

Matthew 28:19-20 - Bringing in the Harvest

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 26 January 2025

Preacher: Simon Lawrenson

- [0 : 0 0] Again, if you have a Bible, turn with me to John chapter 20. So we're in John chapter 20. And most of the Bible references are going to come on the screen.
- But we just really super want to encourage you to have your own Bible. Bring a pen. Bring a notebook. Make notes. That is the best way to learn.
- And then, you know, you can go this week and just reflect on these things unless you've got an amazing memory. You know, so bring a Bible, bring a notebook and pen.
- Or, you know, do it digitally, however, however you do it. So we're in John chapter 20. And we are kind of last week we looked at and look, this is one of the most important, important passages in the Bible.
- Like I think in terms of being a disciple and making disciples. And that's what we're talking about in this current series, Disciple Makers. And you'll recall that our visions coming on the screen is to see every person developing a living faith in Christ.
- [1 : 1 0] Right. And so. There it is. Brilliant. So when your life group leader asks you, hey, what's Calvary's vision? There it is.
- Write it down. Memorize it. Write it backwards on your forehead. Calvary's vision. Every person developing a living faith in Christ. And so we're going through kind of what that means, what that looks like.
- And we're inviting you to join us in that. And so far. So this is our fifth study into this topic. So far, we've said that a disciple maker.
- Or a disciple is the same as a Christian. The disciple is not like a superpower that a Christian has. Right. Or, you know, one of those extremist Christians.
- All right. Or the uncomfortable Christians. Or the kind of like the Christian that is like the spirit-filled Christian as opposed to the not spirit-filled Christian.
- [2 : 1 2] Okay. So a disciple is the same as a Christian. And the big challenge was then, well, are we Christian? Not are we disciple? Are we Christian?
- We said that a disciple is someone who surrenders themselves daily to God. So that's that idea of, we talked about in Matthew, leaving our nets.
- Leaving the things that have come before. And going after God. This is a daily operation of repentance. And leaving those things behind. And we talked about how a disciple is someone who is marked by love for God and others.
- Jesus said, you'll know that you're my disciples if you have love for one another. And so the question is, are our lives marked by a degree of love?
- Not only for God, but for other people too. And then last week we said that a disciple is someone who is led by the spirit. There is a pouring in and a pouring out. And how we need that.
- [3 : 1 4] And so then this morning we're going to say that a disciple is someone who is living as one cent to harvest.

Disciples is someone who is living as one cent to harvest. So again this morning, John chapter 20. Let's begin reading at verse 19. We looked at this in a little bit of detail last week.

But we're going to go back over it again. And on the evening of that day, so Jesus has just risen from the dead. On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews.

Jesus came and stood among them and said to them, peace be with you. And when he had said this, he showed them his hands and his side. And the disciples were glad when they saw the Lord. And Jesus said to them again, peace be with you as the Father has sent me.

Even so I'm sending you. And when he had said this, and this is what we looked at last week, he breathed on them and said to them, receive the Holy Spirit. And so last week we kind of ended on that verse 22.

[4 : 19] And we said that every disciple needs the Holy Spirit. And Jesus promised them the Holy Spirit in Acts chapter 1. And in Acts chapter 2, the Holy Spirit fell on them and continued to anoint the disciples and fill them.

I'll say surrender daily to being led by the Spirit. And you remember last week we had this challenge, didn't we? Are we anointed? Are we submitted? Are we surrendering to the leading of the Holy Spirit?

Because that is the thing that we need to do. He is the thing that we need. Now, I wanted to look back on the end of verse 21 this morning. Because Jesus there gives his disciples this kind of commissioning.

He says, as the Father has sent me, even so I am sending you. And look, the first thing we notice is that Jesus says that he is the one who has been sent.

And we've got to get this the right way round. Sometimes we get the cart before the horse. Is that the right phrase? We get it the wrong way round.

[5 : 27] It is Jesus is the one who has been sent. Now, look, the word sent is the same word. So the Greek word sent is the same word that we translate in English as apostle.

So quite literally speaking, the first apostle was Jesus himself. As the one sent by the Father.

And there's other places. Look, there's other places in the Bible that say this. So Peter and his sermon. And, you know, quite rightly, you should contrast John chapter 20, where the disciples are there in the room filled with fear.

