

BIBLE TEACHING AND WORSHIP GUIDE



FOR THE HOME-BASED CHURCH

Produced Weekly

Commanded to Go
Matthew 9:36-10:1, 5-10, 24-39

Copy this sheet for the Gathering Time, Bible Study, and Worship Experience leaders for the next meeting of the church.

Leaders' Responsibilities:

Important: Each person who will be leading one of the three parts of a session during a Unit of sessions needs to have access to the "Basic Information for Leading the Unit of Study". That information is often provided at the beginning of that Unit of sessions. The weekly session "Background" located in the Teacher Preparation is much more specific to that day's study.

1. **The Gathering Time Leader** will gather all of the people together and help them prepare their minds and hearts for a wonderful worship experience before God. His/her responsibility is to introduce the congregation to the theme (content) and the Scripture that will be central to their worship experience for the day.

2. **The Bible Study Leader** will then help the people understand what the Scriptures have to say and teach us about the content of the study for the day. He/she will guide the people to make a general application of the study (ie: How does this Bible study apply to people today?)

3. **The Worship Time Leader** has the responsibility to use the theme and Scriptures to guide the congregation to make personal commitments to God's will for each one in regard to the study for the day. He/she will use others to lead in the music, taking the offering, ministry moment comments, and other activities and parts of the **Worship Time** that can aid in participatory worship.

Prior to this Coming Session:

Gathering Time Leader:

Study the words to "Send Me, O Lord, Send Me". Be prepared to lead a discussion about the hymn.

Bible Study Leader:

If possible, enlist someone to read the monologue given in the introductory materials.

The script to be used to prepare the monologue is found both in the “Bible Study Plan” and in copyable format on the final page of this session.

Worship Time Leader:

Prepare copies of the hymn “**O Zion Haste**” to be used to introduce the worship time. It is in copyable format on the next-to-last page of this session. It may be read in unison or by individuals assigned ahead of time. Plan to make this a powerful introduction to the worship time.

Music Sources:

Send Me, O Lord, Send Me, The Worship Hymnal #367; CCLI # 246942

O Zion, Haste, *The Baptist Hymnal*, 1991, #583; CCLI 85316 Public Domain

Lead Me to Some Soul Today, *The Baptist Hymnal*, 1991, #560; CCLI # 63211

“Lord, Lay Some Soul upon my Heart”, *The Worship Hymnal* #366; CCLI # 287530

Gathering Time: (Suggested time: 15 minutes)***Commanded to Go*****Focal Text**

Matthew 9:36-10:1, 5-10, 24-39

Background Text

Matthew 9:36-11:1

Main Idea

Jesus' disciples are to respond to Jesus' call and go out in His authority to do His work trusting fully in Him.

Question to Explore

How do the actions of your life compare to the kind of life to which Jesus sent His disciples?

Teaching Aim

To lead participants to compare their way of life to how Jesus instructed His disciples to serve Him.

Gathering together:

Sing **Send Me, O Lord, Send Me**. This missionary song was learned and sung by an earlier generation of college students, and subsequently became one that was used in worship services. It expresses the idea of the study. Spend time talking about the words.

Ask: "What does this hymn say to you?" and "How does this hymn make you feel?"

First thoughts:

The Christian at any time and in any place is to walk a two way street: he is issued an invitation to come to Jesus, and given a command to go on behalf of Jesus. We will

reverse these two ways of the Christian life and think about the command to go, then think and pray about the invitation to come in the following session.

Closing the Gathering Time:

Take time at this point to mention items of prayer concern for the church, announcements of ministry or activities, and anything else that needs to be shared with or by the congregation. Pray for these needs. Remember to praise God in prayer.

Break time! Take five minutes between sessions. Encourage children to use the washroom so that they won't need to leave during the Bible Study time.

Distribute youth/adult Bible study outlines or paper for note-taking, if available.

Also hand out the activity sheets for preschool and younger children to use during Bible Study and/or worship.

