



OURLIGHT BIBLE STUDY — INTRODUCTION

The Nations Be Glad

A 6-week Bible study, anchored in Matthew 28:19 (ESV).

Anchor Passage

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” — Matthew 28:19 (ESV)

Introduction

Christ has called His Church to carry the gospel to every people, tribe, and tongue. This twenty-four-day study invites you to reflect deeply on the Great Commission, exploring its call, power, scope, and cost. Each day includes selected scriptures, a principle to consider, a brief reflection, and questions to help you apply what you learn. Use this guide for daily personal devotion or group study; pray before you begin and ask the Holy Spirit to reveal God's heart for the nations.



OURLIGHT BIBLE STUDY — WEEK 1 OF 6

The Authority Behind the Commission

Week 1 of “The Nations Be Glad,” anchored in Matthew 28:18 (ESV).

PASSAGE Matthew 28:18 (ESV)

LENGTH Week 1 of 6

AUDIENCE Group or personal study

VERSION OurLight Ministries, 2026

Study aim: The group should understand that the Great Commission is not a suggestion offered to willing volunteers but a command issued by the risen Christ on the authority of His finished work, and should leave ready to obey it because of who gave it, not because of what it might accomplish.

Scripture Anchor

“And Jesus came and said to them, “All authority in heaven and on earth has been given to me.” — Matthew 28:18 (ESV)

This Week's Daily Readings

Day 1 — The Call to Go

Scripture: Matthew 28:18–20; Mark 16:15

Principle: *Christ commands us to make disciples of all nations.*

Jesus' final words to His disciples were not a suggestion but a command. The Great Commission calls every believer to participate in God's global mission of redemption, empowering us with His authority to reach every people group.

Reflection Questions:

1. What authority does Jesus claim in Matthew 28:18, and how does this relate to His commission?
2. How does the command to 'make disciples' differ from simply sharing the gospel?

Day 2 — All Authority Given

Scripture: Matthew 28:18; Philippians 2:9–11; Colossians 1:15–20

Principle: *Jesus' supreme authority empowers our mission.*



The Great Commission begins with Jesus declaring His absolute authority over heaven and earth. This divine authority is the foundation and power source for all missionary endeavours, giving us confidence to go boldly.

Reflection Questions:

1. What does Jesus' authority reveal about the scope and certainty of the mission He gives?
 2. How does acknowledging Christ's supremacy shape your confidence in sharing the gospel?
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Day 3 — Going to All Nations (Part 1)

Scripture: Matthew 28:19; Acts 1:8

Principle: *God's heart is for every people group to know Him.*

The scope of the Great Commission is breathtaking — every nation, tribe and tongue. God desires representatives from every corner of the earth in His eternal kingdom, reflecting His love for all humanity. The phrase 'all nations' refers not merely to modern nation-states but to every ethnic group and language.

Reflection Questions:

1. What does 'all nations' mean in the context of the Great Commission?
 2. How can you participate in reaching different people groups, both locally and globally?
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Day 4 — Going to All Nations (Part 2)

Scripture: Revelation 7:9–10

Principle: *The gospel culminates in every tribe and language worshipping before God's throne.*

John's vision in Revelation shows a great multitude that no one could number, from every nation, tribe, people and language, standing before the throne and the Lamb. This picture reminds us that missions is not only about going but about gathering worshippers. The diversity of heaven magnifies God's glory.

Reflection Questions:

1. How does the vision of every tribe and language worshipping in Revelation 7:9–10 inspire your missions efforts?
 2. What steps can you take to reflect God's love for diversity within your local church or community?
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Observation

- Across the week's four passages, Christ's command to go to the nations is never presented as free-standing advice — it rests directly on His own declared authority



(Matthew 28:18), His triumphant exaltation (Philippians 2:9–11; Colossians 1:15–20), and it terminates in a vision of every nation, tribe, people, and language gathered before His throne (Revelation 7:9–10).

- The word 'all' recurs at every point in the week's texts — all authority, all nations, all things created and held together in Him, and a multitude no one could number — showing that the Commission's authority and its scope are matched exactly; nothing is exempted from either.
- The immediate context of Matthew 28:18 is the mountain in Galilee where the risen Christ meets His remaining eleven disciples (Matthew 28:16–17) — men who, the text notes, worshiped Him even as some doubted; the command to go follows His self-disclosure, not the other way around.