And then Acts chapter 2, Acts chapter 3, where they have no fear. And they're speaking boldly. What was the difference? The Holy Spirit was the difference. And so in Acts chapter 3, Peter's sermon, he says, God, having raised up his servant, sent him to you first.

That there's been a sending of Jesus by the Father. John chapter 17, Jesus says to the Father as he's praying, as you sent me into the world, so I have sent them into the world.

[6 : 33] Now, today, we call, and we've just been praying for them. Today, we call those who have been sent out missionaries, don't we? Right?

And you might say, well, where do we get that word from? Well, that word missionary and mission, it doesn't come from the Greek, but it comes from the Latin word. So the Greek word to send out is apostello, which is apostle.

But the Latin word is missio, missionary. So we tend to go, we tend to focus more heavily on the Latin in that respect than the Greek. And that's not wrong.

That's okay. But the point is, is that it is Jesus who has been sent. Jesus is the first apostle. He's the great missionary. And then notice that Jesus says that as the Father has sent me, even so I'm sending you.

And that term as, at the beginning, just means in the same way. So in Matthew 21, verse 6, the disciples went and did as Jesus had directed them.

[7 : 35] So in the same way. That's the point. And you find that all the way through. It means that the disciples did the same or according to or in the same manner as Jesus. So in John, when Jesus uses this phrase as, as, he means to say in the same way he has been sent. He is sending. You know, we're not doing something different than Jesus did. That's the point. Right. But notice that word sending, because it's easy for us to go, oh, well, Jesus has been sent and we're being sent.

And think that they're, they're the same. It's the same idea. But it's not the same idea. So the word, the word sent, again, the Father has sent me is apostolo.

It means the apostle. It means to be sent out. This word sending is a different Greek word. It's not apostle, but it means to bring in the harvest. That's what that word means.

It's what the landowner would do at harvest time. They would go out. They would hire some people in readiness because you never know when the harvest will be ready.

[8 : 46] So you've got them ready to go and you send out a word. The harvest is ready. Bring in the harvest. That is that word. When, when King Herod, you remember, um, in, you know, the Christmas story, the nativity story, when King Herod heard about Jesus from the wise men, right?

The wise men showed up and he was like, what? There's another king. And he said, it says that he sent them out, right? To then come back.

Matthew 2 verse 8. He sent them to Bethlehem. Why? To go and search diligently for the child. When you have found him, bring me word that I may too come and worship him, which was proper fake, right?

But anyway, the point is the sending out is for the purpose of bringing something in or gaining something. It's not just sending out. The idea is that you're the, it's, it's being sent for a purpose to do something.

And look, 79 times in the New Testament is used that way. It's not just sending out. Let me put it like this. When we leave here today and we go, we're not just sending out.

[10 : 04] We're sending out so that we can bring in. Does that make sense? It's different. It's a different word. It's a different concept. Entirely. When Paul called for the Ephesian elders, Luke uses this same term in Acts chapter 20.

He said, now from Miletus, he sent to Ephesus and called the elders of the church to come to him. He didn't just give a word. He said, you need to do so.

You need to respond. You need to come in. And so again, the sending for a purpose to bring something in or gain something. So Jesus is, is says to, Jesus is saying to his disciples, I'm the one who has been sent.

You've got to get this in terms of mission, evangelism, discipleship. We need to stop thinking about we're the ones who have been sent. Jesus has been sent.

We're the ones who go out and bring in the harvest. Jesus says to his disciples in Matthew chapter 9. The harvest is what?

[11 : 10] Plentiful. But the laborers are few. Therefore, pray earnestly to the Lord of the harvest, Jesus, the sent one.

Notice to send. That's our word. To send laborers out to the harvest. To go and bring in the harvest. Look, I don't know whether you know this.

I don't know whether you, I don't know whether you care about this. I know some of you do. I don't know whether you believe this. There is a great harvest waiting.

Do you see it? Do you know that? Do you believe that today? There is a great harvest waiting to come in. Do you believe that there are people, those people who you love, maybe even those people that you don't even know, that could be part of that harvest?

The harvest isn't the issue. Jesus says the harvest is plentiful. The problem is not the harvest. The problem is the laborers.

[12 : 29] And I hate to be blunt. That's a lie. I don't. I'm going to be blunt. The laborers, that's you and me. And Jesus says, it's not the harvest is the problem.

