



LEADER BOOK

Persons of Peace

God prepared someone before you got there.
Learn to recognize them.

Print it, write in it, and take it to the group.

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Not everyone. The prepared one.

REMEMBER

Not everyone. The one God prepared.

TWO VERSIONS OF THE JOB

Most people arrive at this class carrying one of two words about evangelism: guilt, or fear. Neither is in the passage.

- | | |
|-----------------------------|--|
| 1. If the job is to convert | Then every conversation that ends without a decision is a failure, and the weight is yours to carry. |
| 2. If the job is to find | Then a conversation that goes nowhere is information. You learned something, and you are carrying nothing. |
| 3. What Jesus assigned | Go. Speak peace. Notice who receives it. Convincing was never on the list. |

FOR THE FACILITATOR

Time 15 minutes

Before the session Have your own answer to the first exercise ready, and be willing to say it first. A leader who admits the pressure gives everyone else permission to.

Watch for

- Someone who answers “peace” too quickly. It is sometimes true and often the answer they think you want.
- The person who hears this as permission to do nothing. Chapter 5 is where the actual work shows up — say so now if it comes up.

Note

1. Do not rush past this. A room that names the guilt out loud will actually receive the rest of the class; a room that skips it just adds a new technique on top of the old weight.
2. Often it traces to one specific memory. Naming it is usually enough to loosen it — you do not have to resolve it here.
3. Push for something concrete. “Guilt” is not an answer; “I can stop rehearsing arguments before I see my brother” is.

This chapter is doing one thing: getting a weight off the table before you put anything else on it. If the room leaves still believing the job is to convince people, everything after this lands as one more technique they will fail at.



The teaching

Ask most Christians how they feel about evangelism and you get one of two words. Guilt, or fear.

That is worth taking seriously, because it is not what Jesus described. He did not hand the seventy-two a quota or a territory. He sent them to look for people God had already prepared.

Convincing is not something one person can do to another, and Jesus never assigned it. What he assigned was going, speaking peace, and paying attention to who receives it.

Something has to fill the space where the pressure was, or this becomes permission to do nothing. What fills it is attention — noticing who asked a second question, who stayed, who brought it up again a week later.

The harvest is *plentiful*, Jesus said. The shortage is workers. If that is true, the reason you know few interested people is not that few live near you — it is that nobody has been looking, including you.

Say your own answer first

The first exercise will get polite answers unless you go first and are honest. Name the version of the pressure you have actually felt.

The distinction that matters

Convincing is not something one person can do to another. Jesus never assigned it — he assigned going, speaking peace, and noticing who received it. Make sure the room can state the difference in their own words before moving on, because chapters 4 and 6 assume it.

Do not let it become passivity

Someone will hear “you cannot convince anyone” as “so nothing is required of me.” The answer is chapter 5: praying daily and going looking is more demanding than a once-a-year invitation, not less. You can say that now rather than waiting.

If someone is already discouraged

Some rooms contain a person who has been trying for years and is tired. This chapter can land on them as one more reframing that will not survive contact with Monday.

Watch this chapter

NOTES

Do not argue them out of it. Ask what they have actually been doing, and listen for the shape: almost always it is breadth — many people, thin contact, no one relationship deep enough to go anywhere. That is the pattern Luke 10 addresses directly, and chapter 6 gives them the alternative. Say so, and then let the class do the work rather than promising them it will.

Reflect and Discuss

1. Which word is closer to how evangelism has felt for you — pressure, or peace? Write honestly about why.

2. Where did that feeling come from? A sermon, a training, a conversation that went badly?

3. If finding is your job and convincing is not, what specifically can you put down this week?

What Jesus told the seventy-two

REMEMBER

Almost half of what he said was subtraction.

THE PASSAGE — READ IT ALOUD, TWICE

Luke 10:1-11

After this, the Lord appointed seventy-two others and sent them in pairs ahead of him to every city and place where he himself was about to go. He said to them, “The harvest is plentiful, but the workers are few. Therefore, ask the Lord of the harvest to send out workers into his harvest field. Go! Behold, I am sending you out like lambs among wolves. Carry no purse, no bag, no sandals, and do not greet anyone along the road. When you enter a house, begin by saying, ‘Peace be upon this house.’ If a person of peace is there, your peace will rest on them; if not, it will return to you. Stay in that house, eating and drinking what they provide, for the worker deserves his wages. Do not move from house to house. When you enter a town and are welcomed, eat what is set before you. Heal the sick there and tell them, ‘The kingdom of God has come near to you.’ However, if you enter a town and are not welcomed, go into its streets and declare, ‘Even the dust of your town that clings to our feet we wipe off against you. Yet be sure of this: the kingdom of God has come near.’