2

Copy this section for the Bible Study leader.

Note to the Bible Study Leader: Suggested teaching time for the Bible study should be about 35 minutes. Use the “Teacher Preparation” for your personal study during the week before the session. Use the “Bible Study Plan” for the actual session.

Teacher Preparation

Commanded to Go

Focal Text

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Background Text

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Teaching Aim

To lead participants to compare their way of life to how Jesus instructed His disciples to serve Him.

Introduction to your personal study:

Background:

Please ask for and read the information contained in the “**Basic Information for Leading the Unit of Study**”, found at the beginning of this Unit. Whoever downloaded this session for you should have that material for you, as well.

Theme:

The message of this Gospel presents the person of Christ as:

One Who recognizes the spiritual needs of His people; His compassionate love led Him to the cross in fulfillment of God's purpose for redemption; and,

One Who invites a personal response to His offer of eternal salvation.

Structure:

The first two chapters of the Book of Matthew focus on Jesus' birth and early childhood. The last three chapters detail His crucifixion and resurrection. In between these two momentous events, the story of Jesus' life can be divided into five major discourses of Jesus, perhaps to remind readers of the five books of Moses. These discourses are: Chapters 5-7 - The Sermon on the Mount, Chapters 10-12 - Mission or apostleship, Chapter 13 - Parables of the Kingdom, Chapter 18 - Disciples and Fellowship of the Church, Chapters 24-25 - the end of the World.

Focusing on the Meaning:

Our passages today are taken from the second major discourse.

Commanded to Go

This study asks us to compare our way of life with that to which Jesus sent His disciples. At first blush we would say that Jesus' disciples had a much simpler lifestyle than ours. We know they left their nets to follow Jesus. Yet we become overwhelmed trying to cover our busy schedules in order to do a two week mission trip! Closer comparison is a bit more sobering. Most of us consider a short term mission trip an option only if we have paid vacation built up to cover the time off. The disciples had no vacation or sick leave and no retirement to cash in. When they said yes to Jesus' call they gave up their livelihoods. Matthew, for one, walked away from a lucrative career to follow the Master. We are not told just how the disciples supported themselves during their ministries. Perhaps they became bi-vocational, fishing or working part-time. In any event, they centered their lives on following Jesus. Regardless of our vocational call, we too must center our lives on Jesus. What have we let creep in to divert our focus on Jesus?

Need for Harvesters (9:36-38)

9:36-38 When Jesus saw all the harassed and helpless crowds of people, He had compassion on them. We can picture vulnerable sheep wandering around aimlessly, "without a shepherd." At the end of his life, Moses begged God to send a new leader for the children of Israel so that they would not be like "**sheep without a shepherd**" (Numbers 27:15-17). God prophesied through Ezekiel against the self-absorbed shepherds of Israel who failed to strengthen the weak, care for the injured or search for the lost. In sharp contrast to the compassion expressed by Jesus, these shepherds

ruled harshly and brutally. For lack of a caring shepherd, the sheep became scattered and even more vulnerable to predators.

Moved by the plight of the sheep, Jesus reminds His disciples that the Harvest is plentiful but the workers are few. He urges them to pray to the Lord for more workers for the harvest.

Authority and Specific Instructions (10:1-10)

10:1 Matthew introduces this particular group of labourers known as “the Twelve”. Each of these had responded to Jesus’ call on his life. Initially Jesus had called them to follow Him. Now that call is expanded to “go”. Jesus, whose ministry was particularly characterized by authority, here delegates His authority to these twelve labours on the eve of their solo ministry flights. He specifically empowered them with the authority to cast out evil spirits and to heal every disease and sickness, just as He had been doing (See Matthew 4:23; 9:35).

10:2-4 Jesus designates the Twelve as “apostles” meaning those sent out. As in the other lists of the apostles in the New Testament, Simon Peter is listed first (Mark 3:16-19; Luke 6:14-16). Here Matthew designates him as the first. Interestingly only Matthew’s pre-apostolic vocation is noted.