It's you and me. Because there's few of them. There is a bigger harvest than there is laborers to bring that harvest in. And so Jesus is the one who has been sent.

And he now sends his disciples to bring in the harvest. You might say, okay, what is the harvest? Like, I'm not a farmer. Like, I grew up in a city. I wouldn't know corn from wheat, from barley, from whatever.

Are they all the same thing? Who knows? That's my point. So we're not called to be farmers. Some of us may be called to be farmers.

I'm not called to be a farmer. So what is this harvest? Well, look, obviously that is important to understand. But it's important to understand this from a perspective of whole Bible rather than just a few verses in John.

[13 : 39] Right? So the whole idea actually comes from what theologians have called the Missio Dei, which is literally the sending of God. When Jesus gave this instruction in John, he was actually restarting what God had always wanted.

So when you go back to Genesis chapter 1, God's command to humanity in Genesis chapter 1 verse 28 is this. He says, be fruitful and multiply.

Fill the earth, subdue it. Have dominion over the fish of the sea, the birds of the heavens, and every other living thing that moves on the earth. That's the Missio Dei. That's the sending of God.

The sending of God in his people to be fruitful, to multiply, subdue, and have dominion.

And then you see this time and time again. We don't have time to go through every single instance. But we see this time and time again in the Old Testament. What is God doing? Well, look, one example is Genesis chapter 12 verse 3, right?

[14 : 50] He says to Abraham, I want you to leave this country, and I want you to leave your father, and I want you to leave your family, and I want you to go to this space, and in this space, I'm going to bless you, and you're going to be a mighty nation.

But you're not just going to be a mighty nation, but you're going to be a mighty nation that you're going to be a blessing to the whole world. That's the point. He's not just sending. He's sending to bring in a harvest.

So Genesis chapter 12 verse 1, Go from your country, your kindred, your father's house, to the land that I'm going to show you. From the very beginning, God wanted to redeem all families of the earth to himself.

It was never God's intention to select and isolate Israel as if they were the only people that he cared about. Israel was never to be the only redeemed people.

They were to be merely the sent people to bring in the harvest. Isaiah 49 verse 6, he says to Israel, I will make you as a light for the nations.

[15 : 54] Why? That my salvation may reach to the ends of the earth. God's desire was always to reach the world.

And what we then see in the New Testament is the sending of God continue. Because we said in the second session that we were going through that. The Christian life is not one of try harder or better.

The Christian life is the life of Christ in us, working through us. The sending of God, as we see at Christmas, in the nativity, in the incarnation, as the Father has sent me, he is now doing what?

Sending his people to bring in the harvest. So in a very real sense, the disciple is someone who surrenders the leading of the Holy Spirit in this area. Of allowing the life of Christ, by the Spirit of God, to send you to bring in a harvest.

God is in you. By his Holy Spirit. And the more you surrender to his will and his leading, the more you will live as one sent.

[17 : 06] Listen, let me spell it out. The mission of God, the sending of God, the mission of this church, isn't fellowship. Now, we love fellowship, don't we?

I mean, I love how Catch has kind of like littered everything about events week with food. Like it's amazing, right? Oh, and we're going to eat. We're going to share the gospel. And we're going to eat. And we're going to share the gospel. And we're going to eat.

And there's some speakers. And they're going to eat too. But listen, listen, listen. Our mission is in fellowship. Because if it was, then when we ought to be saved, we should be saved and then taken instantly to heaven where fellowship is perfect.

Like what are we waiting for? Like I know some of you have prayed that. Maybe you've prayed that this week. Lord, what are we waiting for? Our mission is in fellowship because otherwise we would just go and fellowship would happen.

Listen, our mission isn't teaching either. Our mission is not teaching. Because if it was, then the best thing God could do is to take us immediately to heaven where we would know as if we were known.

[18 : 17] His mission would be over. That's what I'm saying. Our mission, as much as we love it, our mission isn't singing and worship. Because if it was, God would take us to heaven because that's where perfect praise takes place.

Our mission is to live as sent by God to bring in a harvest for God. To populate that place where all of those other things will take place. Okay, so coming back to the question I asked literally, seems like half an hour ago.

Okay, what are we to harvest? Next week we're going to talk about how we are to harvest. This week we're just talking about what are we to harvest. That there is a harvest. I believe that.