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FOR THE FACILITATOR

Time 25 minutes

Before the session Read Luke 10:1-11 aloud twice yourself beforehand and make your own two lists. If you have not done the exercise you will summarize it instead of running it.

Watch for

- A group that answers from memory of sermons instead of from the text in front of them. Send them back to the words.
- Someone who wants to jump to application. Hold them here — chapter 6 is the application, and it lands harder after this.

Note

1. Expect: pray, go, speak peace, stay, eat what is provided, heal, announce the kingdom. The list comes fast and is not the point.
2. This is the exercise. Carry no purse, no bag, no sandals; greet no one on the road; do not move from house to house. The room usually goes quiet when they see how much of it is restriction.
3. Nearly everyone says “do not move from house to house” — spreading thin across many contacts. Let that land before chapter 6 gives them the alternative.

The whole chapter is one exercise, done properly: two lists, made from the text rather than from memory.

The teaching

The passage this whole class rests on takes about a minute to read. Read it in the panel, aloud, twice — the second reading is for what you flew past the first time.

Five instructions carry it: **pray, go, speak peace, stay where you are received, and move on where you are not.**

Then notice what he does *not* say. Nearly half of these instructions are restrictions — carry nothing, greet no one on the road, do not move from house to house. He is not equipping them with more. He is stripping away everything that would slow them down or spread them thin.

Most of our strategies fail in exactly the direction he closes off: more contacts, more material, more places, less depth in any of them.

Jesus also names the person you are looking for. When you enter a house and speak peace, either a person of peace is there and your peace rests on them, or it returns to you. Both outcomes are fine. Nothing is spent, and nothing runs out.

Make them use the words in front of them

Groups will answer this passage from sermons they have heard. Ask “where does it say that?” until they are pointing at lines. The second list is the one that does the work, and it only works if it comes off the page.

The shape of the second list

Carry no purse, no bag, no sandals. Greet no one on the road. Do not move from house to house. Do not go looking for better accommodation.

When the room sees that nearly half of Jesus’ sending instructions are subtraction, something reorders. Let the silence sit rather than filling it.

Where they will want to go

Someone will want to jump to “so what do we do?” Hold them. Chapter 6 answers it, and it answers it better once they have felt how much Jesus removed.



Watch this chapter

NOTES

Why the second list changes people

It is worth understanding why the restrictions land harder than the instructions.

Everyone arrives with an intuition that faithfulness means more — more effort, more contacts, more preparation. The second list contradicts that in Jesus' own words, and it does so without anyone having to be told they are doing it wrong. The text does the confronting, which is exactly why you should keep the group in the text rather than commenting on it.

If a group finishes this chapter able to say "he took things away" in their own words, chapter 6 will land. If they finish with a summary you gave them, it will not.

Reflect and Discuss

1. List everything Jesus tells them TO do.

2. Now list everything he tells them NOT to do.

3. Which of the restrictions is the one you personally break?

Sent out — the person of peace

Luke 10:1-11

1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

2 Digest

Answer from what the passage actually says — stay in the text.

1. What does this passage show me about God?

What does Jesus send the seventy-two to do?

What is a 'person of peace' in this passage?

2. What does it show me about people — and about myself?

Who in your life might be open and welcoming like that?

3. What will I obey this week? (a concrete step, with a day)

Whose life will you go to with peace this week?

4. Who will I tell?

3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

★ Pray

Lord, lead me to the people whose hearts are open, and give me boldness to go.



This study online

God's entry points

REMEMBER

One person, and the whole network behind them.

THE PASSAGE — ONE WOMAN, THEN A TOWN

John 4:28-30, 39-42

The woman left her water jar and went back to the town, telling the people, “Come, see a man who has told me everything I have ever done. Could this be the Messiah?” They left the town and made their way towards Him. ... Many of the Samaritans from that town came to believe in Him because of the woman’s testimony, “He told me everything I ever did.” So when the Samaritans came to Him, they urged Him to stay with them, and He remained for two days. And through His words, many more came to believe. They said to the woman, “We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man truly is the Saviour of the world.”

