



MISSION OF GOD



PARK CHURCH

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Mission of God Coursebook

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PARK CHURCH

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Welcome to the Mission of God

If you take a few moments to consider it, you'll soon realize that every person has a mission for his or her life. Of course, it's often not written out or articulated in any particular place. It may not even be known to that person! But a week-in-the-life of someone makes it evident what that person values; what motivates and drives his or her life. This is true for each of us, we all say "no" to some things and "yes" to others. We all leverage our limited resources—money, time, energy, and attention—in particular directions. We all have aims and ambitions; hopes in achieving some series of aspirations or goals. It's worth being honest about these things.

But what about God, what's His mission? Why does He do the things He does? What's He truly after in the world? These are the basic questions of this course.

This topic is a worthy pursuit because when we begin to see and be captivated by God's mission in the world, we begin to see the purpose of our own lives as those who image God, living as His people. And this, in turn, will capture our hearts and imaginations—reorienting our values, our practices, and our relationships—toward the true and the good, the beautiful and the eternal.

Each of us longs to live a meaningful life, and the Bible ought to convince us that the only effective way forward on this humanity-wide quest is to align our lives with God's heart and activity. Designed to reflect God in the world, living under His good reign and submitting to His kind voice, we are invited to be reconciled to our Father through the transforming work of Jesus on our behalf. As we receive that invitation, we join God in His mission. Let's step into this course prayerfully, anticipating together what the Lord might do to make us more like Him and the significant fruit He may bring to bear in our lives.

ABOUT THE ARTWORK

Our artwork for this course is an illustration by Bruce Butler. Three overlapping circles contain depictions of three cities (from top to bottom): the heavenly Jerusalem as described in Revelation 21, the “City on a Hill” as described in Matthew 5, and the Tower of Babel as described in Genesis 11. The cities are connected by a depiction of the River of Life (Revelation 22). This illustration reads in two directions—from top to bottom and from bottom to top.

Read from bottom to top, the humanity-wide quest to live a meaningful life in a broken world starts by default at the Tower of Babel. If we are not working towards God’s mission, the next mission we pursue is our own. Although we may be able to do incredible things as individuals or as a culture, the charge to mankind was to image God in the world, not simply to image ourselves. In grace to us, God breaks up our godless work. Jesus comes with a new city in mind, a “city on a hill” that “cannot be hidden.” We are invited to be members of this city, displaying Jesus’ upside-down kingdom in the sight of all people. In ironic contrast to Babel (a city that wanted its works to be widely visible but was then abandoned at God’s decree), Jesus expressly charges the city on a hill to have its good works seen! However, it is for the glory of “your Father who is in heaven.” Lastly, we are invited higher again through Jesus’ vision to John of the heavenly Jerusalem, a “cube of meeting” that represents the holy of holies in the temple. The city on a hill of our present age ultimately becomes the heavenly Jerusalem, where heaven and earth finally meet in fullness.



Read from top-to-bottom, the River of Life flows from the heavenly Jerusalem down onto the City on a Hill. This city acts as a watershed, and a “preview” of this river is precipitated to the world through it. Two things are intended in this illustration. First, God abundantly provides from heaven for those who seek to be on His mission. For example, we have the Holy Spirit, we have His incredible promises through His Word, and we are on mission within a community and inspired by the faithful before us. Second, the world that is not yet on mission with God receives a sort of gracious, River of Life “rain” by the faithfulness of God’s people as we seek to image Him. Though far different than drinking from the river, feeling its mist makes the human heart yearn for more. “Therefore, we are ambassadors... God making His appeal...” (2 Corinthians 5:20).

Lastly, the circles overlap as a way to illustrate that we are truly “residents” of all three cities. We often pursue our own missions like the people of Babel, and the “rain” of the River of Life is for our coming-to. We likewise often join Jesus in His mission and demonstrate Him to the world, empowered by heaven and its King. Ultimately, “we seek the city that is to come” (Hebrews 13:13), to which we belong as a result of Jesus’ work, enjoying Him and His completed mission until we drink straight from the river with all the redeemed.

USING THIS COURSEBOOK

OVERVIEW

This book is your guide for the next few months together. We designed it with at least three convictions in mind:

1. **God has revealed Himself in Scripture.** It is essential that we study and understand what God has given us in the Bible in order to see Him and our lives for what they are. Because of this, some reading and teaching will be part of our journey together.
2. **God cares about what we do.** While teaching is important, it is not sufficient. Upon hearing God's Word, we must begin (and continue) doing it—we need to put it into practice. For this reason we have devoted significant portions of the course to getting “out there” to try things.
3. **God has designed us as relational beings.** We often learn best alongside other humans. We encourage you to go through this course with your Gospel Community or another set of people with whom you can process, practice together, and learn from.

STRUCTURE

Introduction

Our introductory session together will focus on the basic vision and direction of our 10 weeks. It will be primarily teaching and discussion. This is to ground and orient ourselves as we engage the rest of our time together.

Units 1-3

After that, we have structured the course around three sets of three weeks. In Acts 1:8, Jesus tells His initial disciples that they “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.” This is a movement from their nearest proximity to literally every square inch of the globe where humanity exists.

We are filled by this same Holy Spirit, given His power for this same mission. Our three units will thus follow the same movement of Acts 1:8, working out in concentric circles out from where God has placed us.

- **Unit One** will focus on Living as God's People in Our Neighborhoods, Places of Work, and Relational Networks.
- **Unit Two** will move to Seeking the Flourishing of Our City and Society.
- And we will finish up with **Unit Three** on Engaging God's Mission on a Global Scale.

Each of these three units follows the same rhythm from week to week:

1. The **first week** of each unit will allow us to Learn, Discuss, and Prepare. Here we will teach and provide Biblical and imaginative context for the call to live on mission in that arena. Leading up to these gatherings, we ask that you spend a handful of minutes reading a brief article and some Scripture before reflecting on a few questions in preparation.
2. The **second week** in each unit will make space for us to Put it into Practice. We have provided ideas for how you can begin engaging with your family/household, your Gospel Community, and/or on your own. We've also done our best to suggest different entry points for these practices so that, no matter where you're starting from, we've proposed an idea that meets you there.
3. For the **third and final week** of each unit, we'll gather back together to Reflect and Plan for What's Next. Here we will share stories about what God has been up to and provide opportunities to get further involved as the Lord may be leading.

