

Let's take our Bibles and turn to Colossians Chapter Four. We're going to look at verses five through six, not only this morning but the next time we're together. I haven't preached a two-parter in a while, so I want to remind you I have the freedom to do that. There's so much information here we don't want to miss all that's entailed.

We're in a series, Total Grace. The Christian life is a matter and a movement of grace from start to finish. I want to reinforce that, and we want to see different aspects of God's grace. There's saving grace, Ephesians Two. There's strengthening grace, Hebrews Four. And what we're going to see today in Colossians Four, there's speaking grace.

I hope you realize you have a responsibility to speak the gospel of God's grace. And He's going to give you grace to do it. And you've got to do it graciously. That's what we're about. In a message I've called "salty speech," in Colossians 4:5 to 6, but we're going to read from verse two through to verse 6. Stand as we read God's word together, follow along. I'm reading from the New King James translation of holy scripture.

"Continue earnestly in prayer, being vigilant in it with thanksgiving, meanwhile praying also for us that God would open to us a door for the Word to speak the mystery of Christ, for which I am also in chains that I may make it manifest as I ought to speak."

Here's our verses. "Walk in wisdom toward those who are outside, redeeming the time. Let your speech always be with grace, seasoned with salt, that you might know how you ought to answer each one." So reads God's Word. You may be seated.

One of the men that influenced my life was an Irish Baptist pastor and church planter by the name of Jim Henry. He was a friend of my father, but he became a friend of mine. That's a beautiful thing by the way, when a friend of your father becomes a friend of yours, or a friend of your mother becomes a friend of yours.

Jim Henry was a man who wanted to fulfill the great commission. He never wanted the great commission become the great omission in his life. He always wanted to communicate the gospel, and so he made it a goal in life, and he publicly stated this. One of the goals in his life was never to end the day without having at least one meaningful conversation with someone without Christ, about Christ.

Can I just say that again? Jim Henry's goal, and he passed it on to me, was this. Don't come to the end of the day without having had one, at least one, meaningful conversation with someone without Christ about Christ. According to Jim Henry, a day is lost if you get to the end of it without having spoken to the lost.

Now as we turn to Colossians Chapter Four verses five to six, that's Paul's passion and that's Paul's perspective also as he addresses the Church at Colossae.

"Walk in wisdom towards those who are outside." That's not just outside the church gathering, it's outside Christ, outside salvation. "Walk in wisdom towards those who are outside," those without Christ, "redeeming the time. Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one."

Paul encourages the Colossians to go through life with their eyes wide open, looking for every possibility to share Jesus with those without him. And as they get that opportunity they're going to embrace it. And as they embrace that opportunity they're to speak the gospel graciously and grippingly. They're to speak with grace and they're to speak with words seasoned with salt, words that are flavored, words that are enticing, winsome, engaging, gripping.

I want you to realize as we come to our text this morning and the next time we're together, what we have here is informative and, transformative guidelines for personal evangelism. For personal evangelism. Back up in the verses two through four and then look at verses five through six, because if you look at those, you're going to see this contrast that is drawn between the few and the many. Between the preacher and the congregation.

And it's a complementary contrast. You'll notice that Paul asks them to pray for him, that he might have an opportunity to preach the gospel more fully, and he prays that they would pray that he might know how he ought to speak, because you see he's a speaker, he's a preacher, he's a teacher, he's an evangelist, that's his job, that's his gifting, that's his calling in a unique way.

It's not that they weren't to speak, because you'll see in verse six they're to speak always with grace. But God hasn't gifted them to be preachers or teachers or evangelists, and so there's a unique prayer for them. You need to pray that God would open doors, create platforms for the preachers of the gospel, and that they would be bold and faithful.

Then in contrast to that, you not only have public preaching done by the few, you have personal evangelism done by all. And that's verses five through six, and this is done in contrast. "Let your speech," and I think that's as much, let your conversation, let your everyday talk, "be seasoned with salt, let it be gracious." I want you to notice that you may know how you ought to answer each one. Notice the word in verse four is speak and the word answer in verse six. Preachers speak in public settings. Personal evangelism is often more of a conversation in the midst of everyday life, and you ought to be looking for those opportunities to speak and answer in response to an opportunity that God has given you as life unfolds. We're not talking about pulpits, we're not talking about platforms. We're talking about living rooms. We're talking about lines at Starbucks. We're talking about checkouts at Target. We're talking about soccer pitches on a Saturday. We're talking about machine shops, and talking to your neighbor over the fence.

