

# “Evangelism”

## Summer Series 3

### Lesson 1

## “What is Evangelism?”

**Objective:** To understand what we are called to believe as followers of Christ more precisely and more deeply. This is not just an exercise in mental acumen, but a quest to deepen and enrich our relationship with God, our relationship with His people and how we relate to His mission.

We hope to understand more deeply and fully what it means to be Christian, how this means we are called to be unique. We are called to be the people of God. We are called to this mission by Jesus Himself (Matthew 28:18-20). We have a purpose and we are to fulfill the purpose of God.

**Materials:** The Bible, Books, journal articles, dictionaries, the internet and other resources as may be appropriate.

#### Procedures

1. To explore what we believe that Evangelism is and why it is important.
2. Next we will hope to understand more fully the nature of our existence and in so doing comprehend God’s call upon our existence in order to fulfill our destiny as His image-bearers.
3. We will seek to find out how these beliefs have played a role in the history of Christianity and how they continue to impact our existence and service to Him today.
4. We will provide a sheet to take home as a reminder of what has been examined and to provide additional opportunities for consideration of these truths and application in our daily living out of our eternal destiny beginning now. This sheet can be used as a discussion guide for small group discussion. We have several groups using this effectively.

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So often it is the case that the moment the word “Evangelism” is mentioned there is a sinking feeling that hits a great many people. Some of this comes from memories of dread associated with the methods often used in past to “do.”

“evangelism”: things like door-knocking, passing out leaflets, and Gospel Meetings. Some have a dread related to these things for a number of reasons. I am sure that any of us who have done these things, for any length of time, have some stories to tell. Many times those stories may be about the adventures we have had either with the people we encountered, or perhaps encounters with their pets. People being bitten, abused, having doors slammed in their face and the like. There are also stories of victory, people who are today faithful followers of Jesus Christ that started their spiritual journey because of one of these activities.

So often today, door knocking and leafletting are perceived as very irritating to those of our city and many believe they may even do more to put people off coming to church and coming to faith rather bringing them toward faith in God. I wonder then, what are some alternatives that fit today’s world? How do we evangelize in the modern era?

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One of the things that I can also say with confidence is that the means of being active in “evangelism” has changed many times through the centuries and if we are going to be successful at spreading the good news of Jesus Christ in our own time we must adapt and change too. I am certain that in the First century they did not distribute leaflets, show the Jesus film, or go door knocking like we have done in the recent past. From what I have read in Acts, there were also no Gospel meetings; at least not in the form that we have so often conducted them. The methods we have used in the past were all quite successful at one point in the history of the church, but perhaps no longer. Perhaps as we explore the topic of “evangelism” it might be helpful to define what this word actually means, or should mean more precisely? I think so often we have tried to make “evangelism” something like an appendage, or an addition to our walk of “discipleship.” I am certain that this was, and is not, the intent of Jesus and it also allows us to sever from our lives something that is at the heart of the mission of God in a way that is both unhealthy, and I believe untenable for any disciple of Jesus Christ. Reaching out to others is a central tenet of the walk of discipleship, without this facet of

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life I am certain that we cannot truly be faithful disciples of Jesus ourselves.

At Matthew 28:19-20 we have the following “command” from Jesus: **19 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, 20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.**” NRSV. This is a text that is extraordinarily familiar to us, and that familiarity means that often we truly fail to see the challenge, the call, the demand that is issued by this command upon our daily lives. These words not only come from Jesus, they come from the **resurrected Jesus** as some of the very last words spoken by Him (as recorded in the Gospel of Matthew). One of the things to notice is that Jesus does not command his apostles to “do” “evangelism.” He commands them to “make disciples.” The word behind the word for “disciple” here is the Greek word *mathesis* (μάθησις) which is defined as “the act of learning,” “the obtaining of knowledge,” “education,” or “instruction.”