10:5-10 Jesus says “go.” He sends the twelve apostles specifically to the lost sheep of the house of Israel. He prohibits them from visiting both Gentiles and Samaritans. He clearly wanted the children of Israel to be the first to hear the good news that the long-awaited kingdom was breaking into the world in the person of Jesus. Jesus greatly expanded His ministry by multiplying the messengers twelve fold. However, the Message stayed the same. He directed the apostles to: 1) preach the gospel that the kingdom is at hand, 2) heal the sick, 3) raise the dead, 4) cleanse the lepers, and 5) cast out demons. Just as they had freely received this good news as well as the power to preach and heal, they were to give freely. Jesus emphasized that on this urgent mission trip the Twelve were to travel lightly.

The Costly Choice (10:24-39)

10:24-25 In the previous verses Jesus had warned His followers of their tough assignment ahead (10:16-23). Perhaps the most difficult persecution of all, rejection by family, was a distinct possibility. Yet Jesus promises that those who endure to the end will be saved. The persecution will likely be personal and harsh. Mockers called Jesus Himself the head of demons; His followers can expect no less painful insults.

10:26-31 Jesus encourages His followers in the face of such persecution. There is no reason to fear. In the end the truth will prevail. Jesus, the Way, Truth and the Light will be fully revealed. His followers will have a much more public ministry than the Master since He spent much of His time teaching the disciples. What He revealed to only a select few must now be shared publicly and boldly.

When viewing persecution from an eternal perspective, even physical death loses some of its sting. The worst persecution they could experience could only result in physical death. Yet that is no match for God. For those who are saved, their eternal life is secure. Only He can destroy the body and soul in hell. Perhaps even more comforting is the knowledge that God is infinitely concerned about every detail of our existence. Our Father's concern for both the great and small events in our lives helps us face our fears.

10:32-34 Who can accurately predict our response in the face of such opposition? We will very probably be tempted to forsake Jesus. Yet Jesus emphasizes that His true disciple will acknowledge him publicly (Romans 1:16; 10:9). We have but to ask Him for the power to overcome our fears. He promised that He will acknowledge us before His father in heaven.

10:35-36 Jesus, the Prince of Peace (Isaiah 9:6-7), calls His followers to be peacemakers (Matthew 5:9). However, this peace is not simply a lack of strife. God's peace is the reconciliation between God and humanity. Because the Prince of Peace comes to a fallen, sinful and violent world, His followers will face much opposition and strife. Matthew quotes Micah 7:6, where the prophet spoke of the lack of faithfulness in his generation. In light of the corruption in Israel in Micah's day, even among the clergy, Micah called the true followers of God to break with their culture. The result very probably would be retaliation, perhaps even from family members (See also Matthew 10: 21). If we are true to Christ, our earthly relationships, even those in our immediate families, may be disrupted. What tough words! How tragic to think that our very family members may be among our detractors. This is a harsh reality for many believers today.

10:37-39 God is love (1 John 4:7-8). He calls us to love our families, our neighbours and even our enemies (Matthew 5:44). Yet above each of these allegiances is our allegiance to God. A divided heart is not truly committed to God. Jesus' call is a form of crowd control. Many would follow Him to be healed of diseases, many more were looking for a political hero to overthrow Rome, yet few would respond to His call to take up the cross and follow.

Your Goal as the Leader of this Bible Study:

The first century believers were used to lengthy lists of rules. Jesus preached a life of obedience through faith in Him. He calls us to follow Him, to change our hearts and seek Him each day for the power to obey. Jesus knows our deepest needs. He invites each of us to walk each day in His presence. How does my daily life compare with the life Jesus called His disciples to live? All of these thoughts create a solid focus for your group as you lead them to consider being **"Called to Go"**.

