

## **The Jesus Model of Outreach**

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Rich Nathan

August 31-September 1, 2002

Evangelism: The God Who Seeks and Saves

Matthew 9:35-10:1

In a few weeks Vineyard Columbus is going to host what has become for us an annual event over the past 8 years, something we call Fall Festival. I think we've been doing this since 1994. But we used to actually set up a large tent out in the parking lot and hire bands. It has evolved over the last decade. We're going to be doing a women's coffee house, a men's chili dinner; there's going to be a servant evangelism project in some of our parks. We are going to have a music festival here in the parking lot. And there will also be some events for teens and middle schoolers.

But however this event has evolved over the last 8-9 years, the purpose of us doing a fall festival remains the same – to keep focusing the heart of our church outward. The tendency of all human beings and virtually of all churches is to become inward. “What about my needs? What about my marriage? What about my children? And what about the pain I'm going through right now?”

On the Day of Pentecost, when the Christian church was birthed, the apostle Peter told us who the gospel message was for; who the church was for. He said this: The promise is for you and for your children and for all who are far off, for all whom the Lord our God will call. As I understand it, the reason we do church, at least as far as it concerns people, is for us – to meet our needs, to heal our hurts, to minister to our pains, to encourage our discipleship. It is for our children – to minister to our children's needs, our children's hurts, to care for our children who are in pain, to develop our children into followers of Christ.

And the church in the gospel is for those who are far off – for people who are not attached to church, for people who don't yet belong to the Christian community. For people who are not only far away from church, but for those who are far away from God – for all who are far off, the apostle Peter says. All for whom the Lord our God will call.

Well, like many churches, Vineyard Columbus is passionate about caring for us and for our children. A significant part of the way we care for us is in our care groups, our small groups – women's groups, men's groups, and coed home fellowship groups. We devote an enormous amount of resources here at the Columbus Vineyard to developing leaders who can extend care and ministry to us, the adults in the church.

We care for people through marriage mentoring relationships. We support people in life's passages by really investing in unmarried couples to try to ensure

that they have the best possible shot at having a good marriage. For those who are considering divorce, we care for us by sponsoring Begin Again weekends where couples who are considering divorce can come and listen to the stories of other couples, perhaps recover hope for their own lives and their own marriages. Following the weekend, we pair couples with other couples to help them walk out the often very difficult journey of improving their marriages.

Vineyard has a counseling center staffed with numerous professional counselors. And we have dozens of peer counselors, lay people in the congregation, who have been trained to assist folks like us with the various issues of life – our discouragements, our doubts, our grief and our sadness, our envy, and our relational problems, in our experiences with violence and abuse. We have various life support groups to care for us.

And Vineyard Columbus invests heavily to make sure that this message is also for our children. We have hundreds of people here, who on a weekly basis volunteer to teach the 1200 or so children and teenagers who call this church their home. Every Monday night several hundred middle schoolers and high schoolers gather here at the church to hear God's Word preached, to connect and find friends within the church, to learn how to worship God, to learn how to pray, to hear God's mind regarding their present and their church. This church invests in children's camps and teen camps and conferences for kids and for teenagers. We have training events, concerts, workshops and small groups, because we believe the message is for us AND for our children.

Unfortunately, this is where many churches stop – with us and our children. They miss the third target of the promise of God: "and for all who are far off." It takes an enormous paradigm shift to belong to a church. Church is unlike almost any other club in the world. Every club exists for itself and its own members. The church is one of the few institutions that exists not only for itself and its own children, but for people that may never get involved in the institution at all, for whom the church will receive no payback, no funds, no help. Imagine creating an institution that doesn't exist solely for its own members. Imagine creating an institution that raises funds not for us or our children, but raises funds that will be given away for others – for those who are far off.

That's what Jesus created when he created the Christian church. But all of us, *all* of us, even those of us who are committed Christians, who have been followers of Christ for many years, need to be regularly pushed towards those who are far off.

I recently read a wonderfully honest story by a guy named Rick Richardson, who was a paid staff leader for a group of Christians meeting at the University of Wisconsin in Madison. Rick was the staff worker for a Christian organization called InterVarsity Christian Fellowship. His InterVarsity group was excited about what God was doing in their group. They had grown from 65 to 75 that year.