Interpretation

Question	Notes
Main point	Christ's global command to make disciples of all nations is grounded entirely in His own supreme, resurrection-secured authority over heaven and earth — the mission does not create His authority, His authority creates the mission.
Doctrine	The Lordship of Christ as the ground of missions (Christology and the doctrine of the Great Commission).
Context	Matthew 28:16–20 closes Matthew's Gospel on a Galilean mountain, deliberately echoing Daniel 7:13–14, where 'one like a son of man' is given 'dominion and glory and a kingdom' over 'all peoples, nations, and languages.' Matthew presents the risen Christ as this enthroned Son of Man, and the Commission as the first exercise of that universal reign.
Christ connection	The Commission is not a program the church runs for Christ; it is the visible outworking of Christ's own enthronement. Colossians 1:15–20 identifies the one who commands the nations as the one in whom and for whom all things were created — the Great Commission is Christ claiming, through His church, what already belongs to Him by right of creation and resurrection.

Application

- Believe that the church's mandate to the nations is as certain as Christ's own authority — obedience does not wait for a sense of readiness, because the command is not grounded in the church's capacity but in Christ's.



- Confront any confidence that treats missions as optional for 'called' specialists rather than a command Christ gave to 'them' — the eleven disciples, and through them, the whole church.
- Identify one specific people group, neighbor, or nation outside your ordinary reach this week, and name one concrete way you will pray for or move toward them because Christ has already claimed authority over that ground.

Discussion Questions

1. According to Matthew 28:18, what is the direct relationship between Jesus' authority and the command that follows it in verse 19?
2. How do Philippians 2:9–11 and Colossians 1:15–20 each describe the scope of Christ's authority differently, and what do they add to what Matthew 28:18 already tells us?
3. Where in your own life or church has missions functioned as something optional rather than something commanded — and what would change if the group treated Christ's authority as the actual basis for going?



OURLIGHT BIBLE STUDY — WEEK 2 OF 6

The Threefold Task of Discipleship

Week 2 of “The Nations Be Glad,” anchored in 2 Timothy 2:2 (ESV).

PASSAGE 2 Timothy 2:2 (ESV)

LENGTH Week 2 of 6

AUDIENCE Group or personal study

VERSION OurLight Ministries, 2026

Study aim: The group should understand that the Great Commission's call to 'make disciples' is defined by three inseparable acts — costly following, public baptism, and ongoing obedience-teaching — and should leave recognizing that no one of these three can substitute for the other two.

Scripture Anchor

“and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.” — 2 Timothy 2:2 (ESV)

This Week's Daily Readings

Day 5 — Making Disciples (Part 1)

Scripture: Matthew 28:19; 2 Timothy 2:2

Principle: *Discipleship involves transformation, not just conversion.*

The Great Commission calls us to make disciples, not merely converts. True discipleship requires ongoing relationship, teaching and spiritual formation that produces Christ-like character in believers. Passing the faith to faithful people who will teach others is central to multiplying disciples.

Reflection Questions:

1. What is the difference between making converts and making disciples?
2. Who is discipling you, and whom are you discipling in return?

Day 6 — Making Disciples (Part 2)

Scripture: Luke 14:25–33

Principle: *Following Jesus requires counting the cost.*

Jesus urged the crowds to consider the cost of following Him. Love for Christ must surpass even love for family and self; disciples must take up their cross and follow. Like a builder who budgets



before constructing a tower or a king who assesses strength before war, we are called to weigh the cost and commit wholeheartedly.

Reflection Questions:

1. What sacrifices might discipleship require in your life?
 2. How does counting the cost help you persevere when following Christ becomes difficult?
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Day 7 — Baptizing Believers

Scripture: Matthew 28:19; Acts 2:41; Romans 6:3–4

Principle: *Baptism publicly declares our union with Christ.*

Baptism is the first act of obedience for new disciples, symbolising death to sin and resurrection to new life in Christ. Going down into the water signifies burial with Christ, and rising up signifies being raised to walk in newness of life. It marks the beginning of the Christian journey of following Jesus.

Reflection Questions:

1. Why is baptism an essential part of the discipleship process?
 2. How does baptism serve as both a personal declaration and a public testimony?
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Day 8 — Teaching Obedience

Scripture: Matthew 28:20; John 14:15; 1 John 2:3–6

Principle: *Love for Christ is demonstrated through obedience to His commands.*

The Great Commission includes teaching new disciples to obey everything Jesus commanded. This ongoing instruction shapes believers into mature followers who reflect Christ's character in their daily lives. Obedience flows from love for Christ rather than mere duty.