You know, Paul, it's not going to be on the screen, but Paul was being beaten up one time. And he'd been beaten up, run out of the city. And he kind of got up on his feet and went back into the city, got beaten up again.

Dumped out on a rubbish tip, left for dead. And Jesus says to him, I want you to go back because there's many people in that city who you don't know about.

[19 : 34] There's many people in that city who are mine that you don't know about. There's many people that you need to bring in the harvest. So what are we to harvest?

Well, if this word means to bring in a harvest, what is there to be to harvest? Well, I think the answer is fairly clear. But if you don't know, let me spell it out. Matthew chapter 28, verse 19.

Jesus gives the great commission found there in this chapter. He says, go therefore, make disciples. Now that rings a bell, doesn't it?

I want you to go. And I want you to make disciples. And I want you to make disciples of all nations.

Baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all that I have commanded you. And behold, I'm with you always, even to the end of the age.

[20 : 31] Now, in English, it seems like there's several things going on there, like several verbs, like several commands. Right? So go, disciple, baptize, teach. But in the original language, there's just one, and that's disciple.

The doing of the great commission is disciple. Unless we're discipling, we're not fulfilling the great commission. And all of these other words, like go, baptize, teach, are actually explaining what discipleship includes.

So when we talk about what it is to be a disciple, it's someone who, in an ever-increasing degree, yeah, surrenders and submits to the work of the Spirit in their life.

But the main action of the disciple is that they go. And the nature of their going, as we've discovered, is they go in love. So they go, they baptize, and they teach.

So Jesus gives us three ways discipleship happens. Go. It requires going, being sent out to harvest. How do we harvest?

[21 : 50] We baptize and teach. Let me explain briefly each one. The word go literally means on your way. It doesn't mean go, and when you arrive, start doing something, and when you leave, stop.

This is not a Saturday afternoon pastime or something that exclusively happens on a Sunday morning. It is not load up your car, and when you get to your destination, then go, and when you arrive, start making disciples.

This is in the tense, which means that it's the Aresis tense, which just means it's from the Greek word for horizon.

You stick an A on the front, actually just means without horizon. It simply means this. Go, as you go, isn't time-specific or location-specific. The when and wherever you go is probably the best way to look at it.

There is no horizon. There's no finishing post. There's no start time or end time. There's no allocated time for going, and therefore an allocated time for stopping.

[23 : 04] You can't say to the Lord, I'm not discipling today. Lord, it's a Saturday. What are you talking about?

I'll disciple on a Sunday. In other words, as you're going to the shop, or as you're going to school, or as you're going to the office, or as you're going to Kenya, wherever you're going, as you're going, around the corner or around the globe, as you are going, that's the phrase.

Okay, so as you are going, what are you to do? Second word, baptize. And that frightens most people half to death. So what does this include?

Well, of course, this includes making Christians, right? Calling people to follow Jesus. It doesn't just mean the kind of the physical act of water baptism, right?

I think it includes that, but I don't think it's limited to that. Baptism is an outward sign, isn't it? Of that inward transformation, that inward sign that you've said, or that inward reality that you've said, I'm going to follow Jesus.

[24 : 31] And baptism is an outward sign of that. And look, I think this is a super challenging question for us. Is calling people to follow Jesus part of your normal day of going?

If it's not, that's not the super challenging question. The super challenging question is this.

If it's not, how can you call yourself a Christian? I'm like, that's blunt, right?

And of course, there's a way, so in a course, that's a journey that we're all on. But look, the stark reality is, is that being a disciple is someone who goes out, tells people, invites people, hey, follow Christ.

And if we're not doing that, we're probably not a disciple. And if a disciple is the same as a Christian, then we're in trouble. Your task, your role, your mission in life, your purpose in life is to get into contact with people who are not following Christ and then invite them to follow Christ.

[25 : 45] That's what we do. As the Father has sent me, so I'm sending you to bring in a harvest. If we believe that there is a harvest, tell me, who's going to be sent?

Who's going in to bring that harvest out? Look, then the third word is this. Jesus gives us, is about teaching. Go therefore, make disciples of all nations, baptize them in the name of the Father, Son, and Holy Spirit, and teach them.

Teach them to observe all that I've commanded you. What do you teach? Teach them to observe or keep. So teaching involves something practical. It's not teaching to fill our heads with theology or arguments.

The teaching that makes disciples is teaching that helps people do something. Now look, what is the thing that we are to help people do? What Jesus says, all that I've commanded you.