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FOR THE FACILITATOR

Time 20 minutes

Before the session Know the Lydia narrative (Acts 16:13-15) well enough to tell it without reading it. You will want it as the second example.

Watch for

- A group that admires the Samaritan woman's story without noticing her reputation. The reputation is the point — say it plainly.
- Defensiveness at the third exercise. Keep it descriptive: this is what programs do, not what bad churches do.

Note

1. The list is the teaching. Most people are surprised by how long it gets, and that surprise is what makes chapter 4's second mark believable.
2. Looking for: they are already inside, already trusted, already assessed. Not a comment on anyone's character.
3. This one stings and is worth the sting. Programs, rotas and small groups all quietly do it. No blame — just name it.

The trap in this chapter is treating “find the receptive person” as time management. It is not efficiency; it is how the gospel actually moves.



The teaching

Watch this chapter

It would be easy to hear “find the receptive person” as a shortcut — a way of spending your time efficiently. It is more than that. In the New Testament, the prepared person is how the gospel gets into a community at all.

Jesus has one long conversation with one Samaritan woman. He does not preach in the square. She goes back to her town, and many believe because of her testimony.

The same shape appears in Acts. Paul speaks by a river, and the Lord opens Lydia’s heart. Her household is baptized, her home becomes the base of the work, and the church in Philippi starts in her living room.

Three things happen when the gospel enters *through* a person instead of around them. It arrives **trusted**. It travels **along real relationships**. And it stays **theirs** — a faith that entered through an insider belongs to that community from day one.

Run the first exercise slowly

The list of names behind one connected person is the whole argument, and it only works if people actually write it. Give them the full five minutes.

Do not skip her reputation

The Samaritan woman was not her town’s most respected resident, and it did not slow the news down at all. If the room admires the story without noticing that, they will go home still screening for respectability — which is exactly what chapter 4 has to undo.

The third exercise will get quiet

Most churches extract new believers from their networks without meaning to: a new rota, a new small group, three weeknights committed. Keep it descriptive rather than accusing, and let people name their own version of it.

The objection you should expect

Someone will say this limits evangelism to a handful of people, and it is a fair-sounding objection that deserves a real answer rather than a slogan.

NOTES

The answer is that it concentrates *entry* on the prepared few precisely so the gospel reaches the many through their networks. One Samaritan woman reached a town in an afternoon. The alternative — spreading evenly across everyone — is what produces the many thin contacts and the zero groups.

A related question: what if the person of peace is not yet a believer? They usually are not. Lydia and Cornelius were seekers when they opened their homes, and the study is what disciples them to faith while their network watches.

Reflect and Discuss

1. Pick one person you know who is connected to many others. Write their name, then list the people who would hear about anything that mattered to them.

2. Why would the gospel travel further through that person than through you?

3. Where has your church pulled a new believer out of their network instead of leaving them in it?

“Come and see”

John 4:28-30,39-42

1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

2 Digest

Answer from what the passage actually says — stay in the text.

1. What does this passage show me about God?

What did the woman do the moment she believed?

Why did the townspeople finally believe (v. 42)?

2. What does it show me about people — and about myself?

What is your version of her invitation, 'come and see'?

3. What will I obey this week? (a concrete step, with a day)

4. Who will I tell?

Who could you say 'come and see' to this week?

3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

Pray

Jesus, like the woman at the well, give me the courage to say 'come and see' to someone this week.



This study online

The five marks

REMEMBER

God's preparation, not their résumé, is the qualification.

WHAT TO WATCH FOR

Reputation is deliberately absent from this list, and so is religiosity.

1. Receptive Spiritually open. Asks a real question instead of changing the subject.

2. Relationally connected Knows people, and is known. The mark most often overlooked.

3. Respected Their word carries with the people around them.

4. Responsive to truth Acts on something small. Curiosity discusses; responsiveness obeys.

5. Reproducing Tells others unprompted, the way the Samaritan woman did.

FOR THE FACILITATOR

Time 25 minutes

Before the session Do the scan yourself first, including the person you almost left off. You will be asked for an example and a real one is worth more than a hypothetical.

Watch for

- Lists of only church people. Ask where the people are who do not yet believe anything.
- Someone marking all five on everybody. Marks you have seen, not marks you hope for.