For Personal Reflection:

What have I learned from this study?

What personal experience does this lesson bring to mind?

What is one action I will take this week to apply this Scripture passage to my life?

Bible Study Plan (Suggested time: 35 minutes)

Commanded to Go

Regroup the church after the Gathering Time and break by singing a chorus that young children can relate to—or another praise chorus if your congregation does not have children. Children who go to their own Bible teaching session should stay with the group until after this song. Have the preschoolers and children accompany the hymn with rhythm sticks, maracas, bells, etc.

Begin by helping the group locate the Focal Text in their Bibles. Also, share with them the Main Idea to be learned from the Scriptures, and the Questions to be Explored by the group.

Focal Text

Matthew 9:36-10:1, 5-10, 24-39

Background Text

Matthew 9:36-11:1

Main Idea

Jesus' disciples are to respond to Jesus' call and go out in His authority to do His work trusting fully in Him.

Question to Explore

How do the actions of your life compare to the kind of life to which Jesus sent His disciples?

Teaching Aim

To lead participants to compare their way of life to how Jesus instructed His disciples to serve Him

Connect with Life:

If possible have someone present the following introductory material as a monologue. Simply adapt the 3rd person writing to 1st person and present it as if the speaker were the cleaning lady or janitor. In place of that, simply describe the monologue as written below.

Monologue:

What does your cleaning lady say about you? My friend, J.Q., wrote and presented a monologue in which she played a woman who cleaned a suite of offices. As she unlocked the office doors she told about the people who worked in each office. Although she had never actually met them, she knew much about their lives from their work environments. She spoke with compassion about the young couple in the first office. There was a playpen tucked into the back workroom for the new baby who slept while they worked to get their fledgling business off the ground. She dreaded cleaning the executive office of the stressed out man who yelled at everyone. She spent many evenings cleaning up the spills of his subordinates. "Mr. Yeller," she called him. This was her least favourite office, always the most work and never, not once, a Christmas bonus for her.

But the best she always saved for last. As she unlocked this door she asked, "Can't you just feel the love in here?" While it was not as fancy as the big executive office, it was neat and there were pictures of the family on the desks and walls. There was a peace about this office that she was drawn to.

Now when you clean offices at night it is pretty hard to get up for church on a Sunday morning. But one Sunday there was a knock at her door. "Why, she would know this man any where, it was the son of the man in the last office!" After all she had watched him grow up as she dusted his pictures over the years. He was sorry to bother her but he was having car trouble on the way to church and could he use her phone? As he thanked her and left, he invited her to join his family for worship. When she finally got up her courage one Sunday she walked up to the closest church in her neighbourhood. Just who do you think was at the front door shaking hands? Mr. Yeller! Why she was never so shocked in her life. She turned around and marched home.

At this point in the monologue J.Q. turns to the audience and says: "What about you, you look like nice church people. Maybe one day I'll come to worship with you. But first I'd like to talk to your cleaning lady!"

Guide the Study:

Share the background information on the Book of Matthew from the Bible "Teaching Preparation" guide. Emphasize that Matthew was writing primarily to a Jewish audience to convince them that Jesus is the Messiah. Mention that this gospel quotes freely from the Old Testament, especially the Book of Isaiah. Note the difference between Jesus' call to a life of faith and the legalistic rituals first century Jews were expected to keep.

Say: Today's study asks us to compare our way of life with the life to which Jesus sent His disciples.

Search for examples from the group of how your lifestyles differ from those in the first century.

Ask someone to read Matthew 9:36-10:1.

Request examples of animals we consider vulnerable.

Invite and answer to this: How would these harassed and helpless people compare to such an animal? Wait for responses.

Inquire: How do the unbelievers in our community compare?

Have someone define what Jesus meant by "the Harvest."

Discuss the common practice of recruiting others for the harvest rather than praying for God to send harvesters.