Reflection Questions:

1. What are some key commands of Jesus that new disciples must learn to obey?
 2. How can you model obedience to Christ's teachings in your own life?
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Observation

- Across the week's four passages, discipleship is never presented as a single decision — it moves through counting the cost (Luke 14:25–33), public burial-and-resurrection in baptism (Romans 6:3–4), and sustained teaching toward obedience (Matthew 28:20; 1 John 2:3–6), with 2 Timothy 2:2 adding that this teaching must itself be passed to others.
- The words 'obey,' 'commit,' and 'entrust' recur across the week — discipleship is consistently framed as a transfer of costly obligation from one generation of believers to the next, not a private experience contained in one person.



- The immediate context of 2 Timothy 2:2 is Paul's charge to Timothy from prison (2 Timothy 1:8; 2:1–3) to guard sound teaching and pass it on despite suffering — entrusting truth to faithful men is itself an act that 'shares in suffering for the gospel.'

Interpretation

Question	Notes
Main point	Making disciples is a multi-generational chain of costly commitment, public identification with Christ, and taught obedience — each disciple who is made is meant to become someone who makes others.
Doctrine	Sanctification and the transmission of sound doctrine (discipleship as an ongoing, multiplying process, not a single event).
Context	2 Timothy 2:2 sits inside Paul's final letter, written from prison near the end of his life. He is not asking Timothy to remember doctrine privately but to entrust it to 'faithful men' capable of teaching a fourth generation — Paul to Timothy to faithful men to others. The verse itself names four links in the chain.
Christ connection	Baptism (Romans 6:3–4) identifies the new disciple with Christ's own death and resurrection — the disciple's transformation is not self-generated effort but union with what Christ has already accomplished. Every subsequent act of obedience and every act of teaching flows out of that prior, finished union, not toward earning it.

Application

- Believe that discipleship is measured by multiplication, not merely by personal spiritual growth — a disciple who is not entrusting truth to someone else has stopped short of 2 Timothy 2:2's pattern.
- Confront the false confidence that treats baptism as a private milestone with no ongoing claim on daily obedience — Romans 6 ties the symbol directly to a life no longer lived for sin.
- Name one person you are currently teaching, or could begin teaching, what you yourself have received — and take one concrete step toward that this week.



Discussion Questions

1. According to 2 Timothy 2:2, how many distinct people or groups does Paul name in the chain of entrusted teaching, and what does that chain reveal about what 'making disciples' requires?
2. How does Romans 6:3–4 explain what baptism actually signifies, and why does Paul connect it to 'walking in newness of life' rather than only to forgiveness of past sin?
3. What would it look like this month to move from being taught to teaching — from receiving discipleship to entrusting it to someone else?



OURLIGHT BIBLE STUDY — WEEK 3 OF 6

Spirit-Empowered Witness

Week 3 of “The Nations Be Glad,” anchored in Acts 1:8 (ESV).

PASSAGE Acts 1:8 (ESV)

LENGTH Week 3 of 6

AUDIENCE Group or personal study

VERSION OurLight Ministries, 2026

Study aim: The group should understand that the Great Commission's spread from Jerusalem to the ends of the earth is not accomplished by human strategy or courage but by the promised power of the Holy Spirit, and should leave recognizing where their own 'Jerusalem,' 'Judea,' 'Samaria,' and 'ends of the earth' actually are.

Scripture Anchor

“But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” — Acts 1:8 (ESV)

This Week's Daily Readings

Day 9 — His Presence Promised

Scripture: Matthew 28:20; John 14:16–18; Hebrews 13:5

Principle: *Christ's presence empowers us for the mission.*

The Great Commission concludes with Jesus' promise to be with us always. His presence provides comfort, guidance and strength for the challenging work of making disciples throughout the world. The Holy Spirit dwells in believers as the continuing presence of Christ.

Reflection Questions:

1. How does knowing Christ is always with you affect your willingness to share the gospel?
2. In what practical ways have you experienced Christ's presence in ministry or witnessing?

Day 10 — Witnesses to the Ends (Part 1)

Scripture: Acts 1:8; Luke 24:46–49; Isaiah 49:6

Principle: *The Holy Spirit empowers global witness.*

Before ascending, Jesus promised that the Holy Spirit would empower His followers to be witnesses from Jerusalem to the ends of the earth. This divine power transforms ordinary believers into bold



heralds of the gospel. Isaiah foretold that God's Servant would be a light for the nations so that salvation might reach the ends of the earth.