What has Jesus commanded? Well, let's start here. Matthew chapter 22, verse 35. One of them, a lawyer, asked him a question to test him. Teacher, which is the greatest commandment in the law?

[26 : 55] And he said, you should love the Lord your God with all your heart, soul, and mind. This is the great and first commandment. The second is like it. You should love your neighbor as yourself. What do we teach people?

To love God and to love others as a starting point. Which is where we started five weeks ago when we talked about disciples.

To be a disciple. And so this is the command of Jesus to all of us. To go. And as you are going, to make disciples who make disciples, who make disciples, who make disciples, who make disciples.

Until the mission of God is complete on the earth. Now I know what you're saying. I can almost hear you thinking.

I could never do that. I break out into cold sweats just thinking about it. But look. Look at it this way. Check out Acts chapter 17.

[27 : 57] This is Paul's famous sermon on Mars Hill. So here's Paul. Former terrorist. Rabbi.

Educated guy. Goes up against the greatest minds in Greece at the time. And he stands there. And look.

He does a pretty good job. Like he does an amazing job. Here's what he says. He says the God. This is verse 24. He says the God who made the world and everything in it.

Being Lord of heaven and earth. Doesn't live in temples made by man. Which means what? He doesn't live.

And he's not contained to. Great Oak School. Can we understand that as a truth? Great. He does not live in temples made by man.

[28 : 56] Nor is he served by human hands. As though he needed anything. Since he himself gives. Listen to this. Since he himself gives.

To all mankind. Life. And breath. And. Everything. Just. This is.

This is so fundamental. God. God. Gives. To all mankind. And that's. That's everyone here. We're in that. Life. And breath. We understand that.

We get that. And. Everything. Everything that you have. Everything that you are. God has given you. Right. Psalm 139. We'll come back to Acts 17 in a minute.

Psalm 139. For you formed my inward parts. The psalmist says. You knitted me together in my mother's womb. Now. He doesn't.

[29 : 52] Only mean that God formed us physically. Like. I have this nose. Because God gave me this nose. Thank you very much. This speaks about my aptitude. This thing. This talks about my inclinations.

This talks about the stuff. That fascinates you. And the things that. You are naturally better at. Than anyone else. Look. Some of you are better mathematicians. Than musicians.

That wasn't aimed at anyone. You did that.

You did that. Look. Some of you are better at fixing things. Than drawing things. Some of you. Some of you are better at politics. Than poetry.

Some of you are better at organizing. Than exercising. We are all wired differently. Uniquely. But watch.

[30 : 46] God has uniquely. Put that in you. Because he has given you everything. He has made you who you are. But look.

Go back to Acts 17. God has not only uniquely. Purposed you. Gifted you. He has also uniquely placed you. He says there in verse 26. He made from one man.

Every nation of mankind. To live on the face of the earth. Having determined. Allotted. Period. Period. And the boundaries of their dwelling place.

Why are you alive now? Why weren't you born 100 years ago? Like I know that's a really deep.

Philosophical question. That we're not going to be able to answer today. Look. Simply the answer is. According to Paul. That God. Has determined a lot of periods.

[31 : 41] And the boundaries of their dwelling place. Why do you live in Southampton? Because it's a great city? No. Why do you support Southampton Football Club?

Because you need a brain transplant? Probably. But listen. Pompey lost yesterday too. Right? But why? But why?

Why? Why? Why do you get up in the morning. And you are more inclined. To like this. And not this. Why are you here now? Because God.

Because God has determined a lot of periods and boundaries of their dwelling place. That they should seek God. Notice that. That they should seek God. And perhaps. Feel. Their way towards him and find him.

Isn't that crazy? Can I unpack what that means? It means that if you're an artist. You're going to be better at reaching artists. Because artists.

[32 : 44] According to Paul. Are seeking him. And they're seeking a way to him. And they're seeking a way to him. Through you. Because you're the one who's been sent out to bring in a harvest. Place this within the context of John chapter 20 and 28.

To live as people sent. To go and make disciples. This is an incredibly hopeful passage. Because what Paul is saying is that God has placed you.

With unique abilities. And God has placed you. In a certain place. At a certain time. You who. Who you are.

Who you are. God has gifted you. To be you. And God has planted you. In the place that you are currently at. He says so that men should seek God.