Note

1. Insist on no filtering. The filtering is the problem this chapter exists to fix, and the name they nearly left off is usually the one.
2. "Actually seen" is the discipline. Two observed marks beat five assumed ones.
3. This is the exercise that changes people. The woman at the well and the Philippian jailer were both nobody's first pick.

This chapter produces the names the rest of the class depends on. If the room leaves without a written list, nothing else will happen.

The teaching

“Look for the person God prepared” is useless advice until you know what you are looking at. Five marks show up again and again.

Receptive — open, not convinced. **Relationally connected** — knows people, and is known; this is the mark that decides whether anything multiplies. **Respected** — their word carries. **Responsive to truth** — they act on something small, which is what separates interest from readiness. **Reproducing** — they tell people without being asked.

You will meet them at the school gate, behind a counter, on a work crew. What they have in common is not a personality type; it is a doorway into relationships you could not otherwise enter.

Notice who is missing from the list: the respectable, the religious, the impressive. The woman at the well had a history her town gossiped about. God’s preparation, not a résumé, is the qualification.

Hold the marks loosely. You are not screening candidates against a standard — you are reading evidence of something God has already done. If you find yourself waiting for someone more suitable, you have probably walked past the person already.

Protect the scan

Give the first exercise real time and repeat the instruction: no filtering. People edit as they write — they leave off the neighbour who swears, the cousin who left church, the colleague who seems too far gone. Those are frequently the prepared ones.

“Seen, not guessed”

The second exercise is a discipline, not a survey. Push back gently when someone marks all five on a name; ask what they actually watched that person do.

The third exercise is the chapter

Ask for the name they almost did not write. Then remind the room who Jesus actually used: a woman with a reputation, and a jailer hours from suicide. Neither was anyone’s first pick, and both opened a household.



Watch this chapter

NOTES

If people leave still screening for respectability, this class will not change their week.

Marks, not a checklist

One caution before you run the scan: the five marks are things to notice, not a score to reach. A person showing two of them clearly is a better bet than one you can argue shows four.

Watch especially for the group that turns this into a screening tool. The moment it becomes a filter, people start disqualifying names — and the whole chapter exists to stop them doing that. If someone asks how many marks are enough, the honest answer is that one clear open door beats a full set on paper.

The other thing worth saying aloud: these marks describe what God has already done in someone. You are reading evidence, not grading a candidate.

Reflect and Discuss

1. Go through your week — home, work, the school gate, the shop, the team. Write every name that comes to mind. Do not filter.

2. Beside each name, mark which of the five marks you have actually seen. Not guessed — seen.

3. Who did you almost not write down because they did not seem like the type?

Ask the Lord of the harvest

REMEMBER

He named the shortage. It was never receptivity.

THE PASSAGE — THE SHORTAGE JESUS NAMED

Luke 10:2; Matthew 9:36-38

He said to them, “The harvest is plentiful, but the workers are few. Therefore, ask the Lord of the harvest to send out workers into his harvest field. ... When he saw the crowds, he was moved with compassion for them, because they were troubled and helpless, like sheep without a shepherd. Then he told his disciples, “The harvest is plentiful, but the workers are few. Therefore, ask the Lord of the harvest to send out workers into his harvest field.”

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FOR THE FACILITATOR

Time 20 minutes

Before the session Set the alarm yourself, and be a week or two into the habit before you teach it. You will be asked whether it works.

Watch for

- The room agreeing warmly and setting no alarms. Watch for phones actually coming out.
- Someone treating prayer as the preliminary before the real work. In Luke 10 it is the first instruction, not the warm-up.

Note

1. Have them do it in the room, phones out. An intention recorded here and acted on next week is an intention that evaporates.
2. Two, not ten. A list long enough to feel thorough is a list nobody prays.
3. Steer away from theology-about-the-town toward the second half. The workers question is the one with a cost.

This is the chapter most likely to be agreed with and least likely to be done. Your job is to get alarms actually set before anyone leaves the room.

The teaching

Before Jesus says go, he says pray. And the prayer is oddly specific — not for open hearts, not for boldness, but for workers.



Watch this chapter

NOTES

Notice which shortage he names. Everything in us wants to fix the demand side: make people more interested, find a better argument. Jesus says the harvest is already plentiful and the *workers* are few.

If that is right, the bottleneck between your town and the gospel is not receptivity. It is that almost nobody is looking.

