

FOR THE SAKE OF CHRIST'S NAME AMONG ALL THE NATIONS:  
THE THEME OF MISSIONS IN SCRIPTURE

Rev. Dr. Jason S. DeRouchie, PhD

[www.jasonderouchie.com](http://www.jasonderouchie.com)

I count it a great privilege to be able to share at this year's Global Focus Sunday. I hope that you got a handout, as I think that it will help you track the message and follow-up with further study. I invite you to turn in your Bible's to Romans 1. Let's ask God for help....

Rom 1:1–3: “Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy Scriptures, concerning his Son.” The Lord commissioned Paul for *the gospel*. I first want to draw attention to four things that we learn about this good news:

First, *the gospel finds its source and content in God*. God is the initiator of good news. “We were dead.... But *God*” (Eph 2:1, 4). “There is therefore now no condemnation for those who are in Christ Jesus.... For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh” (Rom 8:1, 3). *God* is the source of the gospel. But when Paul says “the gospel of God” he may also mean that *God* is the content of the gospel. Isa 40:9 is the first place in the Bible where the term *gospel* is used with respect to the end-times intrusion of salvation, ultimately through the Servant-Savior. Here we read, “Get you up to a high mountain, O Zion, herald of *good news*, lift up your voice with strength, O Jerusalem, herald of *good news*; lift it up, fear not; say to the cities of Judah, ‘Behold your God!’” Notice that the good news being proclaimed has only one thing in quotes: “Behold your God!” *God is the gospel*. Similarly, just before the great Suffering-Servant text in Isaiah 53, we read in Isa 52:7, “How beautiful on the mountains are the feet of him who brings *good news*, who publishes peace, who brings *good news* of happiness, who publishes salvation, who says to Zion, ‘Your God reigns.’” Again, while we know the gospel relates to peace, happiness, and salvation, the only content given to the news itself is, “Your God reigns!” Paul was set apart for “the gospel of God,” which means either that the good news he proclaimed finds its source in God or its content in God.

Second, now notice that *the gospel also has a history that includes agents and a vehicle*: “[Paul was] set apart for the gospel of God, which he promised beforehand through his prophets in the holy Scriptures” (Rom 1:2). Remember, Paul's Bible was the OT; his audience had never read Romans until he wrote them the letter. When he speaks of the prophets and the holy writings, he is talking about the initial three-fourths of our Bibles. And the very OT prophets who gave us the Scriptures predicted the good news that we now enjoy. In 1 Pet 1:10–11, Peter asserted: “Concerning this salvation,

the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.” People like Isaiah and Zephaniah and Malachi were studying their Scriptures, longing to learn more about who the Messiah would be and when the Messiah would come. The OT prophets predicted the good news that we celebrate, and the more we read their writings, the more we will grow to treasure the grace that is now ours.

Third, *the gospel has a focus—it concerns the Son*. Paul was “set apart for the gospel of God, which he promised beforehand through his prophets in the holy Scriptures, concerning his Son” (Rom 1:1–3). Philip told Nathanael, “We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth” (John 1:45). John further says, “You search the Scriptures [the OT] because you think that in them you have eternal life; and it is they that bear witness about me.... If you believed Moses, you would believe me, for he wrote of me” (John 5:39, 46). And again, “Your father Abraham rejoiced that he would see my day. He saw it and was glad” (John 8:56). The good news of salvation and satisfaction finds its focus in the one who lived, died, and rose according to the Scriptures. “There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved” (Acts 4:12). That name is Jesus.

Fourth, *the gospel has a purpose and aim*. Paul writes in verses 5–6: “Through [this resurrected, Son of God in power] we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations—including you who are called to belong to Jesus Christ.” For Paul the gospel includes both an immediate purpose and a more ultimate goal. The initial purpose is “to bring about the obedience of faith ... among all the nations,” and the most ultimate aim is to magnify the majesty of Christ—“for the sake of his name.”