That's the plan! We're grateful to be journeying through this semester together as a church family. We anticipate that God will work among and through us in the coming weeks. Please pray along with the Park leadership team that He will stir our affections for Him, causing our hearts to break for what breaks His and delight in what brings Him delight. May all of this more fully shape us into a church that images God faithfully as we participate in His mission in the world.

Introduction:

THE MISSION OF GOD AND HIS PEOPLE

Before we dive too deeply into the context and practice of the Christian mission, let's orient ourselves. What exactly is "the mission of God"? What does that mean for us as His people in everyday life? We'll talk through and discuss much of this at our first gathering.

In preparation for that, carve out some time to:

- ☐ Read the article "The Mission of God and His People"
- ☐ Reflect on and write out your answers to the questions
- ☐ Pray, asking God to work in and through us as we learn and engage together



THE MISSION OF GOD AND HIS PEOPLE

“In the beginning, God...” (Genesis 1:1). The story of the world starts with the Triune God—self-existent and entirely self-sufficient. Out of love and to display His glory, God created the heavens and the earth and everything in them. As the pinnacle of His creation work, He formed humans to represent their Creator King by reflecting His glory on the stage of creation. When He had finished His creation work, He saw everything He had made and declared it to be “very good.” God’s purpose from the beginning was that people would image Him as they spread joy and life by multiplying families, building societies, and developing cultures. This flourishing life could only be experienced as humanity lived in right relationship with their God, trusting in His word, submitting to His rule, and depending on His presence.

But something went terribly wrong. Instead of depending upon their Creator and Lord, they rejected His authority, declared independence from Him, and rebelled against His call on their lives. We carry this same rebellion in our bones, living out the desire for autonomy and rejecting His authority in our own lives. Because of our rebellion, we are separated from God and the joy and life that are found in His presence. We become “dead in [our] trespasses and sins” (Ephesians 2:1). This fall from right relationship with God has cosmic consequences, leading to a breakdown in every sphere of creation. Our fractured existence leaves something deep within us aching for restoration, for some kind of good news that will remedy the bad news we experience as part of living in this broken world.

Thankfully God didn’t leave us to our own demise. Though we were His enemies—defiant rebels in His kingdom—the Son of God took on human flesh in order to deliver us from our sin and brokenness. Jesus Christ lived a perfect life. This uniquely qualified Him to pay the debt sinful humanity owed to God. His sacrificial death on the cross served as the substitute for us, providing a double-transfer: Jesus took on our sin and punishment while we received His perfect righteousness. Then, on the third day, Jesus rose from the dead, defeating the power of sin and death and demonstrating His power to give new life to all who would trust in Him and to restore all that has been broken in the world. All this has come as a free gift to those who put their trust in Jesus Christ. Through belief in His work, we are reconciled to God by grace! This is good news—it is the Gospel. Greg Gilbert explains in more detail how all this was possible through Jesus’ work on the cross:

When Jesus died, it was not the punishment for His own sins that He endured. (He didn’t have any!) It was the punishment from His people’s sins! As He hung on the cross at Calvary, Jesus bore all the horrible weight of the sin of God’s people. All their rebellion, all their disobedience, all their sin fell on His shoulders. And the curse that God had pronounced in Eden—the sentence of death—struck. That is why Jesus cried out in agony, ‘My God, my God, why have you forsaken me?’ (Matt 27:46). God His Father, who is holy and righteous, whose eyes are too pure even to look on evil, looked at His Son, saw the sins of His Son’s people resting on His shoulders, turned away in disgust, and poured out His wrath on His own Son. Of course, all this is good news only because King Jesus the crucified is no longer dead. He rose from the grave.¹

¹ Greg Gilbert, *What is the Gospel?* (Wheaton: Crossway, 2010), 67.

The cross and resurrection of the God-man Jesus is no arbitrary event in history; it is the decisive work of God through which He is redeeming everything that is broken in our world. In view of this overwhelming mercy found in Christ, we are called and compelled to put our trust in Jesus personally. By grace alone, through faith alone, in Christ alone, we experience this redemption. Indeed He is **the** way, **the** truth, and **the** life, and none of us can recover restored communion with God the Father apart from Him. But once we believe, the Bible is clear: we are given new life! The technical term is “regeneration,” a beautiful reality that takes place when God speaks new life into our dead souls. John Piper put it this way:

There is no spiritual life—no eternal life—apart from connection with Jesus and belief in Jesus. In the new birth, the Holy Spirit unites us to Christ in a living union. Christ is life. Christ is the vine where life flows. We are the branches (John 15:1-17). What happens in the new birth is the supernatural creation of new spiritual life, and it is created through union with Jesus Christ. The Holy Spirit brings us into vital connection with Christ who is the way, the truth, and the life. That is the objective reality of what happens in the new birth.²

In short, a disciple of Jesus is one who has first been made alive by Jesus. We need this new life precisely because sin—our “sickness unto death”—has rotted the joyful and abundant life for which we were designed. “But God, being rich in mercy, because of the great love with which He loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved” (Ephesians 2:4-5). And as we are saved, we quickly realize that we’re not alone—God has saved us into a family, making us part of a body of other believers with whom we serve, grow, mature, and bear witness to the world about the character and work of God. This is called the Church.

Many people view church as a building to visit, an event to attend, or a community to be part of, but what’s the point of it all? What is its purpose? What should it be pursuing? This is an important question before us. What is the mission of God through His people, the church?

In the Garden of Eden, God gave the first humans a task: Multiply worshipers of Him who live under His good reign. The end result of this task—if fulfilled—was God’s glory flooding creation as His human image bearers stewarded their role in the world in ways consistent with His character. But faithful pursuit of this task was soon snapped by pride and the desire for autonomy, as previously discussed. We feel the effects of this fall every day in the brokenness in our own hearts and in our world.