They had 11 high quality student leaders who were praying about and dreaming about what God wanted for them.

Well, they got together in the summer to plan for the next year and they made plans and began assigning jobs. Out of these 11 people they assigned two small group coordinators and two large group coordinators, and an administrator and prayer person, and an evangelism person. They were ready to roll.

Then, as Rick put it, they made a fatal mistake. They asked a friend from another ministry to come and consult with them. He came to that group of 11 leaders and asked basic leadership questions: what's your vision? What's your strategy? What's your plan? What are your roles? About ten minutes into the discussion, listening to these folks bubbling over with enthusiasm, this Christian from the other organization stopped the discussion. He said, "Let me get this straight. You have a ministry with 75 people involved, is that right?"

They said, "Yeah, we've been growing."

He said, "And you have 11 really good student leaders here, is that right?"

They said, "Yeah, aren't we great?"

He said, "So you are using those 11 leaders to run a ministry for 75 students, is that what I'm hearing? You've collected a few non-Christians over the years, but mostly those 11 people are running a ministry of the 75, meeting the needs of people you already have, plus the needs of Christian freshmen that you are going to collect. Is that pretty much what you are telling me?"

Well, they are becoming a little less enthusiastic. They don't know where he's going. They say, "Well, yeah, that's what we're saying."

And then the guy pounced on them. He said, "Man, you could take 2-3 people to run this little ministry of 75. Why don't 8 of you go out and do something for God, for goodness sakes!"

The group got offended and protested, "What do you mean go and do something for God? We are doing something for God. We've got a large group meeting. We've got small group meetings. We are working at integrating our faith and practice. We are doing something for God."

He said, "All of that stuff is great. It is all in the Bible. But if you guys aren't extending the kingdom to those who are outside of the faith, if you aren't helping those who are outside of God's family to become followers of Jesus, then why don't you just fold up your tent and go home? You have 75 people and you are on a campus of 45,000."

Rick said he left the meeting and was ticked off. The other 11 students were ticked off. They spent the night being ticked off. They spent the next morning being ticked off. The next afternoon they began to be convicted. The next evening they found themselves on their faces confessing, repenting, letting God lead them towards those outside. They said, "Why don't we try what we heard yesterday? Why don't we take 3 of us to run our large meetings, to administrate stuff, and let's take 8 of us and devote our time to attempting to reach our campus for Christ?"

So they began reaching out to people in one of the major dorms at the University of Wisconsin. They helped first year students move in. They did surveys to explore spiritual interest. They found 40 interested first year students and started 8 new groups. They planned some retreats and took 75 non-Christians on a retreat to talk about spiritual interests and spiritual things.

Their group nearly doubled that year. 40 people, who were far away, far off, discovered Christ.

The reason why we do a Fall Festival every year is to press the church away from us and our children to those who are outside. Today I'd like to begin a brief series I've called "The God Who Seeks and Saves." I've titled today's message, "The Jesus Model of Outreach." Let's pray.

*Matthew 9:35-10:1 Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness.*

The first step in becoming outward, not just us and our children, but for those who are far off is becoming aware of your environment, to get in touch with people who are around you. It says in v. 36, *He saw the crowds*. Outwardness always comes by looking at people, really looking, opening your eyes, and opening your eyes long enough to let God do something with your heart.

Awareness gets us focused outside. Let me share some facts with you. In the US right now, there are about 180-190 million people who don't yet know Jesus Christ as Savior. There are more non-Christians in America than in all but two countries in the world – China and India. 1/3 of all American adults never go to church. Nearly 2/3 occasionally go to church.

Now here's the interesting thing. The vast majority of people in Central Ohio and around America who don't go to church, used to go to church. Most of the

unchurched people in America would more properly be called dechurched. Survey after survey indicates that people say they would have continued in church, if the church that they had been going to had anything relevant to offer them.

That's part of the reason why we do things like Fall Festival. It is to change the mind of people who have become dechurched. For people who have experienced church and say, "You know, this doesn't connect with me. In the busyness of my life, with the various activities that I've got to do to just do life, it doesn't make any sense for me to carve out time to go to church. I'll just try to find spiritual answers on my own." We want to change those people's mind regarding church.