The phrase “the obedience of faith” could mean one of two things: (1) “The obedience that is faith”—we see this sense in Rom 10:16–17, which reads, “But they have not all obeyed the gospel. For Isaiah says, ‘Lord, who has believed what he has heard from us?’<sup>17</sup> So faith comes from hearing, and hearing through the word of Christ.” (2) “The obedience that flows from faith”; here faith is the root and obedience is the fruit. We see this in Rom 6:17–18: “But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,<sup>18</sup> and, having been set free from sin, have become slaves of righteousness”).

Not only this, the target of the gospel mission is to see people saved and satisfied from “among *all* the nations.” All the nations experienced God’s curse, and some from all the nations will experience God’s blessing. The good news that the reigning God saves and satisfies believing sinners through Christ’s life, death, and

resurrection is for the Libyan and the Bolivian, for the expats in Dubai and the mountain tribes in the Himalayas, for the Latinos in Miami and for the poor in Faribault. Finally, this passage tells us that missions is a means to worship. As John Piper has noted, missions exists today because worship doesn't. One day the need for missions will pass away, but the ultimate end of magnifying the greatness and glory of God in Christ will be realized forever. Missions exists "for the sake of Jesus's name." There is no higher goal than seeing the glory of Jesus savored and celebrated among the peoples of the world.

The gospel of God concerning the Son was promised beforehand through the prophets in the holy Scriptures, and this gospel has as its goal the obedience of faith for the sake of Jesus's name among all the nations. What Pastor Jonathan asked me to overview for you were the types of texts that Paul would have had in mind when he said that the gospel of God concerning the Son that has its aim in missions for the sake of worship—this gospel was promised beforehand by the prophets in the holy Scriptures. The good news now realized in Jesus was anticipated for thousands of years by the remnant of faithful. I have many texts, and you can try to follow along, or you can just listen and then go back to those listed on your handout.

1. *Mankind's original commission.* When God first made the world, he planted a garden-sanctuary like a temple, and in it he placed his image—a man and a woman, whom he commissioned to expand his garden temple by carrying his image to the ends of the earth. Humanity was to reflect, resemble, and represent the greatness and glory of God on a global scale.
  - Gen 1:27–28. So God created man in his own image, in the image of God he created him; male and female he created them. <sup>28</sup> And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."
2. *God's lasting commitment to magnify himself universally.* Our first parents initially rejected this calling, choosing instead to imitate the serpent in their rebellion. But God remained committed to magnifying himself in the universe, and he promised to overcome the curse through a male royal deliverer.
  - Gen 3:15. I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.
  - Num 14:21. All the earth shall be filled with the glory of the LORD.
  - Hab 2:14. The earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea.
  - Ps 72:1–2, 17–19. Give the king your justice, O God, and your righteousness to the royal son! ... <sup>17</sup> May his name endure forever, his fame continue as long as

the sun! May people be blessed in him, all nations call him blessed! <sup>18</sup> Blessed be the LORD, the God of Israel, who alone does wondrous things. <sup>19</sup> Blessed be his glorious name forever; may the whole earth be filled with his glory! Amen and Amen!