Reflection Questions:

1. How does the Holy Spirit specifically empower believers for witness and evangelism?
 2. In what ways can you rely on the Spirit rather than your own strength when sharing the gospel?
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Day 11 — Witnesses to the Ends (Part 2)

Scripture: Acts 1:8

Principle: *The gospel moves from local to global.*

Jesus outlined concentric circles of witness — Jerusalem, Judea, Samaria and the ends of the earth. Our 'Jerusalem' is our immediate community; 'Judea' the surrounding region; 'Samaria' represents cross-cultural neighbours; the 'ends of the earth' refers to unreached peoples. Faithful witness is intentional in each sphere.

Reflection Questions:

1. What is your 'Jerusalem,' and how are you being a witness there?
 2. Who might be your 'Samaria,' and what steps can you take to reach across cultural or social barriers?
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Day 12 — Proclaiming Good News

Scripture: Mark 16:15; Romans 10:14–15; Isaiah 52:7

Principle: *The gospel is good news that must be proclaimed.*

The message we carry is fundamentally good news — God's love, forgiveness and salvation offered freely to all. This joyful message deserves to be shared with enthusiasm and clarity throughout the world. Proclaimers have 'beautiful feet' because they bring the news of peace.

Reflection Questions:

1. What makes the gospel 'good news' in a world filled with bad news?
 2. How can you communicate the gospel in a way that emphasises its goodness?
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Observation

- Across the week's four passages, witness is consistently described as Spirit-dependent rather than self-generated — Christ's abiding presence (John 14:16–18), the Spirit's empowering (Acts 1:8; Luke 24:46–49), and Isaiah's prophecy of a Servant made 'a light for the nations' (Isaiah 49:6) all locate the power for mission outside the messenger.



- The words 'power,' 'witness,' and 'proclaim' recur across the week, moving in a consistent direction — from promised empowerment, to the fact of witness, to the actual content proclaimed (Mark 16:15; Romans 10:14–15; Isaiah 52:7) — power precedes proclamation in every text.
- The immediate context of Acts 1:8 is Christ's final words before His ascension (Acts 1:6–9), answering the disciples' question about restoring Israel's kingdom by redirecting their attention from timing to task — the Spirit's coming, not the timing of the end, is what they are told to expect.

Interpretation

Question	Notes
Main point	The gospel's advance from a local community to the ends of the earth depends entirely on the Holy Spirit's promised power, given to ordinary believers as witnesses, not on human eloquence, strategy, or courage.
Doctrine	The person and work of the Holy Spirit in empowering gospel witness (Pneumatology applied to missions).
Context	Acts 1:8 answers a misdirected question. The disciples ask about the restoration of Israel's political kingdom (v. 6); Jesus redirects them to a geographic and spiritual expansion instead — Jerusalem outward in ever-widening circles. The verse functions as the structural outline for the entire book of Acts that follows.
Christ connection	Isaiah 49:6 names the Servant — fulfilled in Christ — as one whose mission was 'too light a thing' to be confined to Israel alone; He was appointed 'a light for the nations, that my salvation may reach to the end of the earth.' Acts 1:8 shows Christ extending that same Isaianic mission to His church through the Spirit He sends — the church's witness is Christ's own light-to-the-nations mission, continued.

Application

- Believe that effective witness depends on the Holy Spirit's power at work in you, not on natural confidence, verbal skill, or personality — trust the Spirit's promised presence rather than your own adequacy.
- Confront the pattern of waiting for a feeling of boldness before speaking of Christ — Acts 1:8 promises power that precedes and produces boldness, not boldness that must be manufactured first.



- Name your actual 'Jerusalem,' 'Judea,' 'Samaria,' and 'ends of the earth' this week — one person or place in each category — and identify one specific act of witness in your nearest circle.

Discussion Questions

1. In Acts 1:8, what does Jesus say will happen before the disciples become His witnesses, and what does that ordering (power first, then witness) teach about the source of effective evangelism?
2. How does Isaiah 49:6 deepen what Acts 1:8 says about the geographic scope of the church's witness — what does it add about why the mission extends beyond Israel?
3. What is one concrete way you can be a faithful witness in your 'Jerusalem' — your most immediate, ordinary circle — this week?



OURLIGHT BIBLE STUDY — WEEK 4 OF 6

Sent in the Manner and Motive of Christ

Week 4 of “The Nations Be Glad,” anchored in John 20:21 (ESV).

