

Joining Jesus On His Mission -#3

And

The Implications for Our Lutheran Church—Anytown, Iowa

Based on the book JOINING JESUS ON HIS MISSION, by Greg Finke.

Foundational Work: Luke 9:1-6

1. How ready were the twelve disciples to take on their assignment?
2. Did their preparation show in the results of their mission?
3. Would it have been more effective for the disciples to have even more training? Why?
4. What is our mission job? (Matthew 9:35-38) How does it look? Do we need more training?

Chapter 3-5 Review and Discussion

1. Opening reflections on the reading?
2. What evidence is there that the culture has changed in the past few decades?
3. The author (and others) use faith life cycle terms to describe the culture such as “churched,” _____ and _____. (p. 41 para. 2) Which period are we in?
4. Why would anyone question the church’s ability to deliver on the list of what people are looking for as detailed on page 42?

5. The author asserts that living missionally is not about knowing more than we already do, but doing more with what we already know. *Are we stalling?*
6. Pastor Finke lays out the work of both Jesus and each of us on page 54. Do you agree?
7. Further down on page 54 we are told to Join Jesus on His Mission by _____ people and seek, recognize and respond to what Jesus is doing in their lives. What must be done to enjoy people?
8. In the Gospel from Matthew 9:10 what is Jesus doing according to the author (p. 57, para. 2) *Who are you "hanging out" with?*
9. How does Luke 6:32-35 inform our "hanging out with and enjoying people?" (p. 62, para. 2). On page 63 he calls this kind of activity "_____ -less friendship." *Got much of that?*
10. What training does hanging out with people and watching what Jesus is up to in their life require? What things have you seen Jesus up to in others?
11. If missions is the work of the pastor, what are the implications for the growth of the church?
12. Who do you believe is blessed most in the work of living missionally?

NEXT WEEK – Read Chapter's 7 & 8 (pages 67-82)