And then know. That God is right there. That's what Paul is saying. It means that your existence isn't an accident.

[33 : 47] It means that God has got a purpose for you. Even though you might not. Know it. Or accept it. And I know.

I know this is true. Because there was a. There was a kid. Let me tell you a story. There was a kid. Called Russell Fasenche. Who. One day took a break from skateboarding.

That's how he was wired. That's how he was gifted. Didn't like his front teeth. For whatever reason. He had this ability. But he was only human.

Needed a drink. So according to McDonald's. Where I was. He was uniquely gifted. Uniquely placed. So that Paul says. Those who seek God. Should find their way toward him.

And find him. So Russell. Struck up a conversation with me. About Jesus. I wasn't a believer. Didn't know Jesus. Wasn't walking with the Lord. But Russell was. And he was.

[34 : 46] And allocated boundaries. And periods. Collided. And God got his hooks on me.

And saved me. Through a skater kid. And Russell took me to a Bible study. Not some fancy outreach.

Not some youth thing. A Bible study. I met two musicians. Both by the name of John. John Randall.

John Wang. Not John Wang. John. John. John Wang. And as I was a musician. I gave them my attention.

Before I heard what they had to say. Why? Because they were uniquely gifted. And uniquely placed. Allocated periods. And boundaries collide. And look.

[35 : 41] If I'm saying. If I'm saying anything. I'm saying this. If anything good. Has happened here. In this place. In the last 21 years. It's because a young man.

Saw past skateboarding. In McDonald's. And into eternity. And he treated skateboarding. As a mission. For the gospel. He was going.

As one. Lived scent. To bring in a harvest. And if this is true. What this says.

Is that. The reason you are. Living in your neighborhood. Goes far beyond. You just living in your neighborhood. The reason that you are.

At your place of work. Isn't just to make a living. It isn't just to make a life. It's to change someone's life. And that goes monumentally.

[36 : 48] Beyond earning a paycheck. Doesn't it? What brings purpose. To the workplace. Is an understanding. That we have been uniquely wired. Uniquely placed.

Because men. Will seek him. And through you. Find him. Because he's not far from them. Your neighbor.

God's not far from. Why? Because you live next door. Your co-worker. God's not far from. Why? Because you're there. Those parents. That you talk to.

At the school gate. Or your colleagues. At the coffee machine. God is not far from them either. God has uniquely designed you. God has uniquely placed you.

So that men would seek him. And find him. Because he is not far from them. Because he put you there. As you speak to people about Jesus.

[37 : 43] And you must speak. There's no such thing as friendship evangelism. You must speak. No one. Is ever going to look at your life.

And say. Oh. There's an upstanding citizen. I think I'll follow their God. You must speak. As you do speak. God will use that.

In an incredible way. This is what it means to be a disciple. As the father is sent. Now get out of here.

And bring in a harvest. That is still yet to bring. Brought in. But you have to do it in faith. And you have to do it by the power of the spirit. So let's pray.

And let's firstly ask God. Let's firstly surrender to God. To God's will. And then let's ask God to place.

[38 : 43] People in our way this week. So that as we go. We can hear the spirit say to us. Stop. Share the gospel.

Leave the rest with the Lord. Because he is the one who has been sent. Father thank you for your word. We are. Encouraged and challenged in equal measure.

We want to say firstly Lord. If we have not lived like this. If we do not live like this. We pray. And ask that you would forgive us. Bringing in a harvest.

Is not always at the top of our list. Sharing your truth. Sharing your love.

Not always at the top of our list. Lord. So Lord. At best. We've been disobedient. And Lord.

[39 : 50] We pray that you would forgive us. Lord. We do thank you for your word. That says that. Those who confess their sins. You are faithful and just. To forgive us. And cleanse us.

From all unrighteousness. Lord. That's what we need. Lord. Lord. We need that. Bit of a wake up call. Lord. That if we want to be. Followers of you. If we want to be disciples of you.

If we want to be disciple makers. That means we've just got to go and make disciples. We've got to go. But Lord. We want to go. To the people who.

You direct us to. And Lord. We want to go in faith. Lord. We want to go. To the people who. Filled with your spirit. So that we have words.

In good season. Speaking words. At the right moment. To the right people. And Lord. We want to go in faith. Knowing that if we do those things.