What a wonderful contrast. And here's what I would draw from that, while some are called to the first to preach. All are called to the second, to gossip the gospel. In fact I would remind you as I'm reminded this week, just given this contrast, while Paul is acknowledging he needs prayer so that he might be a faithful preacher of the gospel, he's acknowledging also that there's an army of the anonymous, the church, who do evangelism day in and day out everywhere and with everybody. I would think you can conclude from that, that is the modus operandi. More people will be saved through personal evangelism than through public preaching.

In fact, Alexander Maclaren, one of the greatest preachers of England a generation ago, a contemporary of Spurgeon, he admitted this. Here's what he says. "It is better for most of us to fish with the rod than with the net, to angle for single souls rather than to try and enclose a multitude at once. Preaching to a congregation has its own place and value, but private and personal talk honestly and wisely done will affect more than the most eloquent preaching."

Or what does Spurgeon say? "Hand picked fruit every time." Preachers shake the tree. Personal evangelism picks the fruit.

And that's where we're at, ladies and gentlemen. I want to just underscore something else unique about this before we get into the text itself. I'm only covering one point this morning, but I want you to notice, this is unique. I say that because if you read your New Testament, generally speaking you'll find passages that give you what I might call a theology of evangelism, what the content of the gospel is and why you ought to be involved in evangelism as a Christian.

But very rarely will you find a methodology of evangelism, how you're to go about winning people to Christ. How you're to go about impacting the culture for Christ. But you have it here, almost uniquely. So elsewhere in the New Testament, Paul will give you the what of evangelism. Paul will give you the why of evangelism, but here he gives you the how. Just listen to it again. Here's the how. "Walk in wisdom towards those without Christ. Redeem the time." Look for opportunities to speak, and when you get the opportunity to speak in the course of everyday living, make sure it's gracious. Don't be a Bible thumper. Be gracious, be winsome. Let your words be seasoned with salt. Flavor them. Make them engaging, appealing. Draw people in, as God draws them to Christ. This is a practicum on how you ought to impact the world.

By the way, I was interested to learn this week as I was studying for this message in this series, I'm reading a book called "Amazing Grace," by Brian Edwards, a pastor out of England. It's excellent. And in it he kind of peppers his teaching with illustrations out of the life of John Newton, the man who wrote "Amazing Grace," the man who was a slave trader. He was part of that ugly business. God saved him, then he helps William Wilberforce set about removing the scourge of slavery from the British empire, becomes a member of the Church of England, becomes a pastor. And in the book he tells a story that in 1783, John Newton gathers several evangelical ministers together and they form a society called the Eclectic Society. This is a group of pastors that want to brainstorm on how to minister better.

And in the book Brian Edwards gives you a little page from John Newton's diary. In 1795, it was December, the topic for discussion in the Eclectic Society was this. "How may we best introduce religious conversation in company?" Fascinating. Little window into church history.

"Oh, Pastor, that's 1795." But aren't we asking the same question? How do I start a conversation with my friend who seems antagonistic to the gospel? How do I naturally in the office bring my faith up in Jesus? It's the same question. Same question. How may we best introduce religious conversation in company? In fact, John Newton admits even when he's in public companies at dinner parties, it's very hard for him to introduce Christ in a natural manner. In that society, evangelicals were somewhat despised. Talk about personal faith was impolite conversation, and so he's wrestling, "Well you know, I can't go in there and just elbow my way in, that would turn people off. But I have a duty to share the gospel each and every day as is possible, so how do I do it?"

Friends, Paul addresses the issue. So let's look at the text. Remember this, when we get to these verses, we're right in the middle of Paul addressing the issue of the new man, the new woman, and how they ought to behave. He talks about public life, talks about private life, talks about raising your children, loving your wife, working at work. If you're talking about how a new man or a new woman in Christ lives out their faith under the lordship of Jesus Christ, invariably you're going to ask, "Well how do I respond and relate to unsaved people?"

Until Jesus comes I'm here. We've got to wait for that moment when it's church forever, but it's church as we gather and then we're back out in the world to live for Jesus, everyday church. He addresses how they ought to speak to unsaved people, how they ought to relate to unsaved people. Part of our series, Total Grace. Saving Grace, Ephesians Two. Strengthening Grace, Hebrews Four. Speaking Grace, Colossians Four.