Thankfully, Jesus Christ has fulfilled the righteous demands of God’s Word on our behalf. He alone was faithful to fulfill the original commission given to humanity. After suffering and dying for our sins and rising up from the grave, Jesus gave a renewed commission to all who would follow Him: “All authority in heaven and on earth has been given to me. 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, teaching them to observe all that I have commanded you. And behold, I am

2

John Piper, *Finally Alive* (Scotland: Christian Focus Publications, 2009), 32.

with you always, to the end of the age” (Matthew 28:19-20). This parting directive from Jesus to His followers is often called the Great Commission. It’s quite amazing to see that this is actually a recasting of the original commission God gave us in the Garden: Multiply worshipers of Him who live under His good reign. Where we originally and devastatingly failed we can now reengage, precisely because of Jesus’ reconciling and redeeming work for us. But how does this commission get worked out? Pastor Mark Dever has a helpful summary of what it means to be a disciple of Jesus:

A disciple is a follower... A disciple of Jesus follows in Jesus’ steps, doing as Jesus taught and lived. But it means more than that. Following Jesus first means that you have entered into a personal, saving relationship with Him. You have been ‘united with Christ,’ as the Bible puts it. You have been united through the new covenant in His blood. Through His death and resurrection, all the guilt of sin that is yours becomes his, and all the righteousness that is His becomes yours... How do we accept this gift and unite ourselves to Him? Through faith! We turn away from our sins and follow after Him, trusting Him as Savior and Lord... Our discipleship to Christ [thus] begins when we hear those two words and obey them: ‘Follow me.’³

And yet, the Christian life does not stop at merely **being** a disciple. As we saw in the Great Commission, disciples of Jesus are called to make disciples. In other words, essential to following Christ is calling others to follow Him as well. Jesus was clear about how this works, and He unpacks His command to make disciples in two parts:

First, we are called to baptize new believers into the name of the Father, the Son, and the Holy Spirit. This signifies and celebrates that person’s union with the Triune God by grace alone, through faith alone, in Christ alone. A disciple is first and foremost someone who has freely received the love of God, through Jesus, and by His Spirit. Never are we called to obey Jesus in order to be loved and accepted by the Father. Quite the contrary! We are instructed that because of Jesus, we are loved and accepted already. To make disciples begins by helping people see what Jesus has done to bring us to God and helping them root their lives in His gracious and unconditional love.

Second, we are called to teach one another to obey all that Jesus has commanded. It is within the context of this unconditional love that we learn to obey everything that our good and kind Lord has commanded us. Jesus taught us to worship God the Father and to love Him with all of our heart, soul, mind, and strength. He taught us to live in community with His family, laying down our lives for one another. He taught us to live on mission in the world, reflecting His character and proclaiming His Kingdom wherever He has called us.

In short, a disciple of Jesus is someone who has been made alive by the God of grace and is learning to follow Jesus in rhythms of worship, community, and mission. Therefore, our mission as a community of disciples is to make disciples of Jesus. As this mission advances, the knowledge of God’s glory will fill the earth and joy will extend to all people.

3 Mark Dever, *Discipling: How to Help Others Follow Jesus* (Wheaton: Crossway, 2016), 13-15.

If it's true that, as we've stated above, God is on a mission to fill the earth with His own glory through all that He has created, then there's work to be done. Many people in many places persist in rebellion against God, either not knowing or not receiving the merciful truth of the Gospel. We carry this very message of life that renews people and restores creation. As John Piper has put it, "Missions exists because worship doesn't." ⁴ Wherever the worship of God is not the dominant reality, we must enter in to proclaim and portray the Christ of the gospel.

Of course, it's easy to assume this is the task of formal church leaders and missionaries. Sure, we may "pay and pray" to support their work, but we live like the practice of missions is for the professionals. This is a dangerous and drastically unbiblical conviction. As Christian leader John Stott put it, our tendency is to "withdraw into a kind of closed, evangelical, monastic community." ⁵

This was never the original expectation; neither was it how the early church operated. "Every Christian was expected to evangelize, follow up, nurture, and teach people the Word. This happened relationally—one person bringing the gospel to another within the context of a relationship." ⁶ Church leaders, rather than doing the work of ministry, exist to prepare people in the church to do the work of ministry. "It is the responsibility of the ordained leadership to build up the church and its members... discipling the laity for ministry in the world." ⁷ Paul makes this clear when He wrote that God "gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints [everyday Christians!] for the work of ministry, for building up the body of Christ" (Ephesians 4:11-12).

So what are the contours of this mission to which every follower of Jesus is to be about? To rightly understand Christian mission, we must see it as expansive. "Both God and Satan lay claim to the whole of creation, leaving nothing neutral or disputed... Nothing is 'neutral' in the sense that sin fails to affect it or that redemption fails to hold out the promise of deliverance." ⁸

Theologian Chris Wright has made clear just how expansive this mission is:

God's mission is what spans the gap between the curse on the earth of Genesis 3 and the end of the curse in the new creation of Revelation 22. God's mission is what brings humanity from being a cacophony of nations divided and scattered in rebellion against God in Genesis 11 to being a choir of nations united and gathered in the worship of God in Revelation 7. It [is] a vast, comprehensive project of cosmic salvation. ⁹

And yet, though expansive, the Christian mission is simultaneously practical and everyday. We must see the mission "as proclaiming the kingdom of the Father, as sharing the life of the Son, and as bearing the witness of the Spirit." ¹⁰

⁴ John Piper, *Let the Nations be Glad!: The Supremacy of God in Missions* (Grand Rapids: Baker Academic, 2010), 15.

⁵ John Stott, *Motives and Methods in Evangelism* (Leicester, UK: Inter-Varsity, 1962), 14.

⁶ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2012), 277.

⁷ Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2012), 277.

⁸ Albert M. Wolters, *Creation Regained: Biblical Basics for a Biblical Worldview* (Grand Rapids: Eerdmans, 2005), 81-82.

⁹ Christopher Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids, Zondervan, 2010), 46.

¹⁰ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids: Eerdmans, 1995), 29.

Or, put another way, we must see the mission as putting **faith** in action (kingdom of the Father), **love** in action (life of the Son), and **hope** in action (witness of the Spirit). This describes a way of living, designed to be woven into the ins and outs, ups and downs of ordinary life in the world.

The implications for Christian mission in our lives are substantial. Each of us has relationships with other people in the contexts of household, neighborhood, workplace, and greater society. Each of us has been given varying amounts of time, energy, money, abilities, influence, and other resources. What if members of the church—scattered as we are amongst different places, people, and positions—lived as sons and daughters of the King? What if we utilized the realities and resources under our stewardship for the good of others and the glory of God in the various contexts to which we are called? What if we truly desired for those around us to come into a reconciled relationship with God through the Gospel?