[40 : 46] Lord. It's you. Who has been sent. Lord. And you will water that. And you will bring. The increase. Lord.

You've done all the hard work. You're. You're the one. Who's been sent out. To do the planting. And the watering. And we just get that. Amazing privilege. To bring in a harvest.

And we pray this morning. Lord. That you would not only. Exhort us. And convict us. Lord. But encourage us. To be bold. In speaking about you. Lord.

We thank you. Lord. That you've. Uniquely. Placed. And gifted. Each and every one of us. You've wired us. In such a way. That your body. The church. Lord. Can reach the most amount.

Of people. And so Lord. We pray. As your church. As your body. Lord. That you would be growing us. Into that. Lord. Give us boldness. This week.

[41 : 43] Lord. To share the good news. Of Jesus Christ. That Jesus is the king. And he has come. Lord. And he calls all. To follow him. Lord. Help us to do that.

With clarity. Lord. Help us to do that. With compassion. Lord. Help us to do that. In a way. That makes sense. Lord. We recognize. Lord. That our. Our society.

Our culture. Doesn't use language. Of the Bible. Doesn't know. What repentance is. Doesn't know. What faith is. And Lord.

Sometimes. Walking alongside someone. Is a long. And difficult. Journey. Lord. Help us not to back away. From that. Lord. Help us to commit. To them. Like you've committed.

To us. And Lord. We pray. Lord. As we do so. Lord. As we by faith. Step out. Speak out.

[42 : 37] Lord. We pray. That we would find. Lord. A harvest. For you. Lord. So how we need. You.

Lord. How we need. That transformation. Of heart. To do this. Lord. We glorify. You.

Lord. We praise you. Lord. That you have done that. With us. And each one of us. Can probably testify. To a Russell Vicente. A kid on a skateboard.

Lord. We want to thank you. For them. Wherever they are. Whatever they are doing. Lord. We thank you for them. That you use them. Uniquely.

Uniquely place them. Lord. We pray. Lord. That your gospel. Would not. Finish in us. That process.

[43 : 34] Of making disciples. And making disciples. And making disciples. Lord. We pray. Lord. That. One day. People would be praying.

The same thing about us. Thank you for. Us. Who saw. Past. Whatever our thing is. And looked into eternity.

Because you have used us. To change someone's life. Forever. And so Lord. We pray against. Two things.

This morning. Lord. We not only pray for. Your empowering. And your equipping. Lord. But we pray against. The work of the enemy. This morning. Lord.

For many this week. It's been a bit of a brutal week. Lord. And. I don't think it's a coincidence. That when we talk about. Being spirit filled. And. About being disciple makers.

[44 : 32] Which is exactly the thing. That you want us to be. The enemy takes notice. And Lord. So we just want to pray. Against that. Lord. We ask that you would put a hedge. Around us. Lord. We pray that our words.

Our actions. Would be effective. This week. Lord. But we also pray. Against apathy. So we pray.

Against the enemy. And we pray. Against apathy. Lord. We pray. Against. Lord. The sin is in our own hearts. Thinking that. Actually someone else. Will do it. Someone else's job.

To bring in a harvest. Someone else's job. To go out. And teach. And baptize. When clearly. You've said it's ours. Lord. Our hearts. Can be so deceiving. And we can be so lazy.

We can be so fearful. But you haven't given us. A spirit of fear. And so Lord. We pray this morning. Lord.

[45 : 33] That you would empower. Equip us. To go out. By faith. In your spirit. Lord. We pray. Against the works of the enemy. And even the works of our own heart.

Lord. And we pray. Lord. For all of those names. That are weighing heavy on our heart. Even right now. Children.

Parents. Siblings. Work colleagues. Maybe people that we've been witnessing. To many many years. Lord. We pray. Not someday.

Lord. But this week. That we would be able to challenge them. Are you going to follow Jesus? You want to walk with me and follow Jesus? And Lord.

May we be able to bring in that harvest. As we.

[46 : 37] As we just. Join in a bit of singing. We don't want our singing to be empty. Do we? And so. Maybe it's time for you guys.

Just. To reflect on your own lives. But maybe to also. To reach out to God. And. Ask God. To save those. Those names. Those people. And then by faith.

Trust him. That he is already at work. That he has many people in this city. Or. Who are his. That we don't know about yet. That one day. We'll call. He will call his.

Let's do that by faith. Thank you.