

Praying for The Harvest

FALL 2026
CARE GROUP STUDY

Lessons

Discussions

Applications

2 Thessalonians 3:1

Colossians 4:3

1 Corinthians 3:6-7

Matthew 9-10

Acts 4:23-31

Ephesians 6:18-20

Romans 10:13-17

Isaiah 6:1-8

MATTHEW 9:37-38

Then he said to his disciples, "The harvest is abundant, but the workers are few. Therefore, pray to the Lord of the harvest to send out workers into his harvest."

INTRODUCTION

Farming is hard work. From the tilling of the soil to planting seeds to gathering the crops, farmers commit to their task from dawn until dusk for most of the year. Yet, despite their hard work, farmers are never really in control of the harvest they work so hard to receive. They cannot control rain. They cannot control sunshine. They cannot even fully control the animals or pests that can come to devastate the crop. Still, they plant the seeds and trust in the unseen forces outside of their control to bring forth the harvest

One of the striking images in the Bible about prayer and evangelism is that of a harvest. Matthew 9, one of the key texts for our study, details how Jesus sends out his disciples as workers in the harvest (Matt 9:37-38). The prophet Isaiah pictured Israel as a vineyard tended by the Lord (Isa 5:1-7) and compared God's Word to the rain that falls from heaven, causing seeds to grow (Isa 55:10-11). Jesus used similar imagery

in his parables, comparing the preaching of God's Word to a sower scattering seed (Matt 13:1-23). The point seems clear: like the farmer who can only wait for his scattered seed, we cannot control the response of those whom we share the gospel with. We wait for rain to come down on their minds. We wait for the sun to shine in their hearts.

However, waiting for God's Word to do the work is not a passive exercise. There is an active component to waiting for the harvest: prayer. Just as Jesus tells his disciples to pray in Matthew 9, prayer becomes the way in which God invites us into his harvest. Prayer is not a substitute for evangelism, but a partner with it. The Bible consistently pairs prayer with evangelism, an intersection that we will study over the next 4 weeks. Prayer prepares my heart, my speech, my hearers, and even my willingness for the harvest.

Lesson 1

PRAYER PREPARES MY HEART WITH COMPASSION FOR THE LOST

INTRODUCTION

Imagine driving through the heart of the United States on a road trip. Although there may not be a lot of cars on the highways of Kansas, Nebraska, or other Midwestern states, they make up for it in farmland. Corn, wheat, and sunflowers dominate the landscape for miles as the crops wait to be harvested.

Now, imagine the field sitting untouched for weeks after it was ready to be harvested. Corn would rot and fall to the ground. Wheat and sunflowers would wilt in the sunlight. Where were the workers when the field was ready?

This is the kind of situation Jesus pictures at the end of Matthew 9. Even more tragic than a ripe field left to rot is a lack of workers who will go forth in Christ's harvest. As we begin our study on prayer and evangelism, Matthew 9-10 shows us that praying for the harvest starts with a prayer for our own hearts.

FOR DISCUSSION

- What comes to mind when you think of a harvest? How does the imagery of harvest compare to prayer and evangelism?

MATTHEW 9:35-38

Jesus continued going around to all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and every sickness. When he saw the crowds, he felt compassion for them, because they were distressed and dejected, like sheep without a shepherd. Then he said to his disciples, "The harvest is abundant, but the workers are few. Therefore, pray to the Lord of the harvest to send out workers into his harvest."

Matthew tells us that Jesus went to **all the towns and villages**. Wherever Jesus went, He was **teaching, preaching, and healing**. From the prior chapters, we know that this was Jesus's regular practice of ministry. He did not simply observe the brokenness of the people from a distance but entered into it.

It is in the middle of this ministry that Matthew tells us Jesus **saw the crowds**. This word **saw** implies more than a passing glance. Jesus looked intently, perceiving the true condition of the people in front

of Him. What did He see? Matthew describes the crowds as **distressed and dejected, like sheep without a shepherd**. Some translations render this as **harassed and helpless**. Like **sheep** who are exhausted from wandering and unsure which direction leads to safety, Jesus **saw** their true spiritual condition. The people were surrounded by religious leaders who had burdened them with rules (Matt 23:4; Ezek 34:1-10) but had not shepherded their souls.

Notice what Jesus felt in response: **he felt compassion for them**. This is not mild sympathy. The word used here in the original language describes being moved in the deepest part of oneself. Jesus was not frustrated by the crowds' needs or annoyed by their constant demands on His time. He was gutted by love for them.