- Isa 11:1–2, 9–10. There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. <sup>2</sup> And the Spirit of the LORD shall rest upon him.... <sup>9</sup> They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. <sup>10</sup> In that day the root of Jesse, who shall stand as a signal for the peoples—of him shall the nations inquire, and his resting place shall be glorious.
3. *The need for curse-overcoming blessing*. The escalation of sin following the fall moved God to justly punish humanity through the flood, and then as Noah and his sons repopulated the world, punishment came again against the proud at the Tower of Babel. Far from seeking to magnify God’s name, people sought to elevate their own names, so the Lord dispersed them—70 different family groups—and confused their languages throughout the world.
    - Gen 11:8–9. So the LORD dispersed them from there over the face of all the earth, and they left off building the city. <sup>9</sup> Therefore its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth.
  4. *The means for curse-overcoming blessing: the two-stage Abrahamic promise*. Now, for God’s blessing to overcome curse, it would take not only God’s addressing sin across families or tribes but also his communicating a call to surrender across language groups. And God promised to do this through one of the seventy families—the family of Abraham. The Lord promised the patriarch a two-stage process to see the world’s curse overcome: First, he would need to go to the land of Canaan, and there God would make him into a great nation; this is the period that dominates most of the OT and is related to the age of the Mosaic covenant. Second, Abraham, or one representing him, would need to be a blessing, so that God could ultimately overcome global curse and bring blessing to all the families of the earth.
    - Gen 12:1–3. Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. <sup>2</sup> And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup> I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”
  5. *The move from Abraham being the father of a single nation to being a father of a multitude of nations: the significance of the single, male deliverer as agent of blessing*. God promised Abraham that he would become “the father of a multitude of nations,” but he also stressed that this move from being the father of one nation (Israel) to a multitude

of nations would happen only when the single, male deliverer would rise—one who would expand kingdom territory by possessing enemy gates and through whom all the nations would be blessed.

- Gen 17:4–6. Behold, my covenant is with you, and you shall be the father of a multitude of nations. <sup>5</sup> No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. <sup>6</sup> I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you.
  - Gen 22:17–18. I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, <sup>18</sup> and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.
6. *The flow of salvation history*. At this point, already by Genesis 22 the flow of the story of salvation is set. Abraham would become a single nation in the Promised Land—the people we know of as Israel living under the covenant established by Moses. But later, a representative single, male, royal deliverer would rise who would “be a blessing,” who would overcome enemy strongholds, and who would spark an outward movement of curse-overcoming grace, as God’s reconciling blessing would reach the nations. Missions as we know it of carrying a message of reconciliation to the nations would only become operative in the day when this king would arise and crush the powers of the serpent. Let’s now consider each of these two stages as they play out in Scripture.
7. *Stage 1: The Mosaic covenant and Israel’s “come and see” calling*. First, let’s consider the Mosaic covenant age, when figures like the mixed multitude coming out of Egypt, or Rahab the Canaanite, Ruth the Moabite, and Uriah the Hittite all became Israelites. While Israel as a people was, at some level, a multi-ethnic community, during the entire OT period Abraham remained the father of a single nation. And like Adam in the garden sanctuary, God called this people his firstborn son (Exod 4:21; cf. Gen 5:1–3) and charged them to be priest-kings, representing, resembling, and reflecting him to a needy world. As others would see their good deeds, they would be directed to the greatness of God.
- Exod 19:4–6. You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. <sup>5</sup> Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; <sup>6</sup> and you shall be to me a kingdom of priests and a holy nation.
  - Deut 4:5–8. See, I have taught you statutes and rules, as the LORD my God commanded me, that you should do them in the land that you are entering to take possession of it. <sup>6</sup> Keep them and do them, for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all

these statutes, will say, “Surely this great nation is a wise and understanding people.”<sup>7</sup> For what great nation is there that has a god so near to it as the LORD our God is to us, whenever we call upon him?<sup>8</sup> And what great nation is there, that has statutes and rules so righteous as all this law that I set before you today?