Ask for suggestions for ways to alert others to the need for workers. Have someone define "**workers for the harvest.**"

Get opinions: Does this title apply to all believers?

Have someone read Matthew 10:1-4.

Note the other two places the twelve are listed - Mark 3:16-19 and Luke 6:14-16.

Define for the congregation "apostle" as meaning "sent out."

Request someone to read Matthew 10:5-10.

Discuss why Jesus restricted His own ministry primarily, but not exclusively to Jews. (See Matthew 8:1-13; 15:21-39).

Ask: Why did Jesus instruct the apostles to "travel lightly?"

Have someone read Matthew 10: 24-25.

Urge the learners to offer modern examples of persecution for one's faith.

Ask a volunteer to read Matthew 10: 26-31.

Discuss the concept of a literal hell as place of punishment for the “whole” person. Explore the meaning of resurrection for both believers and unbelievers (Matthew 10:28).

Have a person read Matthew 10:32-36.

Say: Perfect love casts out fear (1 John 4:18). Note that God has not given us a spirit of fear, but of power of love and self-control (2 Timothy 1:7).

Discuss the importance of repentance when we fail to acknowledge Him.

Encourage another person to read Matthew 10:38-39.

Dialog with the group on how Satan often uses our closest relationships to trap and ensnare us. Note that Jesus calls us and desires to deliver us from anything, or anyone that holds us back.

Encourage Application:

If you have two or more youth, this is the time to give them the **Youth!!! Take Ten** page and allow them to move away from the adults and apply the lesson by and for themselves.

Ask for examples of the realities of following Jesus today.

Pose this question: What would your cleaning lady say about you?

Invite a person to pray that our lives would reflect our commitment to Jesus Christ to all we meet.

Take a five minute break to separate the Bible Study and Worship Time. Children may need to use the washroom again before worship.

Youth!!! Take Ten

Bible Study Application for Youth

You may wish to move away from the adults for the final five to ten minutes of the Bible study and help each other as youth to apply the lesson to your own needs.

Commanded to Go **Matthew 9:36-10:1, 5-10, 24-39**

A youth will lead the following activity and comments. No adults need to be present. If possible, teens should take turns in leading the application time.

Travel Light—Get Involved

Youth often take a year or two between high school and university to travel. They may go with a group of friends or alone. They often backpack, sleep in hostels and work in those countries where they are able to get a work permit. More and more, young people are eager for that year of travel and learning to be related to sharing the gospel. They may choose to join a missionary family and work alongside of them for a few months. They may choose to visit a variety of missionary enterprises and stay ready to help in whatever way they can.

Share stories you may have heard of youth involvement in missions. How does this fit your reality? Are you open to following God's leading if He should indicate to you that this is part of his plan?

Worship Time (Suggested time: 30 minutes)***Commanded to Go***
Matthew 9:36-10:1, 5-10, 24-39**Beginning the Service:**

Sing “Lord, Lay Some Soul upon my Heart.”

Use the hymn “O Zion, Haste” as a reading or as song. The words are included at the back of the material for this week’s worship.

Offering:**Praying for the World:**

University campuses represent one of the places where the Gospel needs to be shared. Many belief systems compete for the minds and hearts of sensitive young adults. Even those who come to university with strong Christian commitments are influenced by the powerful and often very appealing people and messages they encounter. Only a few Christian workers are on university campuses to aid students as they struggle with faith issues. Pray today for the students who are earnestly seeking to follow Christ. Pray for students who are looking for the true way to salvation. Pray for adult leaders who seek to share the good news of salvation on university campuses around the world.

Sharing Guide:

This sharing guide is written to assist the person who directs the worship time to reemphasize the teaching for the day and help guide the congregation to respond to God’s call and will for their lives in regard to the scripture studied. The leader may choose to follow the guide closely. Or, he or she may wish to only use it to give direction and a concept for preparing an original message. The leader is free to choose other ways to communicate and share the concepts presented here.