This matters for us because **compassion**, not obligation, is meant to be the starting point of evangelism and prayer for the lost. Do you see your coworkers, neighbors, or family members far from Christ the way Jesus **saw the crowds**? Or do we often see people as inconveniences and hindrances to our daily routine? We cannot pray earnestly for people whom we have not first taken the time to see.

Consider, too, that Jesus felt this **compassion** in the middle of an exhausting ministry schedule. He had every reason to feel depleted rather than moved. Yet the **compassion** of Christ does not run dry the way our own patience often does. As we consider

praying for the lost around us, we must ask the Lord to give us eyes to see people as **distressed and dejected**, in need of a Shepherd, and hearts moved to **compassion** rather than indifference.

FOR DISCUSSION

- When was the last time you felt genuine compassion for someone far from God? How is this different from pity, obligation, or frustration?
- Why do you think Jesus describes the crowds as "sheep without a shepherd"? Who around you might fit that description today?

Having described what He saw, Jesus turns to explain the problem using a different image. **The harvest is abundant, but the workers are few**. This is a striking shift. Jesus does not describe the crowds as a problem to be solved but as a **harvest** to be gathered. The word **abundant** or **plentiful** tells us something important: the size of the task was never in question. There was no shortage of people needing the gospel. The issue was never whether the harvest existed. The issue was the shortage of **workers**.

This should reframe the way we think about evangelism today. It is tempting to believe that people are simply not interested in the gospel anymore, that our culture is too far gone, or that opportunities to share our faith are scarce. But Jesus's diagnosis suggests otherwise. The **harvest** remains **abundant**. That is, people are ripe and ready to hear the good news of the gospel, whether they know it or not.

What is lacking is not receptivity but laborers willing to go and gather it in.

What made the harvest “ripe” in Jesus’s day? The very brokenness Jesus had just described, people **distressed and dejected**, was itself evidence of readiness. People who know their need are often more receptive to the gospel than people who believe they have everything figured out. Do not assume that the hardship or searching you observe in someone’s life is a barrier to the gospel. It may be exactly what Jesus is pointing to as a ripened harvest.

FOR DISCUSSION

- Jesus says the harvest is “abundant.” Do you tend to view the people around you as more receptive or more resistant to the gospel than this passage suggests?

Rather than telling his disciples to go find more workers, Jesus’ next command is somewhat unexpected. **Pray to the Lord of the harvest to send out workers into his harvest.** Notice the specific object of this prayer. The disciples are not told to pray generally for the crowds’ needs or even to recruit more help. They are told to ask the **Lord of the harvest**, God Himself, to **send out** the workers. The harvest belongs to God, and so does the responsibility of sending laborers into it. Prayer acknowledges this truth before any action is taken.

This raises a natural question. If Jesus already knows workers are needed, and if God is sovereign over the **harvest**, why does prayer come first? Wouldn’t it be more efficient to simply commission the disciples on the spot? Here is the mystery and privilege of prayer that we’ve observed elsewhere in Scripture: God ordains the means as much as the ends. Just as we saw in the Lord’s Prayer that God’s will being done **on earth as it is in heaven** is mysteriously tied to our prayers, so also the sending of workers into the harvest is tied to the prayers of God’s people. Prayer does not manipulate God into action; it aligns us with what God is already doing and positions us to become part of the answer ourselves.

This is confirmed immediately in the text. The very next verse, Matthew 10:1, Jesus is **summoning his twelve disciples** to send them out as workers into the very harvest they had just been told to pray about. The disciples who prayed became the workers who were sent. Prayer for the harvest means becoming a participant in the harvest.

APPLICATION

As we begin this study on prayer and evangelism, consider two immediate applications from this passage:

1. *Ask the Lord for eyes to see — Before we can pray effectively for the lost, we need Christ-like compassion for the people around us. Consider the people in your daily life, like neighbors,*

coworkers, or family members. Ask God this week to help you see them not as hindrances, but as people who are **distressed and dejected**, in need of a Shepherd.

2. *Begin praying specifically for workers, including yourself — This week, identify at least one specific person far from Christ and begin praying for their salvation. But do not stop there. Ask the Lord how He might be sending you, even in a small way, as one of the workers into this harvest.*

FOR DISCUSSION

- Why does Jesus command the disciples to pray for workers instead of immediately sending them out? What does this teach us about the relationship between prayer and action?
- Who is someone in your life you could begin praying for by name this week?

