noticed the same thing? You learn a certain line and you're told the sinner will say *this* and then you say *this*. But when I say *this* they don't say *that*. Or the program will give you options: if the unbeliever says A, you'll say *this*. If they say B, you'll respond with *this*. If they say C, *this* is what you're to say. Seldom do they follow the script. The unbeliever chooses D and I am totally thrown off the script. I can't find a sinner to cooperate with me! Of course I'm using a little humor to make the point that evangelism is never to be cold and calculated. It was never meant to work that way.

When I say evangelism is to be *organic*, what do I mean? No additives. It's natural. It's something we are. Jesus said, "When the Spirit comes upon you, you will be My witnesses." You *will* be. It's something we are therefore we do. It's not something we do in order to become.

The reason evangelism can't be programmed is because no two persons are alike. We're as individualistic as our fingerprints. We come from different backgrounds, even though we're all Americans. We may have grown up a few blocks from some of the people in this room, you've known these people all of your lives, you have basically the same background, but you're not like them. Why is that? Because there are no two people that are exactly the same. And although the principles of the Gospel are the same, they can never be applied to individuals in the same methodical way.

Notice how Jesus did it. Notice when He's dealing with individual people He never approaches the situation exactly the same way. He takes the person where they are; He finds their issues and applies the Gospel and the truth in that avenue. He never deals with people the same way, because we're all different. But instead of being filled with the Holy Spirit and letting the Holy Spirit guide us, we've turned to a substitute—programmed evangelism. The Holy Spirit has been given to us to help us, not just love people, but to discern where the issues are that will be the gate to the Gospel. But instead of being filled with the Spirit we turn to lesser substitutes.

A. The Two Unintended Consequences of Programmed Evangelism.

When we resort to these methods, the first unintended result is:

I. Creating the "haves" and the "have nots."

When a church introduces an outreach program and says, "We're going to have an evangelistic outreach training for three weeks and we're going to blanket our area and hand out tracts and knock on doors, but you need to come and get this essential training," you distinguish between the "haves" and the "have nots."

Those who sign up will usually do so with the wrong motive. They will sign up because they want to impress the pastor or the leader, or they take the training out of guilt; they know they ought to, so to ease their conscience

they attend. They don't have a desire to be there but they're doing it because they need to. Or they're concerned about one person and they want to learn how to reach that person. But whatever the motivation, most who sign up for evangelistic training do so for the wrong reasons.

But the unintended consequence is that those who do not sign up for the training joyfully think, "I don't have the training so I'm not necessarily responsible to share my faith because I haven't been equipped to do so." And they're all too glad to let the few who signed up do all their witnessing and sharing.

Now you have the "haves" and the "have nots," those who have received the training and those who have not. Those who have not gone through the class do not feel the responsibility of witnessing because they don't have the essential instruction, and now evangelism has taken a blow because the Bible says we are all to be witnesses.

2. Discouraging volunteers.

The second unintended consequence: those who do sign up and get the training are soon discouraged because, again, nobody follows the script. When you approach evangelism with a cookie-cutter method, people get the sense you're not really interested in them as a person, you're just interested in getting them to attend your church. With this methodical approach, rarely is one converted, and those who received the training are discouraged thinking they are not good enough or lack the ability to share their faith. Now evangelism has suffered all the more.

B. Evangelism Should be Natural.

It should simply be an overflow of the heart. As we said last week, just start bragging on Jesus. Talk about what He is doing in your life presently. Learn to bless people. And see how God uses those blessings in their lives to lead them to Christ. That should become natural.

Natural is not opposed to intentionality. Being intentional is an absolute necessity. Being programmed and methodical isn't, it's a detriment. Yes, we must be intentional but for most of us, sharing our faith is not something we're inclined to do. We have to develop the intentionality but we do not need to create a program to be intentional.

II. Evangelism is a Team Project

God intended for a group of individual believers, whether we call it a church or a community of faith, to take on evangelism as a group not as individuals.

When Jesus sent out the disciples on two different occasions without Him, He did not send them one by one, He sent them out as pairs. The first recorded missionary trip was a group of three—Paul, Barnabas, and Mark. The second missionary journey began with Paul and Silas and along the way they picked up Timothy and Luke.