So here's my outline. Only going to look at one of these ideas this morning. Be tactful, be thoughtful, be tasteful. Here's the first thought, be tactful. Verse five. Walk in wisdom toward those who are outside. Conduct yourself smartly before the world. When you break the huddle on a Sunday morning and you go to play the game of life, act smartly. Be wise. Or to put it simply, act with tact with unbelievers. Write that down, act with tact. First Timothy Three verse seven speaks about having a good reputation with those who are outside. First Thessalonians 4:12, write it down, speaks about walking properly before those who are outside.

You and I have a God given responsibility to be tactful towards those who don't know Christ, to act properly. To gain their respect, where that is at all possible. Some are so disposed against the gospel, no matter what you do, no matter what you say, you'll never win them, but I think a majority of people will listen. A majority of people will seek to hear you out, and it's your job to make them, at the end of that conversation, having watched your life, go, "That's the real deal."

You gain their respect by punctuality at work, polite conversation, compassion towards them and their hurt, all of that. In fact the theme of wisdom is throughout this letter. In verse nine of Chapter One Paul prays for their wisdom. In Chapter One verse 28 he talks about how he teaches with wisdom himself. In Chapter Two verse three he speaks about how Christ is the fulfillment of wisdom, and wisdom is treasured up completely in Him. He warns about the fake and false wisdom of false teachers in Chapter Two verse 23, and he asks them to act with wisdom in admonishing one another, Chapter Three verse 16.

And the wisdom that he has in mind here is the practical wisdom that's spoken about in the book of Proverbs. If you read the book of Proverbs, foolishness is not a lack of IQ. Foolishness in the book of Proverbs is a life that's not lived in proper response to God and others, a life that lacks a skill in living. Wisdom in the old testament is an aptitude and a skill, not only that involves knowing the truth but how to apply it to one's life.

It really is about how to live effectively. See, there's a difference between knowledge and wisdom. Knowledge is the acquisition of facts, truth. Wisdom is the right and proportionate application of what you know to be true. And there is a distinction. There are plenty of educated fools running about planet Earth. They're mostly the experts we have paraded before us on television on certain subjects.

You can be an educated fool lacking in wisdom. In fact someone has said this here's the distinction. Education or knowledge is knowing that a tomato is a fruit. That's a tomato by the way, a tomato. See, you didn't know that. But knowing that a tomato is a fruit, that's knowledge. Knowing that it doesn't belong in a fruit salad, that's wisdom. It's a fruit, but it's not part of a fruit salad.

And that's the point. Walk in wisdom. I want you to be able to take what you hear from the preachers and expositors of God's word, those who have disciplined you, how your parents have raised you. I want

you to be able to take all that knowledge and then proportionately apply it and know how to act when the rule book runs out, as John Piper says.

Wisdom is having a feel for the moment and knowing how to react in that moment, and that's what Paul wants from them. And for a few moments, I want to think that out. What does it look like in the context of personal evangelism? Remember we've got this complementary contrast being drawn between the preachers and the evangelists and the expositors and the wider congregation, who are to walk in wisdom to those who are outside the church and outside of Christ.

So as I thought about that, and this is all we're going to cover this morning, remember tactful. What does that mean with regards to who you ought to evangelize? What you ought to say as you evangelize and when you ought to evangelize? Who, what, and when?

Number one, who. What does it mean to act wisely in personal evangelism with regards to who? Well, generally speaking who is anyone outside of Christ who's willing to listen. You haven't seen anybody that isn't an object of possible conversion, and someone who needs to hear the gospel. So who? As you walk wisely, and you speak the gospel with grace and with appeal. Who? Well just generally anyone outside of Christ who's willing to listen.

But let's be honest too, not everybody listens equally. You've got the parable of the sower that went forth to sow and there was different responses. Some were hard hearted and didn't want to listen. Others listened and then forgot what they heard, and others embraced what they heard and were wonderfully saved.

But the point is this. You and I need wisdom and discernment when sharing the gospel. As a general modus operandi, you and I are to, wherever we are, in any line at a checkout, in any classroom on a university, in any factory floor, any office space, anybody can become an object of our concern for Christ. That ought to be the case most of the time.