[illegible][illegible]

Lesson 2

PRAYER PREPARES MY SPEECH WITH CLARITY AND BOLDNESS

INTRODUCTION

When we have identified people in our lives who need the gospel and have developed a compassionate heart for them, then our speech will also need to be prepared. Think about the last time you needed to say something difficult: deliver hard news, confront a friend, or speak up in a room where your opinion wasn't popular. More than likely, the words didn't fail you because you lacked vocabulary. They failed because fear convinced you silence was safer. Speaking the gospel often meets the same resistance. Often, we don't stay quiet about Jesus because we don't know what to say but because we're afraid.

The early church faced far greater danger than social awkwardness when they spoke about Jesus. They were frequently arrested, threatened, and even martyred for their faith. Yet their response to that fear was neither silence nor self-reliance. It was prayer. This lesson considers how prayer prepares not just our hearts to care, but our very speech to be clear and bold for the gospel.

ACTS 4:29-31

"And now, Lord, consider their threats, and grant that your servants may speak your word with all boldness, while you stretch out your hand for healing, and signs and wonders are performed through the name of your holy servant Jesus." When they had prayed, the place where they were assembled was shaken, and they were all filled with the Holy Spirit and began to speak the word of God boldly.

In Acts 3, Peter and John healed a lame man in Jesus's name and preached boldly about the resurrection, which landed them before the Sanhedrin, the same council that had condemned Jesus to death. The religious leaders **commanded them not to speak or teach at all in the name of Jesus** (Acts 4:18), a direct threat with real consequences behind it. Upon release, Peter and John returned to the believers and reported everything. The gathered church's response is instructive: **they raised their voices together to God** (Acts 4:24) in prayer.

What is remarkable is what they did not pray. They did not ask God to remove the threat, silence their opponents, or grant them safety. Instead: **grant that your servants may speak your word with all boldness.** In the face of real danger, their request was not for the danger to disappear but for **boldness** to remain in the face of it.

FOR DISCUSSION

- Why do you think the believers in Acts 4 prayed for boldness rather than safety? What would you have been tempted to pray for instead?

The word for **boldness** here describes speech that is candid, unhindered, and unashamed. **Boldness** in Scripture is consistently portrayed as a gift God grants in answer to prayer, not a trait some believers simply have and others lack. In other words, **boldness** is not just for extroverts! Notice too, in verse 30, that they connect this prayer for boldness to **signs and wonders** done **through the name of your holy servant Jesus**. The church asks God to confirm the message even as they asked for courage to speak it. **Boldness** and confidence in God's power go together.

The result, recorded immediately after this prayer, is striking: **the place where they were assembled was shaken, and they were all filled with the Holy Spirit and began to speak the word of God boldly** (Acts 4:31). God answered their prayer for boldness immediately and visibly. This should shape

our own praying. When we lack courage to speak about Christ, the remedy is not to wait until we feel naturally brave, but to ask the Lord directly for the boldness Acts 4 describes.

FOR DISCUSSION

- What does "boldness" mean in this context? Is it the absence of fear, or something else? How is it different from natural confidence or a bold personality?

EPHESIANS 6:18-20

"Pray at all times in the Spirit with every prayer and request, and stay alert in this, with all perseverance and intercession for all the saints. Pray also for me, that the message may be given to me when I open my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains. Pray that I might be bold enough to speak about it as I should."

If anyone in the New Testament seems like he wouldn't need to ask for help finding the right words or being bold, it would be the apostle Paul. Paul, among other things, was a church planter,

theologian, and missionary to the Gentiles. Yet in Ephesians 6, writing from prison, Paul asks the church to **pray also for me, that the message may be given to me when I open my mouth, to make known with boldness the mystery of the gospel.**

Paul asks that the message may be given to him, a request for **clarity** along with the **boldness** to actually speak as well. Paul even calls himself an **ambassador in chains**, highlighting the irony of his situation. An ambassador is meant to represent his king with dignity and freedom, yet Paul makes his appeal from a prison cell. His circumstances alone might have justified caution or silence. Instead, he asks for prayer that he would speak **as I should**: plainly, faithfully, without watering down the message to make his imprisonment more comfortable.

FOR DISCUSSION

- Paul asks for prayer for his own boldness and clarity even as an apostle. What does this tell us about where boldness comes from?