Jesus did not intend for you to be a Lone Ranger when it comes to sharing your faith. He meant for this to be a community mission. Evangelism is not for Lone Rangers; it's a team project. That is why I am so excited to share with you today from the text we have not yet touched. For most of my life I have been trained that evangelism is something very individualistic and personal. It's what *you* are to do. *You* are to go and make disciples. Yes, but Jesus did not intend for me to do it by myself. He did not intend for me to do it as an individual thing. And even though we talk about "personal soul winning," Jesus did not intend for you to be a personal soul-winner but a team soul-winner.

This is what the text will show us. Programmed, methodical evangelism is not working and it was never meant to because it's not organic. It's not natural nor supernatural. Your faith ought to be expressed as a natural out-

flow. *But, Pastor, I'm the only Christian at the office, at school, or in my workplace.* That may be so and therefore you, by yourself, at the workplace must be salt and light, but you never do so with the attitude that you are isolated and by yourself. You need to know that you've got a group behind you, that's not only praying for you, but will join with you to help reach people at the office or the workplace or the school. This is what I want to show you.

III. Spiritual Gifts and Evangelism

In our text, Paul establishes that each believer has been given at least one spiritual gift the moment they turned their life over to the Lord Jesus Christ and were truly converted. What is a spiritual gift? It's a skill set or ability that God gives you in which you can develop to cooperate with Him and let Him use you in the furtherance of His mission. He doesn't list all the gifts here in Romans 12, these are just a few of them, and there are other lists. Nor do I believe the New Testament lists of gifts are exhaustive. I think there are many more. But these are skills and abilities God gives you that He wants to use for two specific reasons.

A. Spiritual Gifts are Given for the Edification of the Church.

Edification means to build up; to strengthen someone or something. If you edify someone, you're building them up, you're strengthening them. We know that spiritual gifts are given for the purpose of blessing the entire body. We've heard this all of our Christian lives. This is common knowledge. For example, in 1 Corinthians 14:12, the Apostle Paul tells us that these gifts He gives His individual believers in the local church are given for the benefit of the entire body. Listen to what He says,

“Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.”

Paul is encouraging the Corinthians to seek spiritual gifts but to seek them for the edification of the whole church, not just themselves. The gifts are not given to you to edify yourself but for the edification, the strengthening of your brothers and sisters.

But it wasn't until a few years ago, preparing for this direction we're going now, that the Lord opened my eyes to see that I had limited the use of spiritual gifts only to interaction with Christians and only for the body. I've learned that spiritual gifts are given for not just the edification of the church but for the evangelism of the church.

B. Spiritual Gifts are Given for the Evangelism of the Church.

God has given you spiritual gifts, not just so you can help people here at Oak Grove but so you can be used by God to reach lost people. The very gifts that strengthen the brothers and sisters here are also gifts that God wants to use in your life as an outreach for those who are yet to be saved.

Evangelism is a community project. You don't have all the gifts. I don't have all the gifts. Therefore, the gifts you have I need and the gifts I have you need. There's interdependency by giving all of us different gifts. That's true for the edification of the body and it's true for the evangelism of the body. I need certain gifts you have in order to reach certain people God has brought into my life and you need certain gifts I have in order to reach certain people God has brought into your life because evangelism is a community project. God never intended you to reach people all by yourself.

Therefore, every one of us has a role in sharing our faith. I know someone is thinking about the confrontational scenario we started this message with. You might be thinking, “You're trying to get me to be what I am not. My personality is not formed in a way that I can just go up to someone and start talking. I'm just not there. I want to be like that and I've asked God to make me that way but I just can't do that.” Friends, that's not what I'm asking.

God has given different gifts to different people. Not everyone is gifted the same but your gift is essential to reaching the lost person as is the gift of the individual who can talk and share freely. The different gifts you have allow you to be involved in evangelism. The reason you're not involved in evangelism may be multiple but I would suppose one of them would be that you haven't thought about using your spiritual gift for evangelism.

Let's look at this. In verses 6-8 we see gifts that are foundational, meaning they are some of the most basic gifts of the Spirit. They motivate us to do certain things and act and live certain ways. I'm not going to address these in the order they're given, I'm going to put them in a different order and you'll see why. I want to take each of these gifts and show you how they become tools in the Master's hands to be evangelistic.

I want to begin with one of the very last one listed.

a. The gift of mercy.

v. 8 "he who shows mercy, with cheerfulness."

Why that kind of admonition, show mercy with cheerfulness? When you understand what the gift of mercy is, you can easily see that one who is practicing that gift can become overwhelmed with the sorrow and the problems of the people with whom they minister. They need to be reminded that they can't let other people's problems drag them down. I've just told you what the gift is, but let me be more specific and clear.

