
WORKBOOK

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.

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|-----------------------------|--|
| 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. |

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.



Watch this chapter

NOTES

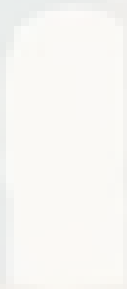
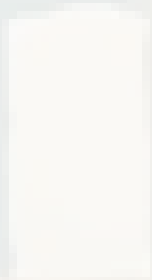
Reflect and Discuss

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?

NOTES



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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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.



Watch this chapter

NOTES

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.

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?

NOTES

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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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.



Watch this chapter

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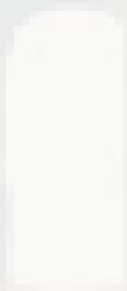
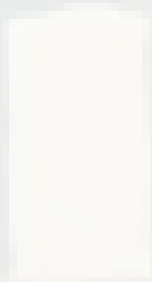
Reflect and Discuss

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?

NOTES



“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.

"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.



Watch this chapter

NOTES

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.

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?

NOTES

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

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.



Watch this chapter

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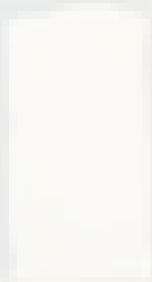
Reflect and Discuss

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?

NOTES



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.

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|----------|---|
| 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. |

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.

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.



Watch this chapter

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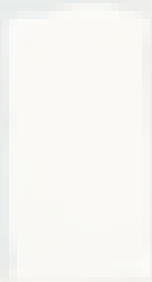
Reflect and Discuss

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.

NOTES



“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.

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|----------------------------------|--|
| 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. |
| <hr/> | |
| 2. Joining | God is already at work here, before I arrived. My job is to find where, and join it. |
| <hr/> | |
| 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. |

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 this chapter

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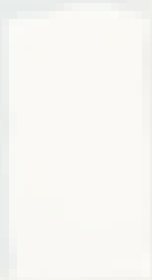
Reflect and Discuss

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?

NOTES



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 — Set the 10:02 alarm. Write ten to twenty names from where you already are. No pray and list filtering.
2. Week two — Go through the week with the five marks in mind. Mark the names. Add the ones you watch forgot.
3. Week three — Pick one. Do something useful. Pray for them by name. Then ask the small question. serve and ask
4. Week four — A time, a place, one passage. If they say no, go back to your list. meet

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



Watch this chapter

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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.

Reflect and Discuss

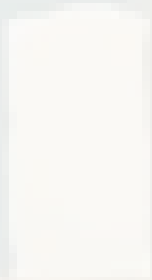
1. Write the one name. Just one.

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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