Look around you. Everywhere you look in Central Ohio you will meet dechurched people. I meet them in the places I hang out – at Starbuck's, at Barnes and Nobel, at Borders, at the gym. Awareness drives outwardness.

But of course Jesus goes beyond being aware. The Jesus model of outwardness proceeds on to care. Feeling cared for gives credibility to the message we're going to bring. There's an old saying that "people don't care what you know until they know that you care." It says in v. 36 *When he saw the crowds he had compassion on them because they were harassed and helpless like sheep without a shepherd.* The words in this verse are powerful. They evoke a response. The NIV describes the crowds as harassed and helpless. The word harassed literally means "to be skinned alive."

As Jesus looks out at the crowd, as he is aware of the people around him, instead of just functioning as Jesus opens his eyes to see, he looks with his heart and listens with his heart to people. He sees around him everywhere people who are in pain, people who are broken and beaten up. Jesus sees people who are beaten up by life. They are beaten up by abusive relationships. They are beaten up by damaging religious teaching and abusive religious leaders. They are beaten up by spiritual powers that are too strong for them. They are beaten up by addictions that have overwhelmed them. The people were harassed and beaten up, skinned alive.

And it says Jesus saw people who were helpless. That word literally means "people who were knocked down." It is used of people who have fallen in the road due to drunkenness, or who are lying in the road dying of a mortal wound.

Friend, how many of you have come today to our worship service feeling beaten up? You are beaten up by a job search? By an exhausting search for a job in a very bad market and nothing has opened up. Your self-esteem day after day takes a pounding. I wonder how many of you are beaten up by trying and trying to make your marriage work? Your spouse doesn't seem to care or is not willing

to go to counseling, or counseling doesn't seem to help. You feel run over, flattened by discouragement over your marriage.

You've been beaten up emotionally by a child of yours who is just doing terribly, who has wandered away from the faith, who had gotten involved in drugs, who always seems to have a bad attitude despite all your encouragement and attempts to guide them. They seem to just turn you off and shut you out. And you as a mom or dad feel beaten up emotionally by one of your kids.

Maybe you've come today beaten up because you've just gone through a romantic breakup. Or someone in your family or friendship circle has recently died. Something in your life is causing you to feel a mortal wound that has you lying in the road. I wonder how many of you feel that way today.

Let me ask you another question. Are you aware that people around you who feel beaten up? When you look at people in their nice suburban homes, driving their nice cars, mowing their lawns on Sunday afternoon, do you look at people and say, "you know, if you scratch a couple of millimeters below the surface, you are going to find someone who is beaten up." Yeah, dad has a great job. He's really successful at a downtown law firm. But he has two kids that don't talk to him. His marriage is failing. He is totally stressed out about work. Yeah, she looks really fit. She looks great on the outside. She goes to the gym four times a week. But she has a lump in her breast that she's completely freaked out over and her mother is showing early signs of Alzheimer's.

When you look at people are you aware of how harassed and helpless most folks are when you just scratch a little bit below the surface?

How do you think God feels when he looks at you and me? When he looks at people and sees us beaten up and beaten down? It says in v. 36, *When he [Jesus] saw the crowds, he had compassion on them.* The Bible uses some of the most graphic words to communicate to us that God is compassionate and that Jesus as God incarnate, as God come in the flesh, lived a life of compassion. That when God sees people who are beaten up and beaten down, he feels compassion. The word compassion is used about 8 dozen times of God, if you look up that word in an English Bible. And it's used hundreds of times if you just translate some of the other words like loving-kindness, being merciful, and feeling pity.

But in the Hebrew Old Testament and in the Greek New Testament there are some wonderfully rich and colorful words to describe how God feels when he looks at you or someone else and sees them beaten up. Speaking of God in the Old Testament, we read the Hebrew word "racham" which means to have mercy, to be compassionate towards. This word racham is closely related to another Hebrew word, rechem, which means womb.

Here's the idea, God has a feeling of compassion towards a person who is beaten up or beaten down that is similar to the kind of connection a mother has toward the child of her womb. Jesus looks at people the way a mother looks at her small helpless baby, the baby who was just in her womb. God's tie to people who are helpless is the same kind of tie that a mother has towards the baby of her womb.