8. *Israel's failure and destruction.* Israel had a high calling, but it did not include the “go and tell” mission that you and I now have. Instead, it was only a “come and see” mission. As they lived lives of obedience, the nations would take notice and be drawn to the greatness of God. But Israel failed in their obedience, and like Adam rebelled and ultimately got kicked out of their paradise. Moses anticipated this, and the prophets affirmed it.
  - Deut 31:27, 29. For I know how rebellious and stubborn you are. Behold, even today while I am yet alive with you, you have been rebellious against the LORD. How much more after my death! ...<sup>29</sup> For I know that after my death you will surely act corruptly and turn aside from the way that I have commanded you. And in the days to come evil will befall you, because you will do what is evil in the sight of the LORD, provoking him to anger through the work of your hands.
  - 2 Kgs 17:13–15, 23. Yet the LORD warned Israel and Judah by every prophet and every seer, saying, “Turn from your evil ways and keep my commandments and my statutes, in accordance with all the Law that I commanded your fathers, and that I sent to you by my servants the prophets.”<sup>14</sup> But they would not listen, but were stubborn, as their fathers had been, who did not believe in the LORD their God.<sup>15</sup> They despised his statutes and his covenant that he made with their fathers and the warnings that he gave them. They went after false idols and became false, and they followed the nations that were around them, concerning whom the LORD had commanded them that they should not do like them....<sup>23</sup> So Israel was exiled from their own land.
9. *The hope for the day of good news and global blessing.* Nevertheless, even amidst the failures of the Mosaic covenant, God raised up prophets like Isaiah who recalled the promises that God would bring good news and blessing to the whole world through a single royal deliver. He would represent the nation of Israel, obeying where they rebelled, and as an ultimate image bearer of God (= “God with us,” Isa 7:14), he would bring life and light to the world, sparking a global mission of reconciliation with God.
  - Isa 42:1, 5–7. Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations....<sup>5</sup> Thus says God, the LORD, ...<sup>6</sup> “I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations,<sup>7</sup> to open the eyes that are

blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness.

- Isa 49:3, 6. And he said to me, “You are my servant, Israel, in whom I will be glorified.” ... <sup>6</sup> He says: “It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth.”
- Isa 51:4–5. Give attention to me, my people, and give ear to me, my nation; for a law will go out from me, and I will set my justice for a light to the peoples. <sup>5</sup> My righteousness draws near, my salvation has gone out, and my arms will judge the peoples; the coastlands hope for me, and for my arm they wait.
- Isa 52:13, 15; 53:11. Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted.... <sup>15</sup> so shall he sprinkle many nations. Kings shall shut their mouths because of him, for that which has not been told them they see, and that which they have not heard they understand.... <sup>11</sup> Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.
- Isa 61:1–3. The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring *good news* to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; <sup>2</sup> to proclaim the year of the LORD’s favor, and the day of vengeance of our God. (Cf. Luke 4:18–19)

10. *Stage 2: The new covenant and the mission of good news.* The NT is clear that Jesus is the one that very one Moses, Isaiah, and the other prophets anticipated—the one through whom all the world can be blessed.

- a. Jesus is the singular seed of Abraham, and in him Jew or Gentile, slave or free, male or female, can become a true son or daughter of Abraham, a full heir of all the promises.
  - Gal 3:8, 14, 16, 29. And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.” ... <sup>14</sup> In Christ Jesus the blessing of Abraham [has] come to the Gentiles.... <sup>16</sup> Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ.... <sup>29</sup> And if you are Christ’s, then you are Abraham’s offspring, heirs according to promise. (cf. Gen 12:3; 22:17b–18)
- b. Jesus is God’s royal servant, who brings light to the nations.
  - Matt 4:13–17. And leaving Nazareth [Jesus] went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, <sup>14</sup> so that what was

spoken by the prophet Isaiah might be fulfilled: <sup>15</sup> “The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles—<sup>16</sup> the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned.” <sup>17</sup> From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand.” (Cf. Isa 9:1–2)