But wisdom would remind you, sometimes there may be a better time to speak, or that person's not at a place to receive. You say, "Pastor, are you sure?" Well, I'm taking the idea from Matthew 7:6 where Jesus says to his own disciples, "Don't give holy things to dogs and don't cast your pearl before swine." So while you and I go out today with the idea that anybody I meet is someone I want to share the gospel with, be cautious, be discerning, be wise as to who. Some people are not ready to receive. Some people are antagonistic and hostile and you can only pray for a better opportunity at a better day. Because it will be fruitless, and you'll be casting your pearl before swine.

Do you remember that Jesus, when he was before Herod, and Herod had played him like a political football and had used him, that when Herod asked Jesus a ton of stuff, do you know what the Bible said? He answered him nothing. This seems to me worth thinking out. Paul in speaking of Timothy warns him about getting drawn into quarrels and questions about genealogies and false things that are not worth it.

So the modus operandi is, just indiscriminately share the gospel. But wisdom would remind you as you do that with those who are outside, that while generally you're to be bold and forthright, on a majority of occasions, there are some occasions where some people are so calloused and so hostile that you're

better keeping your mouth shut, and maybe look for another opportunity soon. There's a time to speak and there's a time to shut up, according to Ecclesiastes Three, and that's true even in evangelism.

Now let me say this, I've got to qualify it right away lest you run off with this and do something with it I don't want you to do. That's not the same as you not speaking with people you don't like. I haven't given you permission not to speak to people you don't like. You need to be careful. We need to be sensitive to the Holy Spirit. It would be a last resort not to share the gospel. But there is that possibility, and wisdom hopefully will dictate it. But you and I are not the arbitrators of who gets to hear the gospel. We don't get to decide, "I like him, I don't like her. I like her, I don't like him." So you get the point.

Number two, what. What are we to share, what are we to say? We're told to speak, to actively share our faith on a daily basis, in the midst of life. But what would the content of that speech look like, seasoned with grace and salt?

Well let me say this. The issue I'm addressing is not the content of the gospel. We all know what that is, those of us that are theologically informed. The gospel is that Jesus died for our sins according to the scriptures and the third day he rose again, according to the scriptures. The gospel is about the death, burial, and resurrection of Jesus, his atoning death, his triumph over death and the grave, his enthronement on high.

We get all of that. So at some point we know, we want to get people to the foot of the cross. That's not what I'm addressing, because that's a given. You don't get a choice on that. There's no variation with that. There's one name under heaven given among men whereby they might be saved. Jesus is the way, the truth, and the life, no one comes to the Father but by him. So if you're going to share the gospel you've got to get people to Him, because they'll never get to the Father without Him.

But what I'm addressing is, how do we draw people to the cross where we want to clearly communicate the gospel? I want you to notice verse six. We'll come back to this next week. But I want you to notice the words, they're very, very helpful. "Let your speech always be with grace, seasoned with salt, that you may know how to answer each one."

Now it would seem to me in verses two to four, Paul's praying for an opportunity to speak Christ widely through public preaching. It's kind of a Billy Graham, Greg Laurie kind of ministry, or even a Sunday morning where every faithful pastor doing the work of evangelist preach before a crowd. It's direct. It's a monologue. It's a sit there and listen.

But here it's individual. It's conversational. It's dialogical. And those two things complement each other, they aren't meant to be happening at the same time. It's not simply public preaching and it's not simply personal evangelism. Some are called to the public preaching, but all are called to the personal evangelism.

And it seems to me you've got to treat each person as an individual. That's the wisdom that's here. Who, what. What do I want you to say. Well it seems to me you ought to say what's appropriate given the person you've just encountered. Give them an appropriate answer to their situation. Some people are prisoners to intellectual questions. "Does God exist? Is the Bible true? Explain to me if God is loving and powerful, why my child has Down's syndrome or why my son was killed by a drunk driver, in a fateful moment. You've got to address some of that before I'm going to listen to you about Christ."

Or some people have emotional hangups. They're hurt. And some of them would even make an argument they've been hurt by the church official, and that's a barrier. And some people just can't see themselves ever getting saved, given their sinful habits, their addictions, how far they've fallen. You know this spectrum of people. Some have got intellectual, some have got emotional, some have got practical issues.

Now we all know where we've got to get them. We've got to get them to the foot of the cross. There's only one gospel we're going to preach, and that's Jesus Christ, one name under heaven. But you know what? It would do them good, and I believe it would reflect the glory of God well, that you and I would address them creatively, wisely, personally, and individually. We need to navigate those waters with great skill and adeptness.