Praying for workers also changes what you notice. It is very hard to ask God for workers in the morning and move through the afternoon without seeing anyone. That is most of the mechanism — discernment is what attention turns into once you have asked for something and gone looking for the answer.

Set a daily alarm for 10:02. Pray Luke 10:2, then name one or two people aloud. Fifteen seconds, and it does not depend on remembering.

Make them do it here

Say it plainly: phones out, set it now. An alarm set in the room survives; an intention to set one later does not.

Keep the second exercise small

Two names. People will want to write ten because ten feels serious. Ten names is a list nobody prays, and next month they will conclude the habit does not work rather than that the list was too long.

Prayer is not the warm-up

Someone will treat this as the preliminary before the real work of talking to people. In Luke 10 it is the first instruction — before going, before speaking. If the room hears it as preamble, chapter 8's month will be attempted on willpower.

Be able to answer “does it work?”

Have the habit yourself for a couple of weeks first. You will be asked, and a real answer about your own week carries this chapter further than the argument does.

When nothing seems to come of it

Someone will pray for a month and report that nothing happened. Have an answer ready that is neither a promise nor a shrug.

Two things are usually true. First, the prayer's most reliable effect is on the person praying — they start noticing people they walked past before, and that is not nothing even when no door has opened. Second, a month is short. The instruction in Luke 10:2 is not a technique with a delivery date; it is how the work begins.

What you should not do is manufacture a result to keep morale up. A group that learns to name an ordinary week honestly will still be praying in a year.

Reflect and Discuss

1. Set a daily alarm for 10:02 now, before you turn the page. Write the time you set and where the phone will be.

2. Write the two names you will pray for every day this month.

3. If the harvest is plentiful and the workers are few, what does that say about your town — and about your week?

Stay, serve, share, send

REMEMBER

Concentration, not coverage.

FOUR MOVES, IN ORDER

Notice the detail in Luke 10:7 — the worker eats and drinks what is provided. You receive from them. Guest, not benefactor.

- | | |
|-----------------|---|
| 1. Stay | Settle. One relationship with real time, not thirty with none. Luke 10:7 — do not move from house to house. |
| 2. Serve | Meet the need in front of you. Pray for them aloud, by name, for the thing they actually mentioned. |
| 3. Share | Open the Bible together — in their home, with their people, if they will have it. |
| 4. Send | Assume aloud, early, that they will do this with someone else. |

FOR THE FACILITATOR

Time 25 minutes

Before the session Know your own skipped move and be willing to name it. This chapter goes nowhere if the leader is the only one who appears to do all four.

Watch for

- A group that discusses the four moves without locating themselves in one. Ask for the last specific time.
- Someone building a six-month plan in the third exercise. One move, this week.

Note

1. Almost everyone has a fixed one. Staying → busy. Serving → treating people as projects. Sharing → fear. Sending → believing you are needed.
2. Go gently. The honest answers here are usually about fear or self-importance, and the room needs safety to say either.
3. One move. Not a plan. A plan is how this chapter becomes nothing.

The four moves are easy to agree with and easy to discuss in the abstract. The chapter only works if each person locates the one they skip.

The teaching

You have found someone. They receive you, they ask real questions, and they know half the street. Now what? Four moves, and the order matters.



Watch this chapter

Stay. The instruction is to settle. This cuts against the instinct that wider is better, and it is the move most people skip, because staying is slow and looks like nothing is happening. Nothing is — for a while. Then everything is, through a network you could not have reached by hurrying.

Serve. Meet the need in front of you. Serving is not a technique for earning a hearing; if you would stop the moment you concluded they would never believe, it was never service.

Share. Not a lecture — one passage, opened together. “Would you like to read it and see what it says?” is a smaller ask than most people expect.

Send. Assume aloud that they will do this with someone else. Their network is an asset you can never replicate, and the temptation is to pull them out of it into your programme — cutting the very relationships the gospel was about to travel.

Name yours first

Say which move you skip and when you last skipped it. If you present as someone who does all four, nobody else will be honest.

The diagnoses, roughly

Staying is skipped by busy people. Serving is skipped when people have become projects. Sharing is skipped out of fear, nearly always. Sending is skipped because of a quiet belief that the other person is not ready — which is usually a belief that you are necessary.

Offer these as possibilities, not verdicts.

Guard the third exercise

Someone will produce a plan. Plans are how this chapter becomes nothing. One person, one move, this week — small enough that it will actually happen before you meet again.