The gift of mercy is the gift given to someone that endows them with a certain skill set to have greater empathy for the hurting and the suffering than the normal Christian without this gift. All of us are to be merciful. Every Christian is to be merciful, we see that from the teachings of Jesus all the way through the end of the New Testament. But there are Christians to whom God gives the gift of mercy and their skill set allows them to empathize, that means they have this uncanny ability to feel the pain even though they may not have gone through that same experience.

Most of us cannot empathize with someone unless we've gone through that experience but not the gift of mercy. You don't have to go through that experience in order to feel that person's sorrow and the crushing weight of that person's pain. It's part of the gift, it's the skill set given to you. This skill set God grants to certain people and they gravitate to the sorrow and suffering of those around them. You've heard testimonies of that today. You've heard people speak here this morning who have been gifted with the gift of mercy and they thrived Thursday night at the warming shelter. Why did they thrive? Because that's the gift and skill set God has given them and they gravitate to the hurting, to the broken, to the oppressed.

Let me give you an example. This is hypothetical. Margaret is a Christian. Her neighbor, Trish, has just recently experienced her marriage splitting up. Her husband has left her and they're currently in the midst of divorce proceedings. Margaret is a person endowed with the gift of mercy and she's hurting for her neighbor who, by the way, is not a believer. One day, out of her mercy, she goes across the yard and knocks on Trish's door and says, "Trish, I just want you to know I love you and I'm praying for you." Trish invites her in.

Margaret says, "I want you to know I've never been in this predicament but I am praying for you. I know you're having a court date next week. Listen, the kids don't need to be down there watching that, why don't you let me take care of them for you." So she does out of mercy for Trish.

That's what we're talking about. Margaret was as much an evangelist as the person who can stand and explain the Gospel persuasively. I'm telling you, this Book says she was as much a witness for Jesus Christ, even though she did not mention His name, as the man who can stand in any pulpit and proclaim the Gospel so powerfully and persuasively that people want to be saved.

Our whole concept of evangelism is wrong and skewed. We think people who can explain the Gospel and preach it powerfully are the true evangelists and the rest of us are the “have nots,” we don’t have that gift, we don’t have that ability. But I’m telling you that Margaret in her act of mercy was an evangelist used by God powerfully.

Let me give you another example with another gift.

b. The gift of service (ministry).

v. 7 “or ministry, let us use it in our ministering”

When you’re serving, make sure you’re doing it by the power of the gift God has given you. What is the gift of service? It’s pretty self-explanatory. It’s people who have been given a special skill set by God to help others. This gift is a hands-on kind of gift. It mobilizes people to do for those who can perhaps not do for themselves. It’s like mercy but distinct from it.

Let me give you another example, again hypothetical. Glen knows one of his coworkers, John, had an outpatient procedure. He thought he would be back in the office in a couple of days but he hasn’t returned yet. It just so happens that Glen drives by John’s house everyday on the way to and from the office. He notices John’s yard is looking a little ragged, and he had always kept it so nice and neat so on this particular day he stops by John’s house, knocks on the door, and says, “John, I’ve just come by to check on you. I thought you would be back to work by now. I also noticed that your yard needs mowing.”

John said, “You know, I thought I would get over this surgery a lot quicker than I have and I just don’t feel like doing the yard. I know I need to take care of it.”

“That’s why I’m here, John,” Glen said. “I’m going to go home, get my mower, load it up on my trailer, and mow that yard for you.”

“Oh, no Glen, please don’t do that.”

“I’m going to do it and you might as well settle upon it. I’m going to do it.”

Glen goes home, gets his mower, brings it back, and mows John’s yard.

Glen was as much as an evangelist in that effort of helping John as I am when I am preaching the Gospel to a room of lost people.

The gifts of mercy and service are the front lines of the church’s outreach. They are what I call the spiritual Marines. Why would I call them that? It’s the Marines, that branch of the military, who are always first in an invasion.

Some of you don’t understand and think of witnessing as telling the person they’re lost, they’re a sinner, but Jesus died for them and if they’ll just repent they can become a Christian. That is evangelism. I didn’t say it wasn’t. It’s just more than that. Yes, everyone needs to hear that—they cannot be saved without these doctrines, these blessed truths of the Gospel; how can they believe unless they hear? But most people in this nation who are not Christians have so built walls around themselves based on their biases and prejudices about Christians that until those walls are brought down the Gospel cannot penetrate. Without the stereotypes of Christians being rebutted the Gospel will never have the opportunity for a fair hearing.