Which would remind me, I'd like to make this argument, that you've got to treat everybody as an individual in evangelism. Now there are contexts for mass evangelism and street preaching, I get that, but the modus operandi for the majority of us will be one on one conversations with neighbors and workmates and family members, and when that opportunity arises and God gives it we need to embrace it and speak the gospel.

But as you do it, don't do it in a cookie cutter fashion. I don't want to be misunderstood but I'm going to say it with the qualification. I'm thankful that God has used the Romans Road. We've all learned it, and some of my earliest evangelistic experiences I was taught the Romans Road. Take people down the Romans Road. Get them the, you know, the Romans three, and then get them to Romans five, and there was tracts to that end.

I'm thankful of that, and God in His sovereignty has used that, but I believe this text is reminding me, you can't force everybody down the Romans Road. There isn't a way or a technique that covers everybody. So when it comes to wisdom, the who and the what, we've got to have a targeted approach. As time allows and opportunity allows, I realize that can be qualified, but in the normal set of circumstances as you get to know that person and God gives you an opportunity to share the gospel with that person, you've been thinking about how you might do it, and when the opportunity comes you give them the answer as each man requires. You don't go skipping past their intellectual questions. You don't pooh pooh their emotional hangups. You understand the darkness of their sinful habits. You try and bring the hope of the gospel to them.

Does this sound radical, personal evangelism ought to be personal? That seems to be what we're being taught here. Be tactful, act with tact. In fact if you read the gospels and see what Jesus did, I don't need to tell you this or give you examples. You'll know that he didn't have a cookie cutter approach. He didn't deal with Zacchaeus the same way he dealt with the woman caught in adultery. He was adept to adopt to the person the circumstances. He had a certain tact with the religious type. He had a certain tact with the prostitute, and those considered outcasts and sinners in the culture.

I love it. It's challenging. Just even do that for some homework, read your gospels with a set of new spectacles this week and look for ways in which Jesus addressed people. There's a variety. In fact half the time, he's answering questions that were brought to him. It's almost like a Colossians Four. He was wise, and so wisdom was treasured up in him. When people came he took the opportunity and he spoke with grace and his conversation was seasoned with salt. It was flavored. It was kind of individual and personal to them. "Woman, go and sin no more." "Zacchaeus, get down here. Today salvation will visit your house."

I like the story of the American tourist I've told you before who got lost among the country lanes of Ireland. He stopped his rental car and he asked one of the locals for directions to Dublin, and the man replied, "Well, if I were going to Dublin I wouldn't start here." Well, okay, I get it. But that doesn't help the tourist in his rental car. He's lost. Help him get to Dublin.

Now it seems to me that little story speaks to evangelism. If you've got a one size fits all approach, it's going to be abrupt, it's going to be blunt. I think you're in danger of turning someone off the gospel. Be adept. Answer to each one. Take them where they are and help them get to the cross.

Finally, when. Who? Everyone. Although ask for wisdom, sometimes it's inappropriate in a given situation to share the gospel, given the hostility. What? Well, it's the gospel every time, but how you speak ought to be marked by grace and flavor and personal individual touch.

When? When the opportunity lends itself. And I think those opportunities are all around us every day. We'll get into this next time, redeeming the time. We'll see that's an idea of buying up the opportunity, grasping the moment. Remember what we said about wisdom? Wisdom is having a feel for the moment and how to respond to that moment, and you know what? You and I need to have our antenna up evangelistically all day long, and we need to look for those moments that God is most definitely going to send our way, where we have an opportunity to speak the gospel of God's grace graciously.

And so when are you to speak? When the opportunity lends itself to do so. When you're given an opportunity to respond to someone's questions about the Christian faith, that seems to be an emphasis, doesn't it? How you want to answer the implications. They're talking to you and you use that opportunity to turn it to the gospel. Hopefully as Christians, walk wisely before the outside world. The way we live, the way we love, the way we laugh raises questions on the part of the man or the woman without Christ who watches us, and they ask us. Isn't that what first Peter 3:15? "Give an answer or a reason for the hope that lies within you to every man that asks?"

I think there's something worth noting here where we'll wrap up, and we'll pick it up the next time because time is basically gone, we'll be over time a little this morning. I know I can qualify this, but I'll let it stand as it is. This is warning us against forced and manipulative evangelism.