Author Greg Forster argues that this is the only way we'll have true impact:

[T]he joy of God [is] the state of flourishing in mind, heart, and life that Christians experience by the Holy Spirit. The joy of God makes us happier, but also wiser, humbler, more patient, and so forth... If Christianity is going to have a distinct impact, it needs to rely on what truly makes it distinct—the work of the Spirit in our minds, hearts, and lives. That's what makes Christianity unique, and it gives us a unique opportunity to bless our unbelieving neighbors through the way we participate in the civilization we share with them.¹¹

We must push this fruit-bearing life (John 15) into every dimension and sphere of human society. Indeed, the Gospel is meant to bear fruit and increase in the whole world (Colossians 1:5-6). As Christian leader Tim Keller has written:

Ministry in which Christians serve the common good of the city is not only Biblical but a necessary context for any convincing evangelistic call to believe in Jesus... Only if we produce...church communities that regularly win secular people to Christ, seek the common good of the whole city, and disciple Christians to write plays, advance science, do creative journalism, begin effective and productive new businesses, use their money for others, and produce cutting-edge scholarship and literature will we actually be doing all the things the Bible tells us that Christians should be doing.¹²

In short, we are transformed people, living transformed lives, and carrying a transforming message. As Paul has said, “[I]f anyone is in Christ, he is a new creation... All this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation... We are ambassadors for Christ, God making His appeal through us” (2 Corinthians 5:17-20). The interesting thing about ambassadors is that their entire lives become a representation of their home country—their words, their decisions, their values, their relationships, their work, and so on. Remaining a citizen of the country of their birth, ambassadors reside and seek to persuade those in the host country.

¹¹ Greg Forster, *Joy for the World: How Christianity Lost Its Cultural Influence and Can Begin Rebuilding It* (Wheaton: Crossway, 2014), 18-19, 23.

¹² Timothy Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2012), 291-92.

We have been born of the Spirit, citizens of a heavenly country, presently residing in the kingdom of this earth. God has called, equipped, and sent us to our neighbors and to the nations with this glorious good news, the message of reconciliation. This permeates every facet of our lives as we participate in the Christian mission. As we have paraphrased this mission at Park Church:

We exist to make disciples of Jesus Christ for the glory of God and the joy of all people.

QUESTIONS FOR PREPARATION

1. What stuck out to you from the article? What were you reminded of or challenged by? What questions emerged?

- 2.** How would you begin to answer this question: “What is the mission of God and His people?”

- 3.** Where in your life do you feel the Spirit beginning to stir or convict in relation to the mission of God?

PRAYER FOR THE COURSE

- Take five minutes (or more!) to be quiet and still before the Lord with this question before you: Lord Jesus, what do you desire to do in or through me this upcoming semester?
- Ask God to work through our Mission of God initiative this semester: that He would cultivate in Park Church a heart for God and others, a vision for the lost and marginalized, and a posture of humble yet deliberate practice.

TEACHING: THE MISSION OF GOD & HIS PEOPLE

TEACHING NOTES

TEACHING NOTES

A large rectangular area filled with a uniform grid of small dots, intended for handwritten notes. The grid consists of 20 columns and 30 rows of dots.

Unit One:

LIVING AS GOD'S PEOPLE IN OUR NEIGHBORHOODS, PLACES OF WORK, & RELATIONAL NETWORKS

It's easy to miss, but God has beautifully and providentially placed each of us within particular relational networks. If God's mission is going to mean anything for us, it must start with where we already are; with the people we already see and have an impact on with some regularity.

As we prepare for our upcoming session, here are a few things to do:

- ☐ Read Luke 10:25–37
- ☐ Read the article “Neighbor, Where Are You?”
- ☐ Complete the Situational Inventory
- ☐ Reflect on the questions and prompt within the article.

NEIGHBOR, WHERE ARE YOU?

The question “Who is my neighbor?” is posed to Jesus in Luke 10:25–37. In turn, Jesus challenges the ostensibly righteous person with the parable now widely known as “The Good Samaritan.” Though the Lawyer asks Jesus the question out of a self-justifying, self-righteous heart, Jesus responds in a way that reveals what He demands for life together amongst His followers.

First, we see who our “neighbor” truly is. Jesus says our neighbor includes those whom society counts as most unworthy of our affections. The marginalized, the struggling, the downcast, the hurting, and the visibly broken—these are our neighbors. But so are the less-visibly-broken, with “whom we joke with, work with, marry, snub, and exploit”¹ on a daily basis. In short, our neighbor is the human along our path whom we have the capacity to serve.

Second, Jesus’ answer undermines a self-centered motivation in loving our neighbors, revealing the heart of a good neighbor. The Priest and Levite, both with hardened hearts, passed by the dying man even though they had a call and the means to tend to his needs. The religious leaders feared how caring for the man would affect their occupations, their status, their comforts, and their immediate tasks at hand. In short, these religious leaders elevated their self-interested priorities above the self-sacrificial heart of God. They viewed the dying man as unworthy of their time or attention.

With this, Jesus shows us what truly defines a good neighbor. A good neighbor—the kind of neighbor God has been to us—is marked by genuine mercy and tangible compassion shown to others. In the parable, the Samaritan did not chiefly consider how caring for the dying man impacted his status and productivity. Instead, he prioritized the man’s immediate needs and recognized his own capacity to do something about it. The Samaritan embodies the qualities of a neighbor that Jesus calls His followers to uphold: a willingness to inconvenience ourselves, reorient our time, and sacrifice our resources for the sake of loving those around us.

Jesus is our neighbor “par excellence.” This is fully on display when we view the Last Supper alongside the events of the next morning. While in the upper room, Jesus perceived a need—His disciples’ dirty feet. Lacking the usual servant to scurry into place and scrub them clean, Jesus grabbed the towel and knelt before them in humility in order to serve (John 13:1–12). Ignoring protocols around status and honor, Jesus took the form of a servant in a way that met the moment’s need. He didn’t complain that He had more important tasks to focus on (like dying on the cross for the sins of the world the very next morning!). Rather He rushed to the opportunity, leveraging His capacity to make His love tangible.