Most people who are not believers think of Christians as judgmental and self-righteous. They see Christians as people who think they are better than others and who do not want to associate with people who are not

Christians. That's what non-Christians think. Do you not remember? Isn't that what you thought when you were unconverted?

People build walls around their hearts so when someone tells them they're a Christian or says they go to church, they immediately presume certain things about that person. Until you invade and tear down that wall, they're not going to listen to what you have to say about Christ. That's why I say those who have the gift of mercy and service are spiritual Marines. They're able to break down those walls.

c. The gift of giving.

v. 8 "he who gives, with liberality"

It's not hard to see how God could use the gift of giving to minister to a lost person. People who have the gift of giving are those who have the skill set of being able to give materially in the time of need. This goes right along with the two previously mentioned gifts.

d. The gift of teaching.

v. 7 "he who teaches, in teaching"

Now we have somebody whom God has given a special skill set to explain the truths of Scripture in a way that it's plain and people listening can understand. You can see how that is useful in sharing the Gospel. It is this gift to communicate that we normally associate with evangelism.

e. The gift of prophecy.

v. 6 "Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith."

When you hear the word *prophecy*, you normally think of somebody predicting the future. That's possible, but it's not the main way the gift is expressed. In the New Testament, prophesy is not only expressed in the telling of things not known but also in a discernment that can expose and reveals secrets of a person's heart.

Have you ever met somebody and you felt like they were looking right through you and knew everything about you? There are people who have this gift of prophesy, they can meet someone new and within five minutes know everything they need to know about that person. They know whether they can trust them or not, they know what the issues of their life are. Ask them how they knew certain things about a person whom they have met for the first time and they'll always tell you the same thing, "I don't know how I know, I just know." That's the gift of prophesy with its usual attending discernment.

In I Corinthians 14:24-25, Paul says if you have the gift of prophesy you're able to know some things about the hearts of people as God gives you discernment. It's not that the person with this particular gift has x-ray vision, it doesn't always work that way. It works as this gift is exercised according to the Spirit.

"But if all (in the church) prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all."

This is astounding. It is the gift of prophesy being exercised in such a way that an unbeliever comes into the community and the people exercising this gift is able to tell the secrets of the unbeliever's heart, exposing things they would have no way of knowing except for the Spirit of God. Look what happens,

And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.” (1 Corinthians 14:24-25)

That’s an amazing gift. No doubt you can see how it would be beneficial in sharing the Gospel with unbelievers. Let me show you one more gift.

f. The gift of leadership.

v. 8 *“he who leads, with diligence”*

If I am right, then it stands to reason that at least one person has to have the gift of leadership in order to mobilize all of these different gifts in the outreach of that community. Otherwise they’re bumping and clashing into each other. Somebody has to have the big picture vision and be able, like a platoon leader, to know and lead his people in the mission of making disciples.

Let’s go back to Margaret and Trish and show you how these gifts work in harmony so it’s not just Margaret reaching her lost neighbor but the community of faith. Margaret watched Trish’s kids the one time but she doesn’t stop there. She invites Trish and her two children over for dinner at least once a week because now Trish has to take on a second part-time job as a single mom. Margaret is either having them over or taking food over to them and they have meals together. Trish is being melted down slowly by Margaret’s mercy and love.

On one particular evening, Margaret said, “Hey, on Thursday night I’ve got a couple friends I want you to meet. They both know where you are, both have been divorced and it’s been amazing what God has done in their life and I think they could answer some questions you’ve been asking me that I can’t answer because I’ve never gone through this.”

Trish said, “Okay, yeah, if they’re like you I would be glad to meet them.”

Margaret invites another couple from the community group or church and Trish is able to ask questions and this couple is able to minister to Trish because they’ve been there. A few weeks later, Margaret says, “Trish, you’re asking me questions about my faith and I understand it but I get tongue-tied when I try to explain it. I have a friend, Keith, he’s a part of that group I’ve been telling you about, he can explain why I am the way I am and why I love Jesus so much. Would you come? It’s not a Bible study or prayer meeting although we might do both, but Keith would be able to explain.”