This request comes on the heels of Paul's description of spiritual armor, including the belt of truth, the shield of faith, the sword of the Spirit (Eph 6:10-17). It would be easy to read the armor of God as a self-contained pep talk, a call to gear up and go. But Paul immediately follows the armor with a call to **pray at all times in the Spirit, stay alert**, and intercede for **all the saints**, including himself. The armor is not merely donned through resolve; it is

sustained through ongoing, alert prayer. Evangelism is spiritual warfare, and prayer is not a separate activity from that battle. Prayer is how we remain clothed and equipped within it.

If Paul, an apostle writing under divine inspiration, needed the church's intercession for clarity and boldness, we should not assume we can muster gospel speech on our own willpower or eloquence. Boldness in speech, like compassion in the heart (Lesson 1), is something we ask God to supply.

FOR DISCUSSION

- How does the armor of God (Eph 6:10-17) relate to Paul's call to prayer that immediately follows it (6:18-20)?

APPLICATION

1. Pray specifically before gospel conversations — Rather than simply hoping courage will show up in the moment, ask God in advance for boldness and clarity the way the believers in Acts 4 and Paul in Ephesians 6 did.
2. Intercede for others' boldness, not just your own — Following Paul's example, identify someone in your Care Group or church who is in a season of gospel opportunity, and pray specifically for their boldness and clarity this week.

FOR DISCUSSION

- Who in your life needs your prayers for boldness and clarity right now? What about yourself?

This image shows a single page from a notebook or ledger. It features approximately 20 evenly spaced, thin grey horizontal lines running across the width of the page. The background is white, and there are no margins, text, or other markings present.This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Lesson 3

PRAYER PREPARES MY HEARERS WITH OPEN DOORS AND SOFT HEARTS FOR THE GOSPEL

INTRODUCTION

Have you ever worked hard to prepare for a conversation about your faith, only to have it fall flat because the other person simply wasn't ready to hear it? Timing, circumstances, and the condition of someone's heart often matter as much as anything we say. We can plan the perfect words, but we cannot cause them to receive our message. That belongs to God alone.

This lesson turns our prayers outward, past our own hearts and speech, toward the people who will hear the gospel. We will see that prayer is not only for our own boldness, but for God to act on the other side of the conversation, opening doors we could never open and softening hearts we could never soften.

COLOSSIANS 4:3

At the same time, pray also for us that God may open a door for the message, to speak the mystery of Christ, for which I am in chains.

In Colossians 4:3, Paul asks the church to **pray also for us that God may open a door for the message**. Notice carefully what Paul requests here. In Ephesians 6 (Lesson 2), Paul asked for boldness and clarity in his own speech. Here, the request shifts. Paul does not ask the Colossians to pray that he would find courage. He asks them to pray that **God** would **open a door**. The door represents opportunity: a receptive moment, an interested hearer, circumstances that make gospel conversation possible. This is not something Paul can produce by trying harder. It requires God acting on the situation itself.

It is worth noting, again, that Paul writes this **in chains**. Humanly speaking, his circumstances looked like a closed door, not an open one. Yet, Paul does not ask the church to pray for his release so that doors might open elsewhere. He prays that God would open a door **for the message** even while imprisoned. This reminds us that the "doors" we pray for are not always doors of favorable circumstance, but they are often doors of gospel opportunity hidden within circumstances that look, from the outside, closed.

FOR DISCUSSION

- What is the difference between praying for your own boldness (Lesson 2) and praying for an “open door” (this lesson)? Why do we need both?
- Paul prays for open doors even from prison. How do we pray in circumstances that look closed?

2 THESSALONIANS 3:1

Finally, brothers and sisters, pray for us that the word of the Lord may spread rapidly and be honored, just as it was with you.

Paul makes a nearly identical request in 2 Thessalonians 3:1: **pray for us that the word of the Lord may spread rapidly and be honored, just as it was with you.** Here the emphasis shifts slightly from opportunity to reception. Paul prays not just that the word would go out, but that it would **spread rapidly** and be **honored**, that is, welcomed and taken seriously rather than dismissed or mocked. Paul points back to the Thessalonians’ own conversion as an example. The gospel had been honored among them; now Paul asks that the same happen elsewhere.

Together, these two passages show us something important. Part of what we are meant to pray for in evangelism is not only our own performance, but the soil into which the seed will fall (cf. Matt 13:1-23). We pray for the readiness of hearts and circumstances we cannot control or manufacture ourselves.

FOR DISCUSSION

- Why does Paul emphasize that the word being “honored” (2 Thess 3:1) matters, not just spoken?

1 CORINTHIANS 3:6-7

I planted, Apollos watered, but God gave the growth. So then, neither the one who plants nor the one who waters is anything, but only God who gives the growth.