And then, the very next morning, He again pursued the moment’s opportunity to serve—except this time it took the form of a Roman cross. This was the appointed time for Him to take the full wrath of God and the sins of His people onto Himself, purchasing freedom and life for all those

¹ C.S. Lewis, *The Weight of Glory: And Other Addresses* (New York: HarperOne).

who trust in Him. Because Jesus has loved us we are now redeemed and empowered to be the kind of neighbors He has designed us to be. Indeed, as He said John 13:34–35: “[J]ust as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.”

But how do we do this? We need to cultivate “spiritual sight” to see the people around us the way God does, a Spirit-wrought affection for those people, and intentional practices for tangibly loving them. Despite some church varieties attempting to sever proclamation from practice, or word ministry from deed ministry, we must recognize their seamlessness. God’s people must tell others about the King and how to enter into His kingdom. Gospel proclamation is thus necessary. Furthermore, this must be situated within lives that imperfectly yet genuinely embody the ethics and practices of that Kingdom. We speak about the King and we live submitted to the King; we bear witness to His Kingdom and we live as citizens of that Kingdom.

SITUATIONAL INVENTORY

Discerning where you are right now is perhaps the best next step:

1. **Personally**, consider where you are in terms of your financial position, energy and time capacity, and the relational networks God has placed you within.

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2. **Spatially**, consider the physical places we spend your life—your home, neighborhood, place(s) of work, and the businesses and institutions that make up your everyday life.

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3. **Spiritually**, consider your own soul, allowing the Spirit to reveal where your affections lie, how you view the people around you, and where you must pursue repentance.

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So, where are you? Who are your neighbors? Answering these questions reveals the spaces the Lord has sovereignly placed us in to live as God's people on God's mission. The reality of our discipleship to Jesus is that God places us in particular places, with particular people, amidst particular types of activity and conversations. He has gifted us with talents, abilities, influence, experiences, capacities, voices, and opportunities, all to be leveraged for the glory of God and the joy of all people. For many of us, these spaces will be our offices, homes, schools, gyms, parks, coffee shops, and the like. Far too often we leave the Gospel out of these places—our interactions become routine, our conversations become normalized, and we lose sight of the incredible opportunities that Jesus frequently provides.

Our hope in this first unit is that we as a people would begin to view our immediate proximity—the places we already live our lives—as our most readily-available opportunities to live out the mission of God and witness the transformative power of the Gospel going forth. In preparation for our next session, spend several minutes thinking about the physical places and the relationships God has already placed you within.

UNIT ONE, SESSION ONE: LEARN, DISCUSS, & PREPARE

TEACHING NOTES:

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UNIT ONE, SESSION TWO: PUT IT INTO PRACTICE

ON YOUR OWN

Getting Started:

List out some of the people in your relational networks (coworkers, classmates, sports teams, clubs, extended family, etc.) who don't trust in Jesus and commit to praying for them this week.

Challenge:

Initiate coffee, lunch, drinks, and/or a play-date with one of the people or families in your relational networks.

Reach:

Share your own story and/or the Gospel with an unbeliever. Kids could also share their favorite Bible story with someone or simply say: "Jesus loves you."

AS A GROUP

Getting Started:

Use your group gathering to each share about one or two people you are praying will come to know Jesus. Pray for the opportunity to build and strengthen relationships with them.

Challenge:

Host a backyard BBQ or an evening at the park and welcome people in your group to invite a couple people from their neighborhoods or places of work.

Reach:

Host a "Thinking Critically About _____" night as a Gospel Community on some topic related to Christianity and intentionally invite people in your lives who are skeptical toward Christianity. Feel free to invite Park leaders or others you may trust to help facilitate if you'd like.

AS A HOUSEHOLD/FAMILY

Getting Started:

Complete the Neighbor Grid together (below) by filling in the names of your geographic neighbors. Use this as an opportunity to get to know the names of the people you don't yet know. Don't forget to write down the names of everyone who lives in a household: adults, kids, and pets! People feel seen and cared for when you remember the simplest things such as their names. Get your whole family or household involved in this project. (If where you live doesn't exactly fit a 3x3 grid, feel free to make your own grid!)

	YOU	

Challenge:

Invite someone in your neighborhood (and/or a couple or a family) for dinner or drinks. Try to pick a person/people toward whom you wouldn't naturally gravitate.

Reach:

Start a neighborhood Bible study and invite some Christian neighbors (if you're aware of any) and some non-Christian neighbors to be part of it.

UNIT ONE, SESSION THREE: REFLECT & PLAN

PERSONAL REFLECTIONS

1. Which practice(s) did you try over the past couple weeks?

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2. What did you learn about yourself? About God? About others? About what works or what doesn't?

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3. What came of your engagement with others? Any stories you want to remember or opportunities you want to pursue?

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NOTES FROM THIS SESSION &
PLANS FOR WHAT’S NEXT

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ADDITIONAL NOTES

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ADDITIONAL NOTES

A large grid of dots for taking notes, consisting of 20 columns and 30 rows of small, evenly spaced dots.

Unit Two:

SEEKING THE FLOURISHING OF OUR CITY AND SOCIETY

Moving out to our next concentric circle, here we actively seek the thriving of our broader community—the city and society of which we are a part.

As God’s people, there are myriad dynamics we must learn about in order to actualize a faithful presence. Our cities are layered with institutions of various types, relational structures, historical realities, political players, economic strata, and so on. If we are to live on mission as sent out by the Lord, taking seriously and stewarding the societal particularities of the places He has put us in is essential. As we look ahead to our next gathering, here are a few things to do:

- ☐ Read Genesis 11:1–9 and Jeremiah 29:4–7.
- ☐ Read the article “Let the City Rejoice.”
- ☐ Reflect on the questions within the article.

LET THE CITY REJOICE

In Genesis 2, God planted a garden and placed the first humans squarely within it. They were to cultivate it so the blessings of God's presence would extend outward across the earth. Jumping way ahead to the other end of the Bible, we behold a future garden city—the river of life flowing through the middle with the tree of life on either side (Revelation 22:1–5). While there are many layers to the Biblical narrative that take humanity from Genesis to Revelation, it is clearly God's intention that the work, cultural ingenuity, and creative output of human persons and the societies in which they live all play a vital role in bringing about His restored creation—the new heavens and new earth. The life of the city is not irrelevant or an addendum to the purposes of God in the world.