If they ask what “share” looks like

Point at the prerequisite class. This is not the place to teach the method; it is the place to decide to use it.

The two failures at the edges

Serving and sending each have a characteristic way of going wrong, and it helps to name both before anyone tries this.

Serving fails when it becomes leverage — help offered with an invitation attached, so the community learns that kindness here has a hook in it. The test is simple and worth saying aloud: would you still be doing this for them if you knew they would never believe?

Sending fails in the opposite direction. People delay it until the new believer is “ready”, which in practice means until they look like an established church member — by which time they have usually been absorbed into church activities and lost touch with the network that made them worth finding. Send early, and coach rather than supervise.

Reflect and Discuss

1. Which of the four do you consistently skip? Be specific about the last time.

2. What does that reveal about what you actually believe — about them, or about yourself?

3. Name one person and the single next move with them. One move, this week.

“Go tell what the Lord has done”

Mark 5:18-20

1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

2 Digest

Answer from what the passage actually says — stay in the text.

1. What does this passage show me about God?

What does Jesus tell the healed man to do instead of coming with him?

What is he to tell, and where?

2. What does it show me about people — and about myself?

What has the Lord done for you that you could tell?

3. What will I obey this week? (a concrete step, with a day)

4. Who will I tell?

Who are 'your own people' you could go home and tell?

3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

Pray

Father, help me go home and tell my own people how much you have done for me.



This study online

Where God is already moving

REMEMBER

Discernment and obedience, not production.

TWO WAYS TO WORK

You cannot ripen anyone. What you can do is look, and be there when you find what God has already ripened.

- | | |
|----------------------------------|--|
| 1. Producing | Here is my plan and the results I intend to generate. Success is what I made happen; failure is my fault. Both are about me. |
| 2. Joining | God is already at work here, before I arrived. My job is to find where, and join it. |
| 3. What Luke 10 describes | The seventy-two are sent ahead of Jesus to towns he was about to go to. They are not opening the territory — they are meeting him in it. |

FOR THE FACILITATOR

Time 20 minutes

Before the session Have an example of your own no that turned out to be direction. This chapter can sound glib without one.

Watch for

- Fatalism dressed as trust — "if God is doing it, nothing is required of me." The seventy-two still walked to the towns.
- Someone using "hard soil" to explain a field nobody has walked. That is the sentence this chapter exists to challenge.

Note

1. The gap between the two answers is the chapter. Most people believe the second and work the first.
2. Looking for a shift from conversations had or invitations issued to doors that opened and what they did about them.
3. Some noes genuinely hurt. Do not tidy that away — the point is that it is information, not a verdict on them.

This chapter protects everything before it from becoming a performance metric. It is also the one most easily heard as an excuse.



Watch this chapter

The teaching

NOTES

There is a version of everything in this class that still leaves you exhausted. It is the version where all of it becomes a better technique for producing results.

The seventy-two are sent ahead of Jesus to towns *he was about to go to*. They arrive somewhere he is already headed. They are not opening the territory; they are meeting him in it.

Say the sentence that reorders the rest: the harvest is plentiful, the workers are few. A discouraging season is far more likely evidence that the field is barely being walked than that your town is hard soil.

You cannot ripen anyone. No argument, no event, no amount of persistence has made a person receptive who was not. What you can do is look, and be there when you find it.

On Monday this changes what you count — not conversations had, but doors that opened. And it changes what a no is. A closed door is direction, not a verdict on you.

Watch for both failure modes

The first is the driven person who will turn the five marks into a pipeline and be tired again by spring. The second is the person who hears “God is already working” as “so nothing is required of me.” The seventy-two still walked to the towns. Hold both.

The gap in the first exercise

Most of the room believes the second way and works the first. Ask for the honest answer about what they have been *doing*, and let the gap be uncomfortable for a moment.

“Hard soil”

Someone will explain a discouraging field with hard soil. Ask, gently, how many people have actually been looking in it. Usually the answer is nobody, which is a different diagnosis with a different remedy.

Bring your own no

Have a real example of a closed door that turned out to be direction. Without one this chapter sounds like a slogan, especially to anyone who has recently been turned down by someone they love.

Holding both halves

This chapter asks a group to hold two things that pull against each other, and most rooms drop one.

God is already at work, and you still have to walk to the town. Drop the first and the class becomes a production system with better vocabulary. Drop the second and it becomes a reason to wait for something to happen on its own.