Why is this kind of prayer necessary? Because Scripture is clear that the results of evangelism were never up to us in the first place. Paul makes this explicit in 1 Corinthians 3, addressing a church that had begun dividing into factions over which leader deserved credit for their spiritual growth. Paul’s response: **I planted, Apollos watered, but God gave the growth. So then, neither the one who**

plants nor the one who waters is anything, but only God who gives the growth.

Paul had faithfully preached the gospel in Corinth. Apollos had faithfully taught and encouraged the young believers afterward. Both were genuinely used by God, but neither of them could claim credit for the growth itself. The actual transformation of hearts belonged entirely to God. This truth reframes both our confidence and our humility in evangelism. We are not responsible for producing belief in someone's heart; we are responsible for faithfully planting and watering. The growth, the open door, the softened heart all belong to God, and so we ask Him for them directly in prayer.

This releases us from an unhealthy and exhausting sense of responsibility. If someone we've shared the gospel with does not respond, it does not necessarily mean we failed or said the wrong thing. The soil may not yet be ready, and readiness is God's work, not ours. Likewise, when someone does respond with faith, the glory does not belong to our persuasive ability but to the God who gave the growth. This should free us to speak with confidence, unburdened by the pressure to engineer an outcome only God can produce, while still praying earnestly for the outcome we long to see.

APPLICATION

1. *Pray for the "soil," not just the "seed" — Before your next gospel conversation, pray specifically that God would open a door and soften the heart of the person you plan to speak with, trusting Him with what you cannot produce yourself.*
2. *Release the outcome to God — If you've shared the gospel with someone and seen no visible response, examine whether you've been carrying guilt or discouragement that belongs to God's timing, not your performance. Ask Him to renew your confidence to keep planting and watering.*

FOR DISCUSSION

- How does 1 Corinthians 3:6-7 relieve the pressure to "convert" someone through our own words or effort? Does this truth encourage or unsettle you?
- Who is someone whose heart and circumstances you can specifically pray God would prepare this week?

[illegible][illegible]

Lesson 4

PRAYER PREPARES MY WILLINGNESS TO BE SENT BY THE LORD

INTRODUCTION

Every story of a person sent by God begins the same way: not with a task, but with an encounter. Before Isaiah ever spoke a word of prophecy, he first saw the Lord. Before the disciples were commissioned to the ends of the earth, they first received power from on high (Acts 1:1-11). This final lesson brings together everything we've studied and asks a final, personal question: will you be the one who goes?

ISAIAH 6:1-8

In the year that King Uzziah died, I saw the Lord seated on a high and lofty throne, and the hem of his robe filled the temple. Seraphim were standing above him; they each had six wings: with two they covered their faces, with two they covered their feet, and with two they flew. And one called to another: Holy, holy, holy is the Lord of Armies; his glory fills the whole earth. The foundations of the doorways shook at the sound of their voices, and the temple was filled

with smoke. Then I said: Woe is me for I am ruined because I am a man of unclean lips and live among a people of unclean lips, and because my eyes have seen the King, the Lord of Armies. Then one of the seraphim flew to me, and in his hand was a glowing coal that he had taken from the altar with tongs. He touched my mouth with it and said: Now that this has touched your lips, your iniquity is removed and your sin is atoned for. Then I heard the voice of the Lord asking: Who will I send? Who will go for us? I said: Here I am. Send me.

Isaiah is privy to this heavenly scene that is laid out like the temple that Israel had on earth to worship God. But instead of a temple that was merely a symbol of God's presence, Isaiah now experiences the real thing. The veil is removed, and where the ark should be in the temple, in the holy of holies, there is now a **high and lofty throne**.

The **Seraphim** in the room **called to another: Holy, holy, holy is the Lord of Armies; his glory fills the**

whole earth. The threefold repetition of “holy” here is extremely rare in the Bible. This song is declaring God to be holy, holy, holy. He alone deserves to be called holy; He alone deserves to be called distinct; He alone is worthy of this kind of praise. It seems that Isaiah never really gets over what he sees here. In the rest of his book, he uses the phrase “Holy One of Israel/Jacob” 26 times, a phrase only found 6 times in the rest of the Old Testament.

Notice what does and does not precede Isaiah’s call here. He does not receive specifics about this calling and mission. He does not receive funding for his ministry. He does not develop a five-year plan. Those things are important for the mission and work of God, but they are not the most important. Isaiah saw the holiness of God, and he put his yes on the table. “I want to be a part of that,” he says.