In the New Testament there are several words that are translated in our English Bible as compassion. But the one that is used here and the most colorful one comes from the Greek word "splachna," which literally means your innards, your spleen, your liver, your kidneys, and your guts. It says that Jesus looked out at the crowd and had compassion on them, or Jesus felt compassion as he looked at the man with leprosy, or he had compassion on the blind man who was calling out for mercy. Or when Jesus saw the widow who was weeping over the death of her only son, he felt compassion. It means he felt something from the depth of his innards.

We have a family in an apartment right next to our church building, a family whose kids we have ministered to in our afterschool program. A week and a half ago, a man went into that family's home with a gun, and in front of the children and their mother shot mom's boyfriend, murdered him in cold blood right there in the apartment. These two adolescent boys have experienced in their lives family members around them who are taking drugs. One of the boys has been sexually assaulted. Now, they've watched a murder.

You know what every person on the planet is craving, whether they are single, married, workers, or executives, blue collar or white collar, extroverted or introverted, Asian, African-American, Hispanic, Anglo, successful or unsuccessful – everyone wants to be cared for. There is an acute deficiency of the feeling that "someone really cares about me."

Listen, I don't trust my heart when it comes to caring. I look at people; especially people who have a big sign around their necks reading "needy," the person who is coming toward you and you can just feel their neediness. And lots of times I just want to run in the opposite direction. Let's be honest with each other. Most people who are harassed and helpless are not cute and endearing. They don't come to us like little golden retriever puppies with a blue bow around their necks, smelling cute, and are playful in licking us. They are more like wolverines. They come towards us and are angry. They may have deficits in social and relational skills. They come towards us and are unhealthy. They may be arrogant or smug or self-satisfied. They may put your faith down. They are so superior.

To be totally honest with you, I don't trust my heart when it comes to caring for someone who is harassed and helpless. And I don't think you should trust your heart when it comes to caring. The well of our compassion for people just doesn't run that deep. But as followers of Christ, we can trust God's heart. No

matter how bad someone looks to me, or how bad they look to you, I can trust God's heart towards them. God cares. I can trust that. Christ feels compassion. I may be on overload, but Christ has room for you and he has room for this other person, and at the very least, I can pray.

Aware, care and prayer. V. 37-38 *Then he said to his disciples, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest to send out workers into his harvest field."*

"How can weak, frail, puny Christians speak to our omnipotent Creator to make a difference in our world? It is a breathtaking mystery," the author writes. "A picture comes to my mind of a strange European custom at the launching of a ship. A VIP is invited to launch a ship. The mighty ship lies on its slipway where it was constructed, awaiting the VIP to break a bottle of wine on its bow and give it the name it will bear. So the VIP comes and smashes a bottle of champagne across the bow and gives it its name. Once done, the cables restraining the ship are loosed by unseen hands and the ship majestically slides off to begin its career on the water."

"That's a picture of intercession. The proclamation of the ship's name by the VIP is an important action, but the ship could be launched without it. One of the great mysteries of life in this world is that our loving Father has somehow limited his omnipotence to teaming up with his redeemed people so that his actions in the world are inextricably linked with prayer."

Let me underline what the author is saying. One of the great mysteries of Almighty God's design of this world is that he's chosen to limit the display of his power and his activity by teaming up with us. And the way he teams up with us is through our prayer. Patrick Johnstone wrote a book called Operation World to encourage Christians around this globe to pray for world evangelization. I've been using this book since January 1<sup>st</sup> pretty consistently and I can tell you, friends, it has radically changed my prayer life. Each day the reader is given information in which to pray for another country. Larger countries like India, China, or the US may be prayed about for 2-3 weeks. The smaller countries, with fewer people, might be prayed for for just a day.

It is so exciting when I pray for a country on some average Tuesday morning in August to realize that literally tens of thousands of people around the world are directing their prayers to God for that country and for the same needs. For example, this last week for a couple of days, tens of thousands of people around the world were directed by this book to pray for the nation of Nepal. It is this place that has most of the highest mountains in the world, including Mt. Everest. We were discouraged to learn that in Nepal no Christian was officially allowed to live there before 1960.