Messengers**Introduction:**

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Unless otherwise noted, scripture taken from the Holy Bible, NEW INTERNATIONAL VERSION®. Copyright © 1973, 1978, 1984 International Bible Society. All rights reserved throughout the world. Used by permission of International Bible Society.

As Jesus visited the towns in the area of Galilee, he was amazed at the helplessness of the people: they were like sheep without a shepherd. It was this need that provoked Jesus to tell his disciples to pray for more harvest hands to be sent into the fields ready for harvest. There may be a suggestion in this order of events that those who pray for harvest hands will more than likely be the ones sent because it is concerned people who pray and concerned people who see the need more clearly.

Jesus did not command his disciples to go into the harvest-fields, but he “sent” them on a mission of preaching and healing. To be sent is to be commanded to go. Verse 5 states that “**These twelve Jesus sent out with the following instructions...**” He chose twelve from a larger group of disciples and sent them on a mission into the fields ready for harvest.

In fact, the word describing the twelve, who were sent on a special mission, those who were commanded to go, is “apostles,” and the word means “messenger.” To be an apostle means to be one who has been sent with a message. These twelve were special, and they became the foundation of the New Testament church (Revelation 21:14), a local group of people who have been sent. The New Jerusalem (God’s New People) may be said to be built on a foundation with the names of the twelve apostles inscribed on the foundation stones.

These twelve were chosen as special apostles, or messengers. All believers are messengers, even if they are not called apostles. The home church movement emphasizes the importance of each believer understanding his/her call to participation in sharing the gospel.

The text is Matthew 9:35-10:23. In this passage there are several conclusions that may be drawn from the topic “Commanded to Go.”

I. The command to go comes to those who pray and share Jesus’ vision. The prayers were from the disciples and the vision was the Lord’s (9:35-38).

First the vision stirred the heart of Jesus making it imperative to include his disciples in a task that was far reaching (vv.35-36).

Jesus understand his mission as he went about doing good – healing, listening, caring for people. His disciples cannot receive such a vision unless they are doing what Jesus did. Jesus observed that people were like “**sheep without a shepherd.**” When Jesus was out where people were, he saw them somewhat differently than he had seen them before. It is likely that people who need the gospel cannot be seen on Sunday at the worship service because people try to be their best at that time and they may hide their hurt and pain from others. This is another emphasis of the home church movement. In safe, small groups of friends, it is safe to share pain with others.

When Jesus saw the crowds, he had compassion on them. Here is a vision of people with great needs that should stir disciples to feel compassion for them.

When people with real hurts are not seen, and there is not compassion felt for them, perhaps the heart of the beholder has become too hard for the needs of people to be acknowledged. Being together in a group which studies the Bible and seeks the heart of God will lead people to be more sensitive to the needs of those with whom he or she has contact during the week.

As only one human, limited to one place at one time, Jesus needed some way by which to extend himself. The General of the Army may be a master military strategist, but the most brilliant strategy is useless unless there are privates to do the real work of a battle.

Jesus told the disciples to pray for field hands to carry out the work of harvesting. Perhaps these instructions to believers should always be in the prayer life of disciples. When we care enough for our hearts to be broken and for compassion to be felt, then real prayer is possible. We always make ourselves available to the Lord of the Harvest when we pray with compassion.

Who is the **“Lord of the Harvest?”** We may have always thought of God as the Lord of the Harvest, and this is ultimately true. But the one who told the disciples to ask the Lord of the Harvest to send field hands out, was the one who immediately sent out twelve of them. Jesus is the one who sees the fields ready for harvest, and he is the one who sends hands into the harvest. The harvest is the Lord’s.

So, we hear the command to go in a vision of the field ready for harvest, and we hear the command to prayer for field hands

II. The command to go is to people with little or no experience in harvesting. The twelve are named, and it immediately becomes obvious that these were ordinary men.

Four were men who made fishing their life’s work (Andrew and Simon his brother (Peter), James and John the sons of Zebedee.