PASSAGE John 20:21 (ESV)

LENGTH Week 4 of 6

AUDIENCE Group or personal study

VERSION OurLight Ministries, 2026

Study aim: The group should understand that being sent by Christ is not merely a task assignment but a pattern — sent with the Father's own love, for Christ's own purposes of proclaiming freedom and healing, and compelled by the same love that first reached them — and should leave examining whether their own sense of mission is rooted in that love or in obligation.

Scripture Anchor

“Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” — John 20:21 (ESV)

This Week's Daily Readings

Day 13 — Sent as the Father Sent (Part 1)

Scripture: John 20:21; John 17:18

Principle: *We are sent with the same love and compassion as Jesus.*

After His resurrection Jesus said, ‘As the Father has sent Me, even so I am sending you.’ The Father sent the Son out of love for the world (John 3:16). In the same way, our mission is rooted in compassion — going with humility, service and sacrificial love.

Reflection Questions:

1. How did the Father send Jesus, and what does this teach us about our own sending?
2. What aspects of Jesus’ love should be reflected in your daily interactions with others?

Day 14 — Sent as the Father Sent (Part 2)

Scripture: Luke 4:18–19

Principle: *We are sent with purpose — to proclaim freedom and healing.*



Jesus announced His mission from Isaiah 61: the Spirit anointed Him to proclaim good news to the poor, liberty to captives, recovery of sight to the blind and release to the oppressed. Our sending shares this purpose: we point to Christ, who heals the broken, liberates the oppressed and proclaims the year of the Lord's favour.

Reflection Questions:

1. What needs around you mirror the brokenness Jesus came to heal?
 2. How can you align your daily mission with Jesus' purpose of proclaiming freedom and healing?
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Day 15 — Fishers of Men

Scripture: Matthew 4:19; Luke 5:10; Mark 1:17

Principle: *Jesus transforms ordinary people into soul-winners.*

When Jesus called His first disciples, He promised to make them 'fishers of men.' This transformation from catching fish to catching souls illustrates how God uses our natural abilities for eternal purposes. Every believer is called to invite others into God's kingdom.

Reflection Questions:

1. What skills or experiences has God given you that could be used for evangelism?
 2. How can you be more intentional about 'fishing' for souls in your daily interactions?
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Day 16 — Compelled by Love (Part 1)

Scripture: 2 Corinthians 5:14–20; 1 John 4:19

Principle: *Christ's love compels us to share the gospel.*

The motivation for missions and evangelism flows from our experience of God's love. When we truly grasp how much Christ loves us and how He reconciled us to God, we cannot help but share that love with others.

Reflection Questions:

1. How does experiencing God's love motivate you to share the gospel with others?
 2. Who in your life most needs to hear about Christ's love, and how can you show that love to them?
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Observation

- Across the week's four passages, the manner of sending is defined before any task is described — Christ sends 'as the Father has sent' Him (John 20:21), announces His purpose from Isaiah 61 (Luke 4:18–19), transforms ordinary fishermen for a new catch



(Matthew 4:19), and locates the motive for all of it in love already received (2 Corinthians 5:14; 1 John 4:19).

- The words 'sent,' 'compelled,' and 'love' recur across the week, tracing a single line: the Father's love sends the Son, the Son's love compels the church, and the church's sending is meant to carry that same love outward rather than mere duty or urgency.
- The immediate context of John 20:21 is Christ's first resurrection appearance to the gathered disciples (John 20:19–23) — He shows them His wounded hands and side before commissioning them, and breathes on them, giving the Holy Spirit, in the same breath as the sending.

Interpretation

Question	Notes
Main point	Christ sends His church in the same manner, for the same purposes, and out of the same love with which the Father sent Him — sending is patterned after a relationship, not issued as an isolated command.
Doctrine	The doctrine of Christ's sending (missio Dei) and the love-motivated nature of Christian mission.
Context	John 20:21 occurs on resurrection evening, immediately after Jesus shows the disciples His crucifixion wounds (v. 20) — they rejoice specifically because they recognize the risen, wounded Christ. The sending that follows is inseparable from what they have just seen: a Savior who bears the marks of the love that sent Him in the first place.
Christ connection	Luke 4:18–19 records Christ's own inaugural statement of purpose, quoting Isaiah 61 — anointed to preach good news to the poor, liberty to captives, sight to the blind, and release to the oppressed. John 20:21 extends that same Isaianic purpose to the church: those He sends carry forward the identical mission He announced for Himself, because He has not changed His purpose, only its human instruments.