- Acts 26:22–23. To this day I [Paul] have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: <sup>23</sup> that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.” (Cf. Isa 49:6)
- c. Jesus is the one in whom peoples from the nations are now hoping. With citations from the Law, Prophets, and Writings, we read:
- Rom 15:8–12. For I tell you that Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs, <sup>9</sup> and in order that the Gentiles might glorify God for his mercy. As it is written, “Therefore I will praise you among the Gentiles, and sing to your name.” <sup>10</sup> And again it is said, “Rejoice, O Gentiles, with his people.” <sup>11</sup> And again, “Praise the Lord, all you Gentiles, and let all the peoples extol him.” <sup>12</sup> And again Isaiah says, “The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope.” (Cf. Ps 18:49; Deut 32:43; Ps 117:1; Isa 11:10)
11. *The mission of the Messiah becomes the mission of the church.* Significantly, though, the mission of the Messiah also becomes the mission of the church. The very one who now has all authority in heaven and on earth has commissioned us to make disciples, and he has given us his Spirit which allows us to bear witness or image his greatness and glory throughout the world. The original commission of carrying God’s glory.
- a. In Isa 49:6 it is the servant king whom God commissions to bring light to the nations, but in Acts 13:47, Paul identifies the Messiah’s mission as his mission.
- Acts 13:46–47. And Paul and Barnabas spoke out boldly, saying, “It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. <sup>47</sup> For so the Lord has commanded us, saying, “I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.””
- b. Similarly, in Isa 52:7, the royal messianic servant is the one who with beautiful feet who brings good news, but in Rom 10:15 Paul makes the subject plural, identifying that the church now carries on the Messiah’s good news proclamation to the nations.



- Rom 10:14–15. How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? <sup>15</sup> And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!”
- c. Whereas God called OT Israel to be a kingdom of priests and a holy nation, he both calls and empowers the church to live lives that point to the greatness and glory of God.
- Matt 5:16. Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.
  - 1 Pet 2:9. But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.
- d. But the church has more than a call to lives of obedience. We now also have a “go and tell” mission, wherein Christ has commissioned us to proclaim to the world the good news that the reigning God saves and satisfies believing sinners through the life, death, and resurrection of Jesus Christ. Filled with the very presence of the resurrected Christ, the church as God’s temple-sanctuary has spread from Jerusalem to Judea-Samaria to the ends of the earth. And God is creating an omni-ethnic people that will magnify his greatness and glory.
- Matt 28:18–20. And Jesus came and said to them, “All authority in heaven and on earth has been given to me. <sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”
  - Acts 1:8. But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”
  - 2 Cor 5:17–21. Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. <sup>18</sup> All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; <sup>19</sup> that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. <sup>20</sup> Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. <sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.
12. *The present and lasting praise to the reigning savior and satisfier of the nations.* The ultimate end of missions is worship—the magnifying of God in Christ. Missions is for the fame of Jesus’s name among the nations. Right now in the heavens they are

singing a song of praise to the Lion-Lamb king, whose death and resurrection secured the salvation of an omni-ethnic people, redeemed for God's glory. And in the future, those redeemed from all peoples will together declare praise to our reigning God and to the Lamb.

- Rev 5:9–10. And they sang a new song, saying, “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation,<sup>10</sup> and you have made them a kingdom and priests to our God, and they shall reign on the earth.”
- Rev 7:9–10. After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,<sup>10</sup> and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!”

If you have tasted and seen that God in Christ is good, the call of our lives is to know Christ and make him known. At [www.finishingthetask.com](http://www.finishingthetask.com) we learn that more than 1,000 people groups still remain totally unengaged today. That means that not even one Christian missionary has yet gone to them; there is no Christian witness and agent of reconciliation whom God might use to work new creation. The banner on your church's website is, “For Northfield and the nations.” I want you to consider what part you are playing in this vision. This very day you, as a strategic part of this local manifestation of Christ's body, have an opportunity to take part of global purpose that God has been developing since creation and that will climax in global praise of Christ on the new earth. You as members of this church have the opportunity and, indeed, the responsibility to join in God's passion to see the brokenhearted find healing, the enslaved set free, the grieved find hope, and the hurting find help. There are billions on this planet who right now have no hope; they are living in darkness in need of light. And you are called to either be a goer or a sender, a rope holder or one who crosses cultures for the sake of the name. I urge you this morning to pray about your role, and I urge you to not hold your own plans for your life so tightly that you are not willing to go. Jesus said, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest” (Luke 10:2). We enjoy the greatest power for the highest task. I have been praying that God would raise up from your own midst more faithful goers and more faithful senders.