The calling of Jesus here is not simply to hand someone a leaflet, or to give them a lecture (certainly there is nothing wrong with doing these things, but these things do not represent the totality of our obligation). The idea here is that people are to become actual “disciples” of Jesus Christ, to be called to this. Jesus does not just call us to “proclaim” the message and then walk away. A part of the mission of those called to do “evangelism” is also to lead people into a deep following after Jesus. It is not enough to just broadcast the message of Jesus over the internet, over radio, or television we are called to help people “follow” Jesus. Certainly an initial step in this process is to “proclaim, to “preach” the message of salvation to those who are lost. Their response to this “good news” should be to “repent” and to ask what is next as they did when Peter preached that message so many years ago on Pentecost. He told them to “repent and be baptized.” Often we want to stop here but the text continues, Acts 2:40-42, **“<sup>40</sup> And he testified with many other arguments and exhorted them, saying, “Save yourselves from this corrupt generation.” <sup>41</sup> So those who welcomed his message were baptized, and that day about three thousand persons were**

**added.** <sup>42</sup> **They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."**

Notice how, **"They devoted themselves to the apostles teaching and fellowship to the breaking of bread and the prayers."** They sought to be followers of Jesus, they sought out being His disciples. Our educational system today is very different from the educational system in the time of Jesus, if it could accurately even be called a system at all during that time. In all honesty, there is a great deal that we do not know about the educational structures during that time, our knowledge of this subject is astonishingly incomplete.<sup>1</sup> We do know that educational methods, techniques, and systems varied dramatically throughout the history of Israel and they will have also varied according to locale and according to which strata of society a person occupied. In this educational environment there were different layers of educational response: there was the education provided by the family and initially this likely included education in reading and such, but always also had an emphasis on teaching virtue, especially defined as obedience to the Law.

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<sup>1</sup> James L. Crenshaw, "Education in Ancient Israel," *Journal of Biblical Literature* 104:4 (1985), pp. 601-615.

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There was also a communal element to education that included the use of liturgy and communal activities such as those practiced in the synagogue and temple (these included the reading of Scripture, prayer, liturgical structures, and recitations, sing of Psalms, etc.). Another aspect of education was the special training that was very often given by a father to a son in order to train him to follow the trade of his father. There were times when a child would also learn a craft from a tradesman that was not a family member. Additionally, more formally organized schools likely existed in Israel and over time there appears to have been a level of systemization especially in the arena of elementary education across Israel. Even in this context what is called a school would not be what we might envision. A man would gather a few students around him and teach this group of students. Such schools would not generally be as well organized, nor as well furnished as they are today.<sup>2</sup>

A method that is perhaps related to the ones above, but which is important in our discussion was the taking on of an apprentice, or disciple. This was a methodology particularly used

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<sup>2</sup> André Lemaire, "Education (Israel)," David Noel Freedman, *Anchor Bible Dictionary*, Vol. 2 (New York NY Doubleday, 1992), pp. 305-312.

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in the training of those who would become teachers, or rabbis in Israel. The rabbi would call worthy students to follow him and in the ongoing living of life the disciples would learn not only from the rabbi's words, but also from watching the rabbi live his life. In the New Testament the idea of being a disciple is frequently expressed using a term meaning "to follow," or "to walk behind." This concept of "to follow," or "to walk behind" conveys the central idea of what it means to be a "disciple." All 261 references to the word "disciple," in the New Testament, are found in the Gospels and Acts. The real emphasis though, lies in the Gospels with only 10% of the occurrences being found in Acts. All three of these areas of education are meant to be used today to help us to follow Jesus more fully, not just the family, not just at church, not just as disciples living with their teacher. All three of these elements make up a part of being transformed into what God has called us to be.

"Discipleship" in the Gospels is a phenomenon that shows a close association with Jesus. Someone only becomes a disciple of Jesus when they are called by Jesus Himself (Mark 1:17; 2:14). The initiative for being a disciple remained with Jesus alone. In

the synoptic Gospels there are instances of “would be” disciples taking the initiative, but all of these attempts to become disciples appear to have failed. In Mark 10:17-27 the rich young ruler turns to Jesus, but when the call to discipleship comes he walks away sadly. According to Luke 9:57-60 several came to Jesus with the intention of being His disciples, but because they remained bound to their pasts; their attempts appear to have failed.<sup>3</sup>

Jesus called His disciples to follow Him. In the passage that was read earlier from Matthew 28:19-20 it appears that Jesus is calling upon those that He trained in the “walk of discipleship” to replicate this process for others. The challenge is to call people into discipleship. Notice how Jesus tells the apostles that they are to be **“teaching them to obey everything that I have commanded you.”** I believe that this is what we are called to do as we “evangelize.” We are to do more than simply proclaim, leaflet, or invite. Certainly all of these things may be a part of our efforts to call people into discipleship, but in addition to these we are called to “make disciples.” Paul says it like this: **“Be imitators**

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<sup>3</sup> Hans Weder, trans. Dennis Martin, “Disciple, Discipleship,” David Noel Freedman, *Anchor Bible Dictionary*, Vol. 2 (New York NY Doubleday, 1992), pp. 207-210.