Application

- Believe that mission flows from having received love, not from generating enough personal zeal — 1 John 4:19 states plainly that love for others begins because 'he first loved us.'
- Confront any pattern of evangelism driven by guilt, obligation, or performance rather than by the compulsion Paul describes in 2 Corinthians 5:14 — 'the love of Christ controls us.'



- Identify one specific need around you — poverty, captivity, blindness, oppression, in whatever form it actually takes in someone's life — that mirrors what Christ announced in Luke 4:18–19, and take one concrete step toward it this week.

Discussion Questions

1. In John 20:21, what does Jesus mean by sending His disciples 'as the Father has sent' Him — what specific qualities of the Father's sending of the Son should shape how the church understands its own sending?
2. How does Luke 4:18–19 define the content and purpose of Jesus' mission, and how does that same purpose apply to what the church is sent to do today?
3. Where in your life is evangelism currently driven by duty rather than by the love described in 2 Corinthians 5:14 — and what would it look like this week to let that love, rather than obligation, be the motive?



OURLIGHT BIBLE STUDY — WEEK 5 OF 6

The Urgency of the Harvest

Week 5 of “The Nations Be Glad,” anchored in Luke 10:2 (ESV).

PASSAGE Luke 10:2 (ESV)

LENGTH Week 5 of 6

AUDIENCE Group or personal study

VERSION OurLight Ministries, 2026

Study aim: The group should understand that the urgency of the Great Commission rests on God's demonstrated love (Romans 5:8), a genuinely plentiful harvest requiring prayer for laborers (Luke 10:2), and a mission that does not stop at the possibility of suffering — and should leave examining what specifically holds them back from acting with that urgency.

Scripture Anchor

“And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.” — Luke 10:2 (ESV)

This Week's Daily Readings

Day 17 — Compelled by Love (Part 2)

Scripture: Romans 5:8

Principle: *God's love overcomes our barriers to evangelism.*

God demonstrated His own love for us in that while we were still sinners, Christ died for us. Remembering this truth overcomes fear, apathy and prejudice. Because we were pursued in our sin, we can pursue others with patience and grace.

Reflection Questions:

1. What fears or attitudes hinder you from sharing the gospel, and how does Romans 5:8 speak to those barriers?
2. In what practical ways can you show unconditional love to people who seem far from God?

Day 18 — Urgent Harvest (Part 1)

Scripture: Matthew 9:37–38; John 4:35

Principle: *The harvest is plentiful but workers are few.*



Jesus observed that many people are ready to receive the gospel, but there are too few workers reaching them. He told His disciples to lift up their eyes and see that the fields are ripe for harvest. Recognising the readiness of people around us creates urgency to act.

Reflection Questions:

1. Where do you see evidence of a 'plentiful harvest' in your community or the world?
 2. How is God calling you to open your eyes and see people's spiritual needs?
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Day 19 — Urgent Harvest (Part 2)

Scripture: Luke 10:2

Principle: *We must pray earnestly for workers to go.*

Jesus commanded His followers to pray earnestly to the Lord of the harvest to send out labourers into His harvest. Prayer is not passive; it aligns our heart with God's mission and often leads us to become the answer to our own prayers.

Reflection Questions:

1. How can you incorporate regular prayer for missionaries and unreached peoples into your routine?
 2. In what ways might God be calling you to be an answer to the prayer for more labourers?
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Day 20 — Suffering for the Gospel (Part 1)

Scripture: 2 Timothy 1:8; Acts 14:22

Principle: *Following Christ may involve suffering for the gospel.*

The Great Commission does not promise an easy path. Paul told Timothy not to be ashamed of the testimony about our Lord but to share in suffering for the gospel by the power of God. After preaching in multiple cities Paul encouraged disciples by saying, 'Through many tribulations we must enter the kingdom of God.'

Reflection Questions:

1. How should the possibility of suffering affect our commitment to the Great Commission?
 2. Whose example of gospel-centred suffering inspires you to greater faithfulness?
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Observation

- Across the week's four passages, urgency is grounded in three distinct realities — God's love already proven at the cross while sinners were still enemies (Romans 5:8), a harvest already ripe and waiting (Matthew 9:37–38; John 4:35), and a mission that presses forward even when it costs something (2 Timothy 1:8; Acts 14:22).