I want to say, I don't want that to be taken as an excuse to sit on your hands, and don't try to evangelize until bells ring and lights flash. But I am noticing within the text, and Dick Lucas helped me with this. Notice verse four. Paul is speaking, public preaching, exposition, evangelistic work done by evangelists, what is their greatest need? Remember, theirs is a monologue. They're going to get up and just thunder the gospel, and so they're praying for open doors and they're praying that they might know what they ought to speak. Speakers are always speaking. Right now it's happening.

But I want you to notice the subtle change. It's clear that we're to speak, okay? With grace. But I want you to notice how we might answer each one. Verses two to four we've got direct evangelism done by those gifted and preaching and evangelism. And then what we've got in verses five to six, Dick Lucas makes this argument, is what he calls responsive evangelism. Not passive evangelism but responsive evangelism. You're alert, you're alive, you're active to the thought that today God's going to give me an opportunity, as Jim Henry always did, to find a meaningful conversation with someone that doesn't know Jesus. God's going to bring that your way. You need to be sensitive to that. We'll get to that next week.

But I want you to notice, this isn't direct evangelism. This isn't preaching at people. So you know, this is you, or the church it would seem in the normal course of life as we walk in the midst of the outsiders, that's the office, the soccer pitch, the neighborhood street. You're there, and God's going to give you an opportunity to speak. And most of those opportunities are going to come as you respond to things your neighbor has said or a question they have asked. And then you're going to ask for wisdom to do it graciously and grippingly.

This is conversation, this is life. This is insiders in contact with outsiders on a daily basis. "Pray that we might know how we ought to speak," says Paul, the preacher. And then he says, "And you need to pray that God might give you wisdom to know how you ought to answer those who ask of you in the midst of life."

Listen to what Dick Lucas says and we'll wrap this up. "It's obvious what strain this removes from the conscientious Christian. The pressure to raise certain topics and reach certain people can make it difficult to live or talk normally. In any case we go to the office to work, not to evangelize. But by being ready and willing to respond, the way is open to the more serene and successful approach to each day's opportunities."

I like that. It's taking the anxiety out of evangelism. It's often been promoted, evangelism's kind of cold, turn key evangelism. Going outdoors, go and stand on the street, and there's a place for that and I thank God for that. And a few do that. But it seems, Acts 8:4, that they went about everywhere gossiping the gospel. This was the calling of the majority of Christians, where their antenna is up every day. They know they've got to go into the world and teach and preach and share the gospel. They realize how, "You know what? I'm not at church, I'm at work. I'm not at church, I'm at school." And you've got to sensitively appreciate the difference. You're now in the outside world, and you can't go barging and bullying your way into a conversation. That's what John Newton's trying to think out. "How do I insert the gospel into polite conversation? Lord give me wisdom, guys lets talk about it." And Paul's helping us to do it.

Be active in the sense you're always looking. Be responsive in as you look, God gives you, it's maybe a word. It's maybe a phrase. It's maybe a direct question when he sets you up. This is an opening, and you say to that person, in the line at the coffee shop, in the shop, on the sports field. "You know what? Can I share something with you?" And boom, you bring the gospel in creatively, sensitively, graciously.

That's so helpful. Many are given to direct evangelism, and they're gifted in that area. But we are all called to speak with grace the gospel of grace, and we'll do that as we respond to the God given situations. And we'll do that as we've taken time to get to know the people within our circle of influence, and we tailor, and we target them with words that are appropriate to them that answer their intellectual questions, that address their emotional hangups, that speak to them about the power of the gospel to break their cycle of sinful behavior. Amen. Let's pray.

Lord, we thank you for this morning. Thank you for this challenge. Help us like Jim Henry to make it our goal in life, each and every day, to have a meaningful conversation with someone without Christ. Lord, that won't happen if we're not looking for it. That won't happen if we don't have answers to their questions. That won't happen if we don't, are adept in adopting to the situation you present us. So help us to work at the work of evangelism. Help us to be personal in personal evangelism.

Lord, we thank you for preachers and evangelists who you've gifted, who excel in this arena. Bless them, give them platforms, to preach. Bless our radio ministry across this country. Keep us on the air, keep that door open. But Lord, all of us are called to speak with grace the gospel of grace. Lord, some of us have been silent for too long. Help us to speak. Some of us have been blunt and ungracious and done the gospel harm. Help us to repent. Help us lord to be good ambassadors, gracious ambassadors for Jesus Christ. Help us to realize that a day is lost if we don't speak to the lost. And we ask it in Jesus name, amen.