In 1990 Nepal for the first time permitted freedom to worship and the church is growing in this officially Hindu country, this historically oppressed country, by leaps and bounds. The first Christian group formed in 1959 had 29 Christians. By 1985 under severe persecution, those 29 Christians grew to over 50,000 Christians. By 1990 there were 200,000 Christians. Now there are about a ½-million Christians in Nepal in a nation of about 17 million. There are 3000 congregations. There's a church in every single district of Nepal. There is a church for every single caste.

But there's a lot left undone. Jesus says, "Ask the Lord of the harvest to send laborers out to the harvest field." We are challenged to pray by Operation World for a number of things. The country of Nepal needs greater freedom. During the last decade many Christians have been imprisoned or even murdered for preaching to Hindus. Many Christian families have been targeted for violence. Many Christians have lost their jobs.

Ask the Lord of the harvest, Jesus says. In Nepal about a quarter million impoverished girls, 250,000 young teenage girls, have been sold into the international sex industry. Girls 11, 12, 13 years old are forced into prostitution mostly in Bombay, India. They are terribly abused. 70% of these young teenage girls are HIV positive. Almost none will see their 25<sup>th</sup> birthday.

You say that it's hard for you to care? It's hard for you to feel the compassion of Jesus? One of the easiest ways to allow your heart to get touched is to engage in prayer. You cannot get down on your knees on a Tuesday morning in August and pray for your fellow Christians who are imprisoned in Nepal, or pray for girls who are being sold into the sex industry for Western men who want to sleep with an 11 year old girl, you can't get down on your knees and pray without caring. You can't pray for a roommate consistently, or boss, or someone in the office or hospital where you work and not care.

I think that every follower of Jesus should read this book, *Operation World*. This is a command, not a request. Ask the Lord of the harvest to send laborers out.

Friend, do you regularly pray for people who don't yet know Jesus? Do you regularly pray for friends at work, friends at school, family members, for people in this community who are outside, who are not us or our children, but those who are far off? To ask for laborers to be sent out into this harvest field and into the international harvest field.

God has been with us in this church. The harvest right here is ripe and we need to ask the Lord of the harvest to send laborers out into the harvest field here in the church- to raise up small group leaders and marriage mentors and children's ministry workers.

You know, friends, when you get in touch with the scope of the need around you,

how many people are coming to faith here but don't know anything about the scripture; how many women and men were never taught the basic life skills that are in this church - basic life skills of cooking, balancing a checkbook, handling credit; how many parents single and married who really never grew up with models of healthy parenting; how many young couples have no model of healthy marriages. They didn't grow up with that. When you see the scope of the need, it is easy to throw your hands up in despair and say, "Forget it. I'm simply too inadequate. I've got too many demands on my time. I just want to shut down and run away."

Jesus says, "When you see the demanding people around you, when you become aware of the scope of the world's needs, locally or internationally, you can choose to close off your heart, or you could choose to pray." Jesus says that the harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest fields.

It is really much stronger in the original. Literally it reads, "Beg the Lord of the harvest to cast out, to drive out, to fling out, to expel workers into the harvest fields." The same word is used of Jesus, when he is driving out demons. It is the same word we see in chapter 10:1. *He called his twelve disciples to him and gave them authority to drive out evil spirits.*

Do you get it? Here's what your prayer ought to sound like when you are in touch with an overwhelming need. "Lord, drive out deliverers who will drive out demons. Lord, drive out reconcilers, who will drive out racism. Lord, drive out recovery group leaders who will drive out sexual addictions. Lord, drive out small group leaders, who will drive out isolation and biblical ignorance. Lord, drive out marriage mentors, who will drive out divorces. Drive out missionaries to Nepal and Uzbekistan who will drive out darkness."

What we are not saying is, "Lord, will you nudge a few people to help? Lord, tug on a few hearts. Lord, if you can, tap on a few shoulders. Encourage a few people to help. Lord, drive them out."

You become aware; you care; you engage in prayer. And you share your faith. It says, *Jesus went through all the towns and villages teaching in their synagogues preaching the good news of the kingdom and healing every disease and sickness.* Preaching, teaching and healing.

We have a thousand excuses why we are not duty-bound to share our faith verbally. Rick Richardson, in his book *Evangelism Outside the Box*, lists some of our excuses.