So what does she do? She brings Trish to the community group and now Keith, who has the gift of teaching, can explain the Gospel. Margaret knows there is somebody there for backup and that though she gets tongue-tied when she tries to explain the Gospel, Keith is gifted to do that and he can answer Trish’s questions. Not only that, the couple who answered Trish’s questions at the meal earlier, he has the gift of prophesy and was able to discern some of the issues of her life that was part of the problem of the marriage to begin with.

What do you see happening? You see not just one person reaching someone for Jesus, you see a group of believers—exactly the way Christ intended it. What does that mean? It means every last one of you believers are called to be salt and light according to the gifts God has given you. That may not mean you are able to share the Gospel with someone so persuasively that they breakdown and surrender to Christ immediately. That may happen and I believe it can happen with the gifts of mercy and service, but normally it doesn’t happen that way and I want to reassure you there is no pressure to make that happen, nor is that the objective. The objective is to let God use you the way He made you.

Some of you could never explain the Gospel without crib notes. You're not gifted to orally explain things that way, but you're able to break down barriers in other's hearts with your loving-kindness and mercy or service so that they would now open their heart to someone who could explain the Gospel to them.

Excuse the cliché, but it takes a village to raise a nonbeliever. It takes a community. That's what God intended.

All I've given you so far are hypothetical scenarios and I have control of how they turn out, but life seldom works that way. I witnessed something a week ago Tuesday at our Thanksgiving meal that is exactly this. What a wonderful meeting that was. I loved seeing people from three different churches come together. But it was awesome to see some of the homeless people come off the street and we feed them.

After the meal was over and we were cleaning up, Cindy told me how moved she was watching a brother in our church sit down and talk to a homeless man that attended the meal that night. She marveled that he could so easily start a conversation with him and quickly go to the Scriptures and the Gospel. It was so natural! It wasn't like the story about Bill we told at the beginning of this message, and that's what blew her away—it wasn't like Bill. The man wanted to talk.

I stopped her and told her that if it wasn't for her gift and Jennifer Howle's gift of service our dear brother would not have been able to express his gift to that man. It was their gifts of service in planning and overseeing the event and then standing there for those hours preparing and serving us, as they engaged their spiritual gifts of service, that allowed our brother to engage his. That night we saw that it takes a community to reach a nonbeliever.

If you have thought you're a "have not," and you believe you don't have the ability to speak to people without getting tongue-tied and stuttering, I understand. This is not about making you like me. That's been the problem with programmed evangelism. We've tried to make people like preachers who are gifted to do that. That's why we're not seeing many people saved. There are too many walls between people and the Gospel. They won't come and listen to me; I can't express my gift until that wall comes down. I can, and I'm supposed to, but I need to be prepared that it won't be received most of the time because the wall of Christian stereotypes has not been broken.

One of the things I did when I first got here and then for several years after was give the people spiritual inventory surveys. There were about 100 questions and by the end you could tell what your spiritual gifts were. Almost each time we gave that test, 80 percent of the people had the gift of service or the gift of mercy and it would frustrate me so. I would say, "Lord, I've got to have some evangelists here. How are we going to reach people if we don't have anybody who is gifted for evangelism?" At that time I had Kent Patterson and me. That was about it. *We can do this*. But two is all we had. Everyone else was service and mercy, service and mercy. Then we had a few prophets mixed in there who wanted to tell everybody how wicked they were and that they needed to repent now. I would pray, "Lord, how is this church going to reach lost people?! We've got too many people who are service and mercy."

Now, understanding spiritual gifts as I do, I see the wisdom—God is pretty smart. He is amazingly wise. I'm being facetious, but the point is this is God's plan all along. We need more spiritual Marines. It doesn't take much for me to express my gift, it's like scratching my back—I love it. It's easy, I can do it in my sleep. I need people to go and invade the walled, guarded heart and break it down. I'm not good at that. But my wife is.

My wife knows how. People with problems gravitate to her because she's a great listener. She doesn't offer a lot of advice but when she does you better listen because it's spot on. I need somebody to chip away at that hard heart so that when I come along the Gospel, it has a place to lodge. It takes a community to reach a nonbeliever because evangelism is a community mission.

When we start meeting in missional small groups in a little more than a month from now, that has to be the primary purpose for our meetings—to be missional. We must come alongside one another and aid one another in the reaching of people who have yet to be brought in. Now you know that you have as important a part in missions as the leader or teacher. May God give you a burden to exercise your gift in the Gospel ministry. Amen.