- The words 'plentiful,' 'few,' and 'suffering' recur across the week, holding two facts together without resolving the tension between them: the opportunity is large, the workers are scarce, and the work itself may cost the worker something real.
- The immediate context of Luke 10:2 is Jesus commissioning seventy-two additional disciples beyond the Twelve (Luke 10:1) and sending them ahead of Him in pairs — the plentiful harvest requires more laborers than the original inner circle, and prayer is the means by which more are sent.

Interpretation

Question	Notes
Main point	The urgency behind the Great Commission is not manufactured pressure but a response to real conditions — a love already proven, a harvest already ripe, and a scarcity of laborers that prayer, not merely resolve, is commanded to address.
Doctrine	The doctrine of gospel urgency and the sovereign initiative of prayer in sending laborers (missiology and the theology of prayer).
Context	Luke 10:2 opens Jesus' commissioning of the seventy-two (Luke 10:1–12), a wider sending than the Twelve's earlier commission in chapter 9. The command to 'pray... to send out laborers' is addressed to the very people being sent — they are told to pray for more like themselves, not to wait passively for others to be recruited.
Christ connection	Romans 5:8 states the pattern that grounds all Christian urgency: 'while we were still sinners, Christ died for us.' The love that compels laborers into the harvest is not manufactured enthusiasm but a direct echo of the love that first reached them while they had no claim on it — the harvest is urgent because the same undeserved love that saved the laborers is still being withheld from others only by lack of laborers, not by any deficiency in the love itself.

Application

- Believe that the harvest described in Matthew 9:37–38 and John 4:35 is a present, real condition, not a rhetorical device — people around you are genuinely ready, and the shortage is of laborers, not of readiness.
- Confront fear, apathy, or the assumption that suffering disqualifies the mission — Acts 14:22 states plainly that 'through many tribulations we must enter the kingdom of God,' making suffering an expected feature of faithfulness, not evidence against it.



- Pray by name this week for at least one specific person or unreached group, asking the Lord of the harvest to send laborers — and consider whether you are being called to be part of that answer.

Discussion Questions

1. In Luke 10:2, who does Jesus command to pray for more laborers, and what does it mean that the people being sent are also the ones commanded to pray for their own reinforcements?
2. How does Romans 5:8 describe the timing of God's love — and how should that timing (love shown to sinners, not to the already-worthy) shape how urgently and to whom we extend the gospel?
3. What is one specific fear, comfort, or barrier that currently slows your own sense of urgency about the harvest, and what would it look like to pray earnestly about it this week rather than simply feel guilty about it?



OURLIGHT BIBLE STUDY — WEEK 6 OF 6

Perseverance Until He Comes

Week 6 of “The Nations Be Glad,” anchored in 1 Peter 4:14 (ESV).

PASSAGE 1 Peter 4:14 (ESV)**LENGTH** Week 6 of 6**AUDIENCE** Group or personal study**VERSION** OurLight Ministries, 2026

Study aim: The group should understand that the Great Commission's final horizon is not indefinite labor but a mission that will actually be completed at Christ's return, sustained now by the Spirit's presence in suffering and secured by the promise of eternal reward — and should leave anchoring present perseverance in that certain future.

Scripture Anchor

“If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.” — 1 Peter 4:14 (ESV)

This Week's Daily Readings

Day 21 — Suffering for the Gospel (Part 2)

Scripture: 1 Peter 4:12–16

Principle: *We rejoice when we suffer as witnesses for Christ.*

Peter wrote that we should not be surprised at the fiery trial when it comes but rejoice insofar as we share Christ's sufferings. If we are insulted for the name of Christ, we are blessed because the Spirit of glory and of God rests upon us. Suffering for Christ's sake is an honour that points others to Him.

Reflection Questions:

1. Why do you think Scripture calls us blessed when we suffer for Christ?
2. How can rejoicing in hardship become a testimony to those watching your life?

Day 22 — Eternal Rewards

Scripture: Daniel 12:3; 1 Thessalonians 2:19–20; Matthew 25:21

Principle: *Faithful witnesses will receive eternal rewards.*

Those who lead many to righteousness will shine like the stars forever. Paul viewed his converts as a crown of boasting before the Lord. At the end of the age, the faithful servant will hear, “Well done,



good and faithful servant.' The temporary sacrifices made for the gospel will be rewarded with eternal joy and recognition from Christ Himself.