One was a tax collector, a hated tax collector named Levi or Matthew. Will the Lord of the Harvest send out such a man?

The vocation of others is not stated, but they were ordinary men with ordinary names. They were all from Galilee, the area of the country looked down upon by the citizens of the south, Judea.

Although some of these men had experience fishing for fish, none of them were experienced in leading people to faith in Jesus. And so it is today: it is not only the ones who have memorized scriptures that are sent, but those who have seen a vision. It is not those who know how to “catch” people, but those who wish to share people’s burdens.

III. The command to Go means to be sent to a field that is immediately at hand.

Jesus told his apostles to go only to the lost sheep of Israel. He specifically instructed them not to go to the Gentiles and not to go to the Samaritans because they were not yet ready for such a challenge, as they would be much later. They did not need to go far from home to find a field ready for harvest. We need not look for any thing in these orders other than that they were to do work at hand.

The area of Galilee was populated with many from the nation Israel. Jesus sent the twelve to the towns and villages around the Sea of Galilee.

IV. The command to go often sends disciple to cultures that are antagonistic to the message and to the messengers. ***“I am sending you out like sheep among wolves.”***

People who come with a different approach to being right with God inevitably challenge our way of relating to God. In the early years of the 21st century Christians are faced with an opportunity, and a call, to take the gospel to the vast population of Muslims.

Jesus came with a radical message: ***“The kingdom of heaven is near.”*** God's kingdom was near in the person of Jesus Christ, and he challenged old concepts and ways of being religious.

Call to Commitment:

The field that is ready for harvest is near and cries out for harvesters. We have seen fields of wheat, long past harvest time, because there were not enough field hands to get the crop in. Cotton has stayed in the field past harvest time, and was beginning to drop from the open burrs, stained by the fall rains. We will not always have the opportunity to pray for harvesters, and to be harvesters. The gospel song says, “So send I you....As the father has sent me, so send I you.”

Concluding the Service:

Have an appropriate song picked out to announce to the congregation. One that asks the right questions is **Lead Me to Some Soul Today**.

O Zion, Haste

O Zion haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night.

Behold how many thousands still are lying
Bound in the darksome prison-house of sin,
With none to tell them of the Savior's dying,
Or of the life He died for them to win.

Proclaim to ev'ry people, tongue, and nation
That God, in whom they live and move, is Love;
Tell how He stoop'd to save His lost creation,
And died on earth that we might live above.

Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in pray'r victorious,
And all thou spendest Jesus will repay.

Chorus:

Publish glad tidings,
tidings of peace,
Tidings of Jesus, redemption and release.

Words: May Ann Thomson, 1834-1923
Music: James Walch, 1837-1901
(Public Domain)

If possible have someone present the following introductory material as a monologue. Simply adapt the 3rd person writing to 1st person and present it as if the speaker were the cleaning lady or janitor. In place of that, simply describe the monologue as written below.

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But the best she always saved for last. As she unlocked this door she asked, "Can't you just feel the love in here?" While it was not as fancy as the big executive office, it was neat and there were pictures of the family on the desks and walls. There was a peace about this office that she was drawn to.

Now when you clean offices at night it is pretty hard to get up for church on a Sunday morning. But one Sunday there was a knock at her door. "Why, she would know this man any where, it was the son of the man in the last office!" After all she had watched him grow up as she dusted his pictures over the years. He was sorry to bother her but he was having car trouble on the way to church and could he use her phone? As he thanked her and left, he invited her to join his family for worship. When she finally got up her courage one Sunday she walked up to the closest church in her neighbourhood. Just who do you think was at the front door shaking hands? Mr. Yeller! Why she was never so shocked in her life. She turned around and marched home.

At this point in the monologue J.Q. turns to the audience and says: "What about you, you look like nice church people. Maybe one day I'll come to worship with you. But first I'd like to talk to your cleaning lady!"