**of me, just as I also am of Christ.”<sup>4</sup>** Our calling is to invite people into the “discipleship” of Jesus Christ, but a part of doing this is living a life ourselves that reflects Jesus. Do people see Jesus in your life? What does Jesus look like in your shoes? Evangelism is more than what we say, it is more than what we do, it is about who we **become**. Here is how Paul says this: **“<sup>18</sup> And we all, with unveiled faces reflecting the glory of the Lord, are being transformed into the same image from one degree of glory to another, which is from the Lord, who is the Spirit.”<sup>5</sup>**

The calling of God for us to evangelize is meant to be transformative, if it is not, then we must question whether we have yet been impacted by the Spirit of God. You see a part of “evangelism and discipleship,” the most important part, is not the part that we do, it is the part that God does.<sup>6</sup> The call to “evangelism” is a calling of us into a partnership with God. It is the call of a Father to His children to come and learn from Him, to become like Him, to become what He created us to be as His children. The “good news” is this is what God desires. There is no

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<sup>4</sup> 1 Corinthians 11:1; NET.

<sup>5</sup> 2 Corinthians 3:18; NET

<sup>6</sup> James K. A. Smith, *You Are What You Love* (Grand Rapids MI: Brazos Press, 2016), p. 65.

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higher calling; and it is only in this that we can hope to fulfill the yearnings that reside deeply within our souls; these are God created, God shaped yearnings, that call us to become what He created us to be.

To truly be a part of “evangelism” is to do more than just hit and run; it is to truly be about the task of helping others to become genuine followers, genuine disciples, of Jesus Christ. This is a task that is in many ways harder than just proclaiming the Gospel, but in other ways should actually be a natural part of our walk with Jesus. Certainly, I am not saying that proclamation is not necessary, it certainly is, but it is only a part of what “evangelism” truly is. “Evangelism” only happens in the fullest sense of the word when a person is being disciplined, being called into an apprenticeship that will lead to them being like Jesus. Certainly a big part of this walk of discipleship is not something that we as human beings can do, it requires the Holy Spirit. The Holy Spirit is an integral part of our walk of discipleship as it was for the first apostles of Jesus Christ.

There is certainly a lot of teaching about this, but one of the places this teaching comes is in the very words of Jesus after He

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tells his disciples that He must go away for a time. John 16:13-15

**“<sup>13</sup> When the Spirit of truth comes, he will guide you into all the truth; for He will not speak on his own, but will speak whatever He hears, and He will declare to you the things that are to come. <sup>14</sup> He will glorify me, because He will take what is mine and declare it to you. <sup>15</sup> All that the Father has is mine. For this reason I said that He will take what is mine and declare it to you.** The Spirit of God has been sent by Him into the world and is an integral part of His plan for the transforming of people more fully into His image.

The Holy Spirit must be an integral part of genuine “evangelism and discipleship.” In Romans 8:14-17 we have these words from the Apostle Paul, **“<sup>4</sup> For all who are led by the Spirit of God are children of God. <sup>15</sup> For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba! Father!” <sup>16</sup> it is that very Spirit bearing witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with Him so that we may also**

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**be glorified with him.”<sup>7</sup>** To be a child of God is to be a “disciple,” to be someone who has been a participant, and a product of “evangelism.” Being a disciple of Jesus does not mean that life will be easy and free of all difficulties and pain. Being a disciple of Jesus our life will be like His life and that means we will “suffer” as He did.