Reflection Questions:

1. How does the promise of eternal rewards motivate your evangelistic efforts?
 2. What 'stars' might you have in your crown because of your faithful witness?
-

Day 23 — Until He Comes (Part 1)

Scripture: Matthew 24:14; 2 Peter 3:9

Principle: *The Great Commission continues until Christ returns.*

Jesus said that the gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. Peter reminds us that the Lord is patient, not wishing that any should perish but that all should reach repentance. Every generation has the privilege and responsibility to advance this mission until Jesus returns in glory.

Reflection Questions:

1. How does knowing Christ will return affect your urgency in fulfilling the Great Commission?
 2. Who are the unreached peoples that still need to hear before the end comes, and how can you support efforts to reach them?
-

Day 24 — Until He Comes (Part 2)

Scripture: Revelation 22:17

Principle: *We live in anticipation and invite others to come.*

In the final chapter of Scripture, the Spirit and the bride say, 'Come!' Those who hear are invited to come and take the water of life without price. Living in expectation of Christ's return means continually inviting others into His kingdom. Our mission ends when He comes; until then, we labour with hope.

Reflection Questions:

1. In what ways does anticipation of Christ's return shape your daily decisions and priorities?
 2. How will you extend the invitation of the gospel this week so that others may 'come' before it is too late?
-

Observation

- Across the week's four passages, suffering, reward, and completion are held together as one continuous movement — present insult carries the Spirit's resting presence (1 Peter 4:14), faithful witness yields eternal shining reward (Daniel 12:3; Matthew 25:21), and



the mission itself has a stated finish line at Christ's return (Matthew 24:14; Revelation 22:17).

- The words 'blessed,' 'reward,' and 'come' recur across the week, tracing the church's present experience (blessed even in insult) forward to its future hope (reward at Christ's appearing) and outward to its ongoing invitation (inviting others to 'come' before the end).
- The immediate context of 1 Peter 4:14 is Peter's broader instruction to a suffering, scattered church (1 Peter 4:12–19) not to be surprised by trials as though they were foreign, but to regard them as a genuine sharing in Christ's own sufferings.

Interpretation

Question	Notes
Main point	The church perseveres in the Great Commission because present suffering is not the final word — the Spirit rests on those insulted for Christ's name now, and a real, eternal reward awaits faithful witnesses when the mission reaches its appointed completion.
Doctrine	Eschatology and the doctrine of perseverance — the church's endurance in mission secured by both present grace and future hope.
Context	1 Peter 4:14 sits within a letter written to believers scattered across Asia Minor who were already experiencing social and possibly official hostility for their faith (1 Peter 1:1, 4:12). Peter does not promise the suffering will end soon; he reframes what it means while it continues — the 'fiery trial' is a sharing in Christ's sufferings, not a sign of abandonment.
Christ connection	Matthew 24:14 states that the gospel will be proclaimed to all nations 'and then the end will come' — the Great Commission's completion is tied directly to Christ's own return. The mission the church carries is not open-ended busywork; it is Christ's own timetable, and every act of faithful witness, including witness that costs something, moves toward the day He Himself has appointed.

Application

- Believe that suffering for Christ's name is not evidence of God's absence but of the Spirit's resting presence — 1 Peter 4:14 states this as settled fact, not encouragement to be taken loosely.



- Confront any pursuit of ministry visibility or recognition now, and instead trust Christ's own commendation — 'well done, good and faithful servant' — as the reward that actually matters (Matthew 25:21).
- Identify one unreached person or people group you can specifically pray for or support this week, holding together the urgency of Matthew 24:14 with the invitation of Revelation 22:17.

Discussion Questions

1. According to 1 Peter 4:14, what specifically happens to a believer who is insulted for Christ's name, and how does that reframe suffering rather than simply enduring it?
2. How does Matthew 24:14 connect the completion of the Great Commission to the timing of Christ's return, and what does that connection mean for how the church understands its ongoing task?
3. What would change in your own sense of perseverance this week if you held Daniel 12:3's promise of reward and 1 Peter 4:14's promise of the Spirit's presence together, rather than focusing on the cost alone?



CLOSING ENCOURAGEMENT

As You Go From Here

“And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.”

— Matthew 24:14 (ESV)

Christ has not left His church to carry this alone. He has given His authority, His Spirit, and His presence to the end of the age. Go, then — not to a task you invented, but to one He commanded. Make disciples. Baptize them. Teach them to obey everything He commanded. Return to this passage often, gather with your local church, and pray for the nations waiting to hear. The harvest is ready; go in the strength given to you.



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