“The city” often receives mixed reviews, and for good reason. As Tim Keller has said, “Cities have more of the image of God per square inch than any other place on earth.” We should thus expect human impact to be exponentially higher, both positively and negatively, wherever we are most concentrated. The highest achievements of humanity often emerge from city contexts—medical discoveries, technological advancements, economies of scale, creative solutions to society's ills, and so on. But this sword is equally sharp on its opposite side. These achievements are often simultaneously the product and source of autonomous pride. Further, when fallen humans spend time together, there is ripe opportunity for relational friction, misuses of power, and aggregated rebellion against God.

Babel (and later Babylon) is the Biblical prototype of this phenomenon. In the Babel narrative, we initially see excellent collaboration. The advent of brick and tar is evidence of invention and advancement in building technologies as a result of human cooperation (Genesis 11:3). But then we learn of the people's heart motivation in v4: “Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.” Their city was not founded to glorify God and serve His purposes, but rather to elevate themselves and protect their own selfish interests. In turn, God judges them through confusing their communication and scattering them. Clearly cities can be contexts for evil, both in their origins and in their activities.

Yet God establishes a city of His own—Zion. This is, “His holy mountain, beautiful in elevation... the joy of all the earth,...the city of the great King. Within her citadels God has made Himself known as a fortress” (Psalm 48:1–3). Jerusalem is the place He chooses to dwell with His thick presence, calling people to worship Him and be strengthened to honor Him throughout their everyday lives.

A primary shift in the New Testament is that the presence of God becomes less geographical and more personal. The Church, in addition to being God's temple, is "a city set on a hill" (Matthew 5:14) and "the holy city, new Jerusalem" (Revelation 21:2). We are the redeemed and Spirit-filled people of God designed and empowered to conduct our affairs as citizens of the city of God, ruled by our benevolent King Jesus.

Here our present tension becomes the most obvious: we are the city of God, but live much of our lives in what Augustine of Hippo termed "the city of man"—a temporal domain on earth primarily governed by the distorted ambitions of humankind. So while we are at home in Christ and included amongst His people, we live as exiles in our broader societies, sojourning our way through a strange land, as it were. How do we tend to respond once we've recognized this?

Some Christians have opted to retreat into cloistered isolation, fostering sub-cultures that have no substantial connection or influence in the culture at large. The city and all it represents can be seen as dangerous, if not demonic. This doesn't seem to be consistent with God's call to be salt and light out in the world (Matthew 5:13) or to continue our presence in the world while remaining distinct from it (John 17:15-16). Other professing Christians have then moved toward an assimilation that absorbs the cultural values around them as their very own, even claiming them to be precisely God's desires for us. While each situation and conviction must be discerned through the lens of Scripture and with attention to situational nuances, taking this broad-brush approach typically makes our stomachs our lord rather than Jesus.

God's words through the prophet Jeremiah give us the building blocks for a better way forward. In his letter to God's exiled people, he wrote, "Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: 'Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare.'" (Jeremiah 29:4-7). The message is relatively simple though perhaps a little surprising: oh people of God who are living amongst those who do not worship Him, conduct your everyday work and business, start and grow families, establish a robust life, and take a prayerful posture **for the flourishing of the city you are in.**

We are in a similar position today. We are the city of God, an outpost of God's kingdom here on earth, conducting our everyday work and business, some starting and growing families, and each of us establishing our lives within the city of man. But what is our posture toward this city of man? Do our prayers seek its good, that it may thrive? Does our daily activity reflect a heart that seeks the welfare of our culture and society? Or are we avidly constructing our own little Babels, participating wholly in the world's project to build a life apart from God's rule? What do we do with the city's many resources, people, and opportunities? These are worthy questions for the followers of Jesus.

Proverbs 11:10 tells us that “when it goes well with the righteous, the city rejoices.” This is because the truly Biblical conception of righteousness is personal and social. Job epitomizes this when he weaves together instances of his personal integrity and public concern, particularly for the marginalized. Jesus, the only ever perfectly righteous person, certainly did not stop at individual moral uprightness in His life; He gave Himself over for the flourishing of the people, systems, and institutions around Him. Sometimes this involved confrontation, and other times tender compassion, but all of it poured out from a heart devoted to the Father.

Jesus has made us the City of God through His death, His resurrection, and the subsequent sending of His Spirit. He has placed us as exiles amongst those who care little for the God of the Scriptures. And He does demand that His disciples—the citizens of His kingdom—leverage their lives for the flourishing of the city and culture around them. We long for its fullness, knowing that no utopia will come through our labor (Hebrews 13:14). But as His representatives here on earth, we have a valid anticipation that the blessings of God’s presence will extend from the City of God as we live into our purchased identity.

QUESTIONS FROM THIS ARTICLE

1. While we are at home in Christ and included amongst His people, we live as exiles in our broader societies, sojourning our way through a strange land, as it were. How do you tend to respond when you recognize this?

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2. We are the city of God, an outpost of God’s kingdom here on earth, conducting our everyday work and business, some starting and growing families, and each of us establishing our lives within the city of man. But what is your personal posture toward that city? In answering this question, consider your prayer life, your daily activity, and what you do with the resources of the city.

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3. In what ways do you want to grow in living as a citizen of God’s city on a hill, turning away from building your own version of Babel?

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UNIT TWO, SESSION ONE: LEARN, DISCUSS, & PREPARE

TEACHING NOTES

UNIT TWO, SESSION TWO: PUT IT INTO PRACTICE

ON YOUR OWN

Getting Started:

Google the name of your city or town and take a few minutes to read about its history. Answer these questions: When was my city founded? Who first settled here? Why? How might its history impact its present culture? What needs and opportunities exist here presently?

Challenge

Volunteer with an organization or partner ministry that specifically targets the needs of your city. Mark a date and time to go serve there, and commit to going. You can check out love5280.org for an index of some suggested ministries in the Denver Metro Area.

Reach

Consider the resources at your disposal and how they may intersect with the needs of your school, your community, and/or the broader city. Specifically consider the following: job skills, education, influence and authority, financial means, people you know, networks you're involved with, etc. Spend time in prayer about what it could look like to leverage these things for the good of your city or town. Make a plan for what this could look like.

AS A GROUP

Getting Started:

Come together as a Gospel Community and identify the needs that each of you see in your city. Look for overlaps in what the Lord is bringing to your attention.

Challenge

Gather together as a group and go on a prayer walk in your area. Go to the places of need and pray that Jesus would be known there.