“Discipleship” and “Evangelism” are two sides of the same coin. They are connected and they cannot exist, as they are displayed in the history of the church, in the Holy Scriptures, or in our world today without both elements. Evangelism is connected with the actual proclamation of the Gospel. Certainly it is the case that there must be “hearing,” before there can be following. The word “discipleship” focuses more on the “following” element of the call of Jesus to make disciples. Whatever we may think, “Evangelism” is, it is not complete apart from calling a person into being an active follower of Christ. “Proclamation” of the Gospel is not the totality of what is meant by the term “evangelism.” It is only an initial element of “evangelism.” When Jesus told His disciples the “Parable of the Sower” (Matthew 13:1-9) he was

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<sup>7</sup> NRSV.

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making it plain that there are different responses to the proclamation of the message. Jesus makes the point that “hearing” is not sufficient, “doing” must follow “hearing.” Action is an essential element in true “evangelism.”

The words of Jesus are very direct as He explains the meaning of the Parable of the Sower to His disciples. **“Matt. 13:18** **“Hear then the parable of the sower. <sup>19</sup> When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in the heart; this is what was sown on the path. <sup>20</sup> As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; <sup>21</sup> yet such a person has no root, but endures only for a while, and when trouble or persecution arises on account of the word, that person immediately falls away. <sup>22</sup> As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the lure of wealth choke the word, and it yields nothing. <sup>23</sup> But as for what was sown on good soil, this is the one who hears the word and understands it, who indeed**

**bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”<sup>8</sup>**

Many times churches and individuals have made a proclamation of the Gospel only and called it “evangelism.” It is not. If we have to use a single word today that more fully encompasses the meaning of Biblical “evangelism” today it might be the word “discipleship.” We are called to “make disciples,” not just proclaim and not just to sow seed. The task we are called to is more than just sowing, it includes cultivating, and nurturing. Lest we then think we are doing everything we need to do in order to make the seed grow, remember that only God makes the seed actually sprout and grow. Ask any farmer. We nurture and do everything we can to create the right conditions for growth, to grow “disciples of Jesus Christ,” but only through the power and intervention of God do the words planted in the heart actually germinate and grow people into mature disciples.

I remember when I was first baptized, I told Charles Mickey that I wanted to go into ministry. I very much felt then, and still feel now, that this is the calling of God for my heart. My idea of

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<sup>8</sup> NRSV.

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what that would mean has changed much since that time. Charles helped me in those early days by taking me under his wing and letting me help and watch as he ministered in the kingdom of God. One of the first things he showed me was how to sweep a floor. I remember being excited the day I went to minister with Charles. I also remember being hurt and disappointed when he handed me a broom and we swept the floor at our campus center together. I thought a lot of things, and a lot of them had to do with the arrogance of my own heart that was really looking more for something like calling down some fire from heaven rather than sweeping floors. In that moment, Charles called me into discipleship, into being a servant, into being like Jesus and it is one of the most powerful and poignant lessons I have ever learned. I do not remember what we talked about, but I remember the words that were spoken with by a broom; those inaudible words began the process of humbling my proud and arrogant heart. Sweeping can be discipleship. I had misunderstood what I was being called to do and with a broom I was challenged to change my focus, to become more like Jesus, to serve, and to humble myself before God and man.

Evangelism and discipleship are hard work and according to most experts they are getting harder, especially in the United States. In an article I read recently that talks about the discipleship aspect of evangelism it says: "Discipleship is an uphill push, and the hill is getting steeper!" Discipling congregations is harder than it was thirty years ago. While no one can know for sure why discipleship in churches has become more challenging, Mike Johnson says that his experiences have shown him a few possible reasons, Number one: Churches have expected small groups to do all the discipling. But the task of fostering deep, transformational discipleship in the life of each church member is too much for small groups alone. As Greg Ogden explains so well in his book *Transforming Discipleship: Making Disciples a Few at a Time*, "micro groups" (accountability groups of 2-3 people) typically creates better environments for drawing people into deeper discipleship. The average small group curriculum, that is video-based, with no homework, can help provide the community that Christians need, but rarely does it promote the depth of intimacy with God that is necessary for true discipleship to take

place.<sup>9</sup>

Another reason that evangelism and discipleship are getting harder for churches today is because: All too often, churches do not communicate that hitting a spiritual “wall” is a natural part of moving through the stages of discipleship; this is a necessary part of growing more intimate with God. People most often feel like something is wrong with them when they hit the “wall.” They then may experience guilt, shame, or despair, because they are not receiving the teaching and encouragement to walk them through this difficult time. As a result, they may spiritually “settle,” believing that this place in their discipleship is as good as it gets and that they are a failure.<sup>10</sup>