- Evangelism is for extroverts. It also helps if you are a little bit obnoxious. I'm not an extrovert. I'm not comfortable in being obnoxious. I'm just going to live my life as a witness in my office, in my school, in my

neighborhood. When people ask me questions because so much light is coming forth from me, then I will share my faith.

- I'm not gifted in evangelism. I have other gifts. I'm a counselor. I'm a mercy extender. I'm an administrator or teacher. But I'm not gifted as an evangelist. So I'm not going to share.
- Evangelism is for superstars, for people like Billy Graham. I'm not like him.

Sharing our faith is for everyone. For every one of you who is a follower of Jesus Christ. I've known introverts who have led more people to Christ than the vast majority of extraverts. Every one of us has our own style, our own gift mix, and our own package. When you hear the word "evangelist" you shouldn't immediately think of Billy Graham, you should think about you, you sharing your story. You sharing your life. You sharing whatever you know about Christ, about the difference he makes.

This month I'm going to be encouraging you to share your faith. To invite people to come to the church. To invite folks to participate in one of our Fall Festival events.

But, you know, you will never be willing to share unless you are willing to dare. Sharing takes risk. Sharing requires some boldness. There's a woman in our church named Marian Poeppelmeyer who is going through our leadership school. About nine months ago Marian came to me and she said that she was being asked by VLI, our leadership school, to do some sort of a project, an outreach. She came and said, "Is there a particular group in the city, Rich, that you think our church needs to reach out to?"

I said, "Well, Marian, there are 25,000 Somali refugees who have moved into the city in the last five years. Coming from a war-torn country, they are insulated and isolated. And almost no one is reaching out to them. Our church is doing nothing for Somali refugees."

Well, Marian, this woman in our congregation took up the challenge. She started by becoming aware of the Somali community. She read about what Somalis have gone through. What it was like to live in the middle of a Civil War, the atrocities, the refugee problem, the language problems that they were having coming here, the resettlement issues. She began caring about the Somalis she was seeing in the grocery store and coffee shops around town. She knew in her heart that God was simply asking her to do one thing: to reach out to people who had become neighbors in this community and love them. That these were folks that needed to find the grace and forgiveness of God offered in Jesus Christ.

She knew that God didn't want her to make another human being into a project. People needed to feel cared for. They needed relationship. And as Marian got to know a few Somalis and frequented restaurants owned by Somalis, frequented some stores, she learned that a Somali family was expecting a baby. And so she offered this woman to give her an All-American baby shower. These folks knew that Marian and her friends were followers of Jesus. But that was OK because they were friends.

So Marian, along with a bunch of other folks from the Vineyard, threw her the best baby shower that anyone has ever had. The owner of the store closed his shop. All of this woman's Somali friends, relatives, and customers came. They cooked a Somali dinner. Vineyard people provided decorations, cakes, balloons, and gifts. 40 people shoved into this little coffee shop building friendship, showing care, reaching out across cross-cultural barriers.

I love people who dare, who take risks.

And you know, friend, that it doesn't always work out. You take a risk and invite someone and try to get involved in their life. You see a need and you try to meet it. Sometimes it doesn't work out.

Let me close with this. Willow Creek Community Church, which is the largest church in America, is about three times larger than Vineyard Columbus, it's a huge church. It is outside of Chicago. They have in the lobby what has become affectionately known as the "Fool's Bench." And the Fool's Bench is a place where people sit waiting for those they've invited to church to show up. Every week out in the lobby there are 75-100 people walking around, pacing, looking out the doors waiting for an invited guest to show.

The service starts and they are still sitting waiting. They call this the Fool's Bench. It has become a place of honor in that church. It's for people who have dared to take a risk and invite. It is for people who have dared to take a risk and share their faith. I would love to have the lobby seats in our lobby be converted into a kind of a Vineyard's Fool's Bench for daring people. For people who are willing to risk being disappointed when their guests don't show up. For folks who understand that the promise is not just for us and for our children, but is also for those who are far off.

That's the Jesus model of outreach. Let's pray.

## **The Jesus Model of Outreach**

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- I.     Aware (Matt. 9:36)
  
- II.    Care (Matt. 9:36)
  
- III.   Prayer (Matt. 9:38)
  
- IV.    Share (Matt. 9:35)
  
- V.     Dare (Matt. 10:1)