What you and I need most to “go with the gospel” is an encounter with the holiness of God. That’s it. This view and this calling are not something we can get over. We caught a glimpse when we were first saved, but we need to be reminded of it again and again because even the creatures of heaven have to remind one another of God’s holiness as they sing.

FOR DISCUSSION

- Why do you think Isaiah’s vision of God’s holiness comes before his commissioning? What does this teach us about the posture we need before sharing our faith?

God does not leave Isaiah in his ruined state. One of the **seraphim** takes **a glowing coal** from the altar and touches Isaiah’s lips, declaring, **your iniquity is removed and your sin is atoned for.** Only after this cleansing does Isaiah hear the Lord’s call. This sequence of cleansing and calling reminds us that we are never sent into the harvest because we have somehow earned the right, but because God graciously purifies and equips those He sends.

This should encourage anyone who feels disqualified from sharing their faith because of their own failures or past sin. Isaiah was a man of **unclean lips**, yet those same lips would go on to speak some of the most treasured prophecies in Scripture. God does not wait for perfect people to send. He cleanses imperfect people and sends them anyway.

FOR DISCUSSION

- How does the coal touching Isaiah’s lips encourage those of us who feel disqualified because of past sin or present weakness?

The turning point of the passage comes when Isaiah overhears **the voice of the Lord asking, “Who should I send? Who will go for us?”** This is not a command directed specifically at Isaiah. It is a question posed generally, almost as if searching for a volunteer. Isaiah’s response is immediate and without qualification: **Here I am. Send me.**

Remember where our study began. Jesus, looking at

the crowds, told His disciples to **pray to the Lord of the harvest to send out workers into his harvest** (Matt 9:38). Just one verse later, those same disciples are the ones sent (Matt 10:1). The pattern is consistent throughout Scripture: those who pray for workers often become the workers themselves. Isaiah's **here I am, send me** is the natural, appropriate outcome of the prayers we have practiced throughout this study. Having prayed with compassion for the lost, prayed for clear and bold speech, and prayed for hearers to have open doors and soft hearts for the gospel, we now arrive at the point of decision: will we offer ourselves as part of the answer?

Paul makes the connection between calling out to God and being sent explicit:

ROMANS 10:13-17

For everyone who calls on the name of the Lord will be saved. How, then, can they call on him they have not believed in? And how can they believe without hearing about him? And how can they hear without a preacher? And how can they preach unless they are sent? As it is written: How beautiful are the feet of those who bring good news. But not all obeyed the gospel. For Isaiah says,

*Lord, who has believed our message?
So faith comes from what is heard,
and what is heard comes through the
message about Christ.*

Prayer for the lost logically leads to sending, and sending requires someone willing to go. Prayer for the harvest means becoming a participant in the harvest.

FOR DISCUSSION

- Read Romans 10:13-17. How does Paul connect calling on the Lord, believing, hearing, and being sent?

CHRIST CONNECTION

This entire study finds its foundation and fulfillment in Jesus Christ. Just as Isaiah was cleansed before he was called, we are cleansed by the blood of Christ before we are ever sent to speak in His name. And just as God asked, **who will go for us**, the Father sent His own Son as the first and greatest worker into the harvest: **As the Father has sent me, I also send you** (John 20:21). Jesus is both the model and the means of our sending. He went to the point of the cross so that we might be cleansed, and He now sends us by the power of His Spirit (Acts 1:8) to

carry His word to the ends of the earth. When we say, **here am I, send me**, we follow the pattern our Savior set before us.

APPLICATION

1. *Remember your salvation — Before deciding to “go,” take time to reflect honestly on your own need for grace, as Isaiah did. Let genuine humility, not self-confidence, be the foundation of your willingness to share the gospel.*
2. *Remember your commission — As a result of this study, identify one concrete way you will respond to God’s call to go. This could mean initiating a gospel conversation, inviting someone to church, or committing to ongoing prayer and outreach for a specific person.*

FOR DISCUSSION

- How does Jesus fulfill and model the pattern we see in Isaiah 6?
- Looking back over this whole fall study (compassionate heart, clear and bold speech, open doors and soft hearts, and a willingness to go), what is one specific way you will respond this week?

UPCOMING PRAYER OPPORTUNITIES

OD Prayer Team	Weekly
Men's Prayer	October 2 & 3 7-8am
Women's Prayer	October 24 8-9am
Men's Prayer	November 6 & 7 7-8am