Another reason for discipleship and evangelism being more difficult today is due to technology and other societal factors that have fueled an increasingly rapid flow of information. Every day, we are flooded with demands for attention - from texts, emails, phone calls, internet, social media, and more. The notifications never cease to pop up, and the ads never cease to play. The human brain does not handle this volume of information and

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<sup>9</sup> <https://www.ascendingleaders.org/why-discipleship-is-getting-harder/>

<sup>10</sup> <https://www.ascendingleaders.org/why-discipleship-is-getting-harder/>



sensory input well. As a result, people are distracted and anxious. Spiritual growth requires taking time to be still before the Lord and meditate on Him - but this is hard to do with a constant barrage of demands for our attention.<sup>11</sup>

Sometimes, a particular approach to the growing of disciples into the image of Christ will overpromise and underdeliver, leaving people skeptical and resistant to calls for deeper discipleship. For instance, a church may push everyone in the congregation to join a small group, or some other such program, but when some people do not experience the dramatic life change the church promised, and the program then fizzles out, the congregation may become disillusioned and cynical about future calls to participate in a program for spiritual growth.<sup>12</sup> People thus become cynical and resistant to change, and maybe even nostalgic longing for those earlier times when things were easier.

Churches have a tendency to jump from one emphasis to another without providing ongoing resources and encouragement for each leap. One sermon series, for example,

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<sup>11</sup> <https://www.ascendingleaders.org/why-discipleship-is-getting-harder/>

<sup>12</sup> <https://www.ascendingleaders.org/why-discipleship-is-getting-harder/>



might call the congregation to focus on giving more, and the next sermon series might tell people to serve in ministry more. As a result, people who were compelled to apply the teachings of the first series become distracted by the emphasis of the new series. They end up bouncing around like a ball in a pinball machine, making little progress forward as a disciple. After a while, people may give up attempting to apply the teaching they hear because they are just overwhelmed. As a result, they do not respond to calls for deeper discipleship. Discipleship, however, should never be a seasonal topic, but it is the foundation for the life of the church and its people.<sup>13</sup>

Although these are not hard-proven facts, these five reasons are based on what many ministers have seen trending in churches over recent years. They are not meant to be cynical criticisms of churches. Rather, they are some common pitfalls to be aware of so that you can both help your church avoid them and also understand why some of your congregants and perhaps yourself may be so resistant to the call to discipleship.<sup>14</sup> There is enough in our world that is “bad news,” but we are called to

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<sup>13</sup> <https://www.ascendingleaders.org/why-discipleship-is-getting-harder/>

<sup>14</sup> <https://www.ascendingleaders.org/why-discipleship-is-getting-harder/>

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proclaim the “good news.” That news is that God loves us and has opened a way for restored relationship with him.

What then is “evangelism?” “Evangelism” takes place when genuine disciples of Jesus Christ proclaim the message of God’s love for us and then walk alongside others leading them more deeply into becoming just like Jesus; self-sacrificing, selfless followers of God that seek the will of God over their own. What then is the next step for you? How can you apply the things discussed in this lesson in tangible ways in your own life? One of the ways is to join in with the church community, just turning up where the community meets is a start. Go to a Bible class, or join one of the home groups, prayer groups, or if you cannot find one that fits you talk to staff and elders about starting a new one. Speak to a neighbor and invite them to dinner, or a movie. Begin building genuine relationships with others. Let them see Jesus living in you. All of this should be bathed in prayer, talk with God about it, listen to the calling of God in your heart. Another crucial thing that all of us can do is to pray for those that are lost. Pray that they will hear and understand the Gospel message and that it will touch their heart. Pray too for workers in the field of harvest.

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God uses workers to proclaim his message of salvation and to lead others along the path of discipleship.

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# Synopsis

The word “evangelism” is often today seen as an undesirable word, antiquated, old and dusty, but it is a word that stands at the core of what it means to a follower of Christ. This is also a word that is at times misunderstood as meaning only the “proclamation” of the Gospel and not as including “discipleship.” The truth is that Jesus calls His followers to join into partnership with Him in helping people to follow after Him, to come into full relationship with God. These sentiments are powerfully commanded in Matthew 28:19-20. We can see these things coming to reality upon the preaching of the very first Gospel sermon after the resurrection and ascension of Jesus on the day of Pentecost. People responded to the Gospel message and asked “what should we do?” From that moment Peter and the apostles began teaching them and nurturing them in the ways of Jesus.