Reach

"Adopt" a group or organization to champion as a Gospel Community. Maybe it's an organization a few members of your Gospel Community already partner with, or maybe it's one that multiple people's passions align with. Create new rhythms of service, prayer, and support for your organization.

AS A HOUSEHOLD/FAMILY

Getting Started:

Start with a few dinner time questions posed to your kids, spouse, or roommates: What do your friends have a hard time with? Is there a way we can help them with those things? Do you have ideas of how we can love them by helping? Listen to their answers and see what needs they identify.

Challenge

Identify a new space you and your family or household could begin to regularly go to in an area of need. This may mean something like choosing a different coffee shop to frequent or relocating your gym membership. Reorient these regular rhythms around a new place of need, engage intentionally, and become a presence there. Drive through the city often with the task of praying over what you see and experience.

Reach

Begin to pray about how you and your family or household might physically move into the needs of the city. Invite a leader from a ministry that serves your city or neighborhood over for dinner and have him/her share about the work they do and the stories they encounter. Then together explore some tangible opportunities to invest in and/or serve the particular mission of this organization. Ponder the possibilities of moving to a neighborhood that presents a greater need or transferring job locations to an area of need in your city.

UNIT TWO, SESSION THREE: REFLECT & PLAN

PERSONAL REFLECTIONS

1. Which practice(s) did you try over the past couple weeks?

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2. What did you learn about yourself? About God? About others? About what works or what doesn't?

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3. What came of your engagement with others? Any stories you want to remember or opportunities you want to pursue?

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NOTES FROM THIS SESSION &
PLANS FOR WHAT’S NEXT

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ADDITIONAL NOTES

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ADDITIONAL NOTES

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Unit Three:

ENGAGING GOD'S MISSION ON A GLOBAL SCALE

God's mission has always been to every tribe, language, people and nation (Revelation 5:9). We also know that God intends to succeed in this mission—the prophet Habakkuk tells us that one day “the earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea” (Habakkuk 2:14).

In His parting words, Jesus makes it clear that His followers will be the central means by which this takes place. Indeed, how will those far from God know the love of Christ if we do not go to them (Romans 10:14–15)? Let us seek to be as thoughtful as we are active in pursuing God's global mission in the world.

As we prepare for our final Unit, here are some things to do:

- ☐ Read Isaiah 49:1–7, Acts 13:1–52, Matthew 28:16–20, and Revelation 7:9–12
- ☐ Read the article “To the Ends of the Earth”
- ☐ Reflect on the questions within the article.

TO THE ENDS OF THE EARTH

If indeed God has made humanity to enjoy Him and represent Him on earth—to be His glory—then there is work to be done.

We see rebellion in our own hearts; we must confess and repent and fight for joy in Christ daily.

We interact with neighbors, friends, coworkers, relatives, and casual acquaintances each day who do not know the love of Christ; we must pursue them, with sacrificial love and contextual evangelism.

We experience injustice and brokenness in the societies and structures around us; we must run after holistic restoration.

And if we pay attention, we learn of individuals, families, cultures, languages, and entire people groups yet to hear and receive the Gospel of Jesus Christ. We must therefore care about and engage missions on a global scale.

John Piper has said that “missions exists because worship does not.” Globally, plenty of other values and priorities are given greater functional worth than the God of the universe who has come to us in the person and work of Jesus. Living in such a way corrodes the very foundations of life, for God is the source and sustainer of our lives. If we don’t concern ourselves with the mission of God to the ends of the earth, we slowly succumb to a subtle universalism that invalidates the claim of Jesus that He is the way, truth, and life, and that no one can be reconciled to God the Father but through Him (John 14:6–7). Making disciples of every tribe and tongue is for all of us and involves all of us.

Of course, this doesn’t look the same way for each of us, which is as true now as it was during the early church, as evidenced in the New Testament. There were certainly those who physically went to new and cross-cultural contexts in order to proclaim, live out, and disciple according to the Gospel (e.g., Acts 17). But even then, there were a select few who did most of the preaching, while others provided support and leadership through other avenues (e.g., Acts 16:11–15). People in these “going” roles would have never even arrived in their missionary contexts had there not been Christians and—more often than not—a local church that had sent them out (e.g., Acts 13:1–3). Further, these missionaries would soon have run dry of resources and the prayer they needed to sustain their ministry without a genuine Gospel partnership, one defined by relational support as much as financial support (e.g., Philippians 1:3–5; 4:14–20). Elsewhere in the New Testament, we also see early examples of short-term trips between local churches for the sake of communication and encouragement—in word, in labor, and in their mere presence with each other (e.g., 2 Timothy 4:11–13). Again, making disciples of the nations is a task for every Christian, taking on various forms.

When conversations around global missions come up, there are two dangerous (and unbiblical) extremes to avoid:.

“Holy” Vocation

On the one hand, it is easy for Christians to become convinced that particular callings are better or “holier” than others, typically based on how uncomfortable missionaries must be or the percentage of their time that may go directly toward explicit evangelism. This assumption—while quite common—struggles to find Scriptural grounds. Through its potential for guilt-driven and shame-driven activity, it can also do substantial damage, whether one is a vocational missionary or not.

We must combat this insidious and pedestal-placing lie with a beautiful vision for the priesthood of all believers—our Triune God calls, redeems, infills, and equips us to do marvelous work for God and neighbor in the context of Christ’s kingdom, no matter the particulars of our occupations.

Comfortable Apathy

On the other hand, a dispassionate complacency for the spiritually dead and disenfranchised does equal damage. This lack of concern for the Gospel going to the nations often grows in the soils of prosperity and pleasure. When life seems good enough and our calendar and attention are occupied with squeezing comfort and personal satisfaction out of the opportunities in front of us, concern for the eternal state of others’ souls hardly sees the light of day. Add to the mix a cultural narrative that despises dogmatic religious claims and it becomes easy to relativize what Jesus has to say about Himself and about salvation.

In response, we must behold the heart of God. As our own affections and imaginations become more fully saturated with the character of God, the work of God, and the delights of God, we will undoubtedly see individuals, families, friend groups, and indeed an entire local church arise in pursuit of God’s mission to the nations.

So where does this leave each of us? It is worth asking the hard questions about our own lives and priorities—something we continue returning to throughout this course. For starters, where does your heart tend on this “value of missions” spectrum? Do you see cross-cultural mission work as most fitted for the “elite” Christians who are assumed to be more like Jesus than the rest of us? Or is taking the Gospel to the nations an afterthought at best, given that your life is glutted with other delights? It’s healthy to allow the Spirit to diagnose where we are, and to further allow him to reorient our thoughts and our loves.