The seventy-two are the picture of both held together: sent ahead to towns Jesus was already headed to, and they still went. If you can get a group to state that sentence in their own words, they have the chapter. If they can only say one half of it, ask them what the other half would mean for their week.

Reflect and Discuss

1. Which of the two ways describes how you have actually been working? Not which you believe — which you have been doing.

2. What have you been counting? What would you count instead?

3. Think of a recent no. Was it failure, rejection, or direction?

Your next month

REMEMBER

One name, one date, one open Bible.

FOUR WEEKS

The question, word for word: "Would you like to read some of the Bible together and see what it says?"

1. Week one — pray and list Set the 10:02 alarm. Write ten to twenty names from where you already are. No filtering.

2. Week two — watch Go through the week with the five marks in mind. Mark the names. Add the ones you forgot.

3. Week three — serve and ask Pick one. Do something useful. Pray for them by name. Then ask the small question.

4. Week four — meet A time, a place, one passage. If they say no, go back to your list.

FOR THE FACILITATOR

Time 25 minutes

Before the session Decide your own name and date first, and say them out loud to the room. Also decide who is holding you to it.

Watch for

- Three names instead of one. It is how people avoid choosing.
- A group that finishes with warm agreement and no dates written. The dates are the deliverable.
- Anyone whose plan is an event rather than a person. Send them back to their list.

Note

1. Do not let anyone write three. Three names is a way of not choosing, and nobody meets with three.
2. A date without a place stays hypothetical. Ask for both.
3. Usually: fear of the ask, or a diary. Both have answers, and both get worse when unnamed.
4. This is the exercise that decides whether the month happens. Have people pair up in the room and exchange names before they leave.

Everything in this book was aimed here. If the room leaves without names and dates on paper, the class was a pleasant discussion.

The teaching

This class is worth nothing as information. It is a way of spending the next month, or it is nothing.

The challenge: within one month, identify one person of peace and begin meeting with them regularly to read Scripture together. One person. If in four weeks you are sitting with one person and an open Bible, this class did its job.

The panel has the four weeks. The only hard part is the question in week three, and it is smaller than it feels: *"Would you like to read some of the Bible together and see what it says?"*

If you are already part of something that serves people — a clinic, a meal, tutoring, a team — you have the hardest part. Access ministries of that kind put you in front of people at the moment they are open, and the only thing usually missing is the question at the end. Do not turn the service into bait. Serve because it is right, and ask because you would want someone to ask you.

Lord of the harvest, send us to the people you have prepared, and teach us to recognize them when we find them.

One name, and hold the line

People write three names because choosing is uncomfortable. Nobody meets with three. Ask each person to cross two out.

Dates, out loud

Go around the room and have each person say their name and date aloud. Something happens when it is spoken that does not happen when it is written, and you will hear immediately which ones are vague.

Pair them before they leave

The last exercise is the one that decides whether this happens. Have people pair up in the room, exchange names, and agree on when they will ask each other. A month with nobody checking is a month that quietly does not happen.



Watch this chapter

NOTES

Two things that will stop them

Fear of the ask, and a full diary. Both have answers. For fear, rehearse the sentence aloud, twice, in pairs — it is a short sentence and it stops being frightening once it has been said in a room. For the diary, ask what is coming out of the week to make room; if nothing is, the meeting will not happen.

About the serving

If your people are in an access ministry, they already stand in front of open people regularly. Be clear about the guardrail: the service is real regardless, and the question is offered, never required. A community that learns kindness has strings attached will not trust the next act of it.

After the month

Decide now what happens in four weeks, because the class ends here and the month does not.

Put a date in the diary before people leave — a meal, a call, a fifteen-minute slot after a service — where everyone reports one thing: did you ask, and what happened. Not a progress review. One question.

Expect a mixed report. Some will have met with someone, some will have asked and been told no, and some will not have asked at all. Treat the second group as the success story they are: they did the thing, and the answer was information. Treat the third group without shame — ask what stopped them, and whether the name was wrong or the week was. Usually it was the name, and they already know which one it should have been.

Reflect and Discuss

1. Write the one name. Just one.

2. Write the date you will ask them by, and where you expect to be when you do.

3. What is most likely to stop you? Name it now, while you can still plan around it.

4. Who will ask you about this in four weeks? Write their name and tell them today.



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