These people then joined together in community with each other learning and growing together in Christ. They followed the teachings of Jesus, prayed, and ate together. Their lives reflected the nature of Christ, and others were also drawn to Christ, not

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only through “proclamation” but also through watching them live out “discipleship” of Jesus. These two elements are essential parts of what it means to “evangelize.” Today evangelism and discipleship are harder than they once were, but rather than discouraging us this should challenge us to examine our methods and our lives and to seek new ways to reach those who are lost. We should pray more diligently and build genuine relationships with our neighbors so that our lives are a continual proclamation of the Good News. God is just as powerful and alive today as He was on that first day of Pentecost. He calls us to active faith that continues to be faithful to our calling as disciples of Jesus Christ.

# Questions

1. What are some images that pop into your mind when you hear the word “evangelism?” Why do you think those images come to your mind?
2. What are some ways, in your experience, that are effective means of evangelism?
3. What do you understand to be the meaning of the word “evangelism?”
4. Who do you believe that Jesus expects to be involved in “evangelism?” Why?
5. Do you believe there is a connection between what we call “evangelism” and what we call “discipleship? Why, or why not?
6. Who are some people that you have learned about life as a Christian from?
7. Do you believe there is an educational element to evangelism? Why, or why not?
8. Who has taken on the role of teaching you to be like Jesus in your life?
9. What do you believe the role of the Spirit is in discipleship?
10. What are some things that you do each week in order to become more like Jesus?
11. What are some things that inhibit you from being more like Jesus?
12. What are some things that we might do that are more than “proclamation” to encourage others to grow as disciples of Jesus?
13. What are some things that are barriers to you being an evangelizing disciple of Jesus?

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14. Who is a person who has acted as someone leading you deeper into discipleship in your life?
  15. What are some reasons that you believe evangelism is harder today than it was in the past?
  16. What are some ways that you have been disappointed by evangelistic efforts or methods of discipleship in the past?
  17. How often do you pray for those that are lost?
  18. What are some things that keep you praying for your neighbors?

# To Take Home

## **What is Important to know?**

It is important to know that “evangelism” is not an optional accessory to Christianity. It is a central element of what it means to be a Christian. We cannot choose to be a Christian and then choose **not** be involved in evangelism. Jesus calls us to be transformed each moment of each day to become more fully His image, to lay down our lives for each other. Who is a person that you have known who exhibits powerfully the image of Christ?

## **Where is God in these words?**

God is in these words proclaiming to His children the “good news” of the way He has opened up for restored relationship with Him. He calls His children home, He forgives them and He seeks to be with them. God calls them into partnership with Himself in the task of proclaiming His love and of redeeming all of His children. He calls us to speak and to live in such a way that we reflect Him in the world and to project His love into the lives of others. Who are some people that you feel called to bless this week? How can you bless other people?

## **What does any of this mean for how I live my life?**

To be a Christian is to be like Christ. Sometimes we forget that Jesus calls us to suffering, pain, hardship, and frustration. Sometimes we have thought that being a Christian means that God will bless us and protect us, from all harm and pain and there is truth in these ideas, but the most dangerous person in our life is ourself. If we fail to continue following Jesus we cannot find that safety and security. God calls us to learn to listen to Him over self. God calls us to trust Him in the midst of the challenges and hurts of this world. What are some ways that your “self” calls you to live in a manner that is not the way of Jesus, sacrificially and selflessly?

## **What is the word of God calling us to do?**

The word of God is calling us home. It is calling us to be transformed into the image of Christ more fully with each day. It is calling us to recognize that this world is not our home, as it is today in its untransformed state. We are called to be agents of reconciliation and restoration in partnership with God. God calls us to be more concerned for others than we are for ourselves. He calls us be agents of order, peace and reconciliation in the world. He calls upon us to love others and to reach out to them even when it hurts, especially when it hurts. What do you feel God calling you to do with your life in order to live as His disciple?