As we're discerning the geography of our hearts, it's also appropriate to simply start hitting the trail. There's work to be done, and we all play a part. What sort of time, prayer, relational or financial support, or overall energy do you currently put toward God's global mission? If you have a clear response to this question, great! But for many of us, we likely feel more opportunity for growth than current strength.

For all of us, let's consider how God wants us to be involved. Consider carving out some time to pray and reflect on what God may be leading you to rearrange or prioritize differently in your life. Perhaps you could ask a couple questions to a friend or acquaintance whom you respect in regards to how they engage with global missions. Another idea would be to journal out what resources God has placed under your care and how these may be leveraged for God's global mission.

As it says in Habakkuk 2:14, "[T]he earth will be filled with the knowledge of the glory of the LORD as the waters cover the sea." The future is set. God is on a mission to fill the cosmos with his glory and one day every knee will bow before him and every tongue will confess that Jesus is the Lord (Phil 2:9–11). It is our calling and our privilege to participate in this mission—in myriad ways—seeing more pockets of humanity and more corners of the globe teeming with the worship of God and His goodness. Let's receive the invitation to press in and stand in awe of how God works.

QUESTIONS FROM THIS ARTICLE

1. What sort of time, prayer, relational or financial support, or overall energy do you currently put toward God's global mission?

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2. Do you tend to see cross-cultural mission work as most fitted for the "elite" Christians who are assumed to be more like Jesus than the rest of us? Or is taking the Gospel to the nations an afterthought at best, given that your life is glutted with other delights? Allow the Spirit to diagnose where you are, and to further allow him to reorient your thoughts and loves. Reflect below.

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UNIT THREE, SESSION ONE: LEARN, DISCUSS, & PREPARE

TEACHING NOTES

UNIT THREE, SESSION TWO: PUT IT INTO PRACTICE

ON YOUR OWN

Getting Started:

Take a moment and pick through some of the following websites that explore the state of Christianity in the world. Read about two unreached people groups and consider the realities the unreached face.

- joshuaproject.net/unreached/1
- peoplegroups.org

Challenge

Commit to praying for an unreached people group daily. Use either of the previously stated resources to help you choose a people group, then create a regular rhythm of praying for them. Pray that the Lord would begin a Gospel movement in that specific people and would raise up leaders from those peoples to plant churches.

Reach

There is a clear and present need for kingdom-minded laborers among the nations. For many, the stirring towards overseas ministry begins with the question, why not me? Make space to ask God this question for yourself. Give intentional time to exploring what your place in God's global mission currently is and could be in an international context.

AS A GROUP

Getting Started:

Explore the terms “unreached” and “unengaged” as a Gospel Community. What do these terms mean? What significance do they hold for Jesus’ call to the ends of the earth?

Challenge:

In the next month, spend one of your Gospel Community nights focused on the nations. Create space to dialogue about how this Mission of God unit has brought new thoughts, affections, and questions to mind. Process together the call to the nations and explore what your role could be as a group in an international context.

Reach:

“Adopt” a people group as a Gospel Community. Maybe it’s choosing one from the Joshua Project website (see above) or supporting someone you know that is involved with an unreached people group. Add a missional focus towards this people group into your regular rhythms as a Gospel Community. This may look like a weekly prayer time, updates on this people group and local missions efforts towards it, or establishing a financial focus on serving this people group as a Gospel Community.

AS A HOUSEHOLD/FAMILY

Getting Started:

If you have kids, with a map or globe and talk to them about how people speak different languages all around the world. Read the story of the Tower of Babel in Genesis 11:1-9. Discuss how people are scattered all over the world and each need to hear the Gospel in a way that makes sense to them. Whether or not you have kids, pray as a household for people to respond to God's calling to go to these people. Ask God to help them build relationships and cultural understanding as they engage in a new culture. Pray for the Bible to be translated into more languages. Pray for unreached people to be open to relationships with missionaries and moved by the power of the Holy Spirit at work to respond to God's amazing love for them. Consider using the "How to Pray for People Around the World" guide from Wycliffe Bible Translators, available at parkchurch.org/mog.

Challenge

Make a household calendar with an "unreached people group of the month" to commit to praying for. For a list of the 100 largest unreached people groups, see joshuaproject.net/unreached/1. Commit to learning together about this group and praying specifically for them throughout the month. Pray for the world as a whole using the "Let's Pray for the World This Year" from Wycliffe Bible Translators, available at parkchurch.org/mog. Consider supporting someone you know that is involved with an unreached people group.

Reach:

While it's easy to think of missionaries as individuals, there is a clear and present need for kingdom-minded families among the nations. For many, a stirring towards overseas ministry begins with answering the question, why not me? Make space to ask God this question for you and for your family. Spend intentional time exploring what your place in God's global mission currently is and what it could be in an international context.

UNIT THREE, SESSION THREE: REFLECT & PLAN

PERSONAL REFLECTIONS

1. Which practice(s) did you try over the past couple weeks?

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2. What did you learn about yourself? About God? About others? About what works or what doesn't?

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NOTES FROM THIS SESSION &
PLANS FOR WHAT’S NEXT

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ADDITIONAL NOTES

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Pulling it All Together

THE MISSION CONTINUES

There's something embedded in each of us that inclines our minds towards getting distracted. Our best-laid intentions are often met with vanishing plans of execution. As we reach the end of our Mission of God course this semester, let's contest these tendencies.

God is for our joy. He knows that as we align our lives with His mission—the very thing He has made us for—we will experience more of His fullness. Commit sufficient time to work through these questions, and allow yourself to be stirred up with delight as we collectively seek to live as God's people on God's mission.

1. What are 2-3 key takeaways for you over the past 10 weeks? These could come from the teachings, practices, and/or stories and opportunities you heard from others.

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2. Look back through the practices that you tried over these past few months, whether individually, as a group, or within your household/family. What do you want to continue doing? How can these become part of your regular life and habits?

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3. Write out some specifics for what participation in God's mission will look like for you moving forward. Be as specific as you can and include commitments, action steps, and timelines. Share with one or two others who will follow up with you in the weeks ahead.

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