

Welcome

You're holding something different. This isn't a Bible study designed to fill time or check a box. *It's built to change how you hear God speak.*

Over the next five sessions, you'll explore one of the most personal questions Scripture addresses: **What is God calling me to?** But here's what might surprise you. The Bible's answer isn't primarily about career paths, ministry positions, or life decisions. It's about something deeper. Something that precedes all of that.

Before God calls you to do something, He calls you by name. Before He sends you anywhere, He knows you completely. And before He gives you a task, He's already shaping who you're becoming.

WHAT TO EXPECT

"You'll discover that 'calling' and 'naming' are the same word in Hebrew: and why that matters for how you understand your purpose."

This study will take you into Hebrew and Greek words that most English translations flatten.

You'll meet reluctant prophets who ran from God's voice and watch how He pursued them anyway. You'll find that the most important calling isn't to a job but to a Person. And you'll see how calling always leads to sending.



— HOW TO USE THIS STUDY

For Groups

Each session is designed for **45-60 minutes** together.



Read the Teaching Summary

Read it aloud together or have the leader summarize the key points.



Don't skip the Word Study

Those Hebrew and Greek insights are where the lights come on.



Discuss Together

Work through the questions. You won't get to all of them—pick the ones that spark conversation.

THE LEADER'S ROLE

Facilitator, not Lecturer

You don't need to be an expert. You just need to keep things moving and make sure everyone gets heard.





For Individuals & Requirements

INDIVIDUAL STUDY GUIDE

✓ Pace Yourself

Work through one session per week. Read slowly. Don't rush the process; let the ideas settle.

✓ Journal Authentically

Use the Personal Reflection prompts for journaling: **actually write your answers**. Don't just think them. Something profound happens when pen hits paper.

✓ Engage the Practice

The Weekly Practice is designed to move the content from your head into your life. Commit to doing it.

WHAT YOU'LL NEED



A Bible

Any translation, though we'll reference original languages.



Writing Tools

A journal or notebook and a pen for reflection.



Time Commitment

About 45-60 minutes per session.

An Open Mind

A willingness to rethink what "calling" actually means.

A Note on the Hebrew & Greek

Don't let the original language sections intimidate you. You don't need to know Hebrew or Greek to benefit from this study. *We've done the heavy lifting.*

But here's why it matters: **English translations make choices.** They have to. One Hebrew word might have a range of meaning that no single English word captures.

When you see what's underneath the translation, Scripture opens up in new ways. You'll start noticing these words everywhere once you know them. **That's the goal.**

EVERY WORD STUDY INCLUDES

- ✓ **Original Script**
So you can see what it looks like
- ✓ **Transliteration**
So you can say it
- ✓ **Pronunciation Guide**
So you don't embarrass yourself
- ✓ **Meaning & Significance**
So you understand why it matters



A Prayer for the Journey



PRAY THIS ALOUD OR SILENTLY:

— Invocation & Listening

God who calls and names and knows, Open our ears to hear Your voice.
Quiet the noise that drowns You out.

— Identity & Purpose

Show us not just what You want us to do, but who You're calling us to become.

— Encounter & Sending

Meet us in these pages. Meet us in the silence. Meet us in the conversation.
And send us out changed. Amen.



CORE PETITION

"Show us not just what You want us to do, but who You're calling us to become."

—
Amen.



MONTH OVERVIEW

The Shape of Calling

The Shape of Calling

INTRODUCTION

What comes to mind when you hear the word "calling"? For most people, it's career. Purpose. That elusive sense of what I'm supposed to do with my life. We talk about finding our calling like it's a treasure hunt, if we just search long enough, turn over enough stones, we'll finally discover the thing we were made for.

But the Bible tells a different story. In Scripture, calling isn't something you find. It's something that finds you. It interrupts shepherds watching sheep. It wakes boys in the middle of the night. It shows up at burning bushes and in whale bellies and during ordinary worship services. It rarely lands on the eager and qualified. It tends to interrupt the reluctant, the young, the hiding, the running.

And here's what will reshape everything: in Hebrew, the word for "calling" is the same word as "naming." When God calls you,

He's not just getting your attention. He's declaring something about who you are.

This month, we'll trace the biblical vocabulary of calling from Genesis to Acts. We'll watch how God named creation into existence and then gave Adam the authority to name the animals. We'll hear God calling people by name: Abraham, Moses, Samuel: and watch how each one responded. We'll sit with the reluctant ones who made excuses and ran away, and see how God met them anyway. We'll discover that before the spectacular calling comes the sanctifying calling, the daily summons to holiness that most of us overlook. And we'll end where all calling ends: with sending. Because calling that doesn't lead somewhere isn't calling at all. It's just a nice feeling.





The Four Movements

Five sessions on vocation, purpose, and divine summons

1

The God who knows you before you know yourself. Naming defines nature.

PASSAGES

Genesis 1-2, Isaiah 43:1, 1 Samuel 3

KEY WORDS

Qara, Shem, Yada, Hineni

2

When God chooses the unwilling. Your excuses are not disqualifications.

PASSAGES

Exodus 3-4, Jeremiah 1, Jonah 1

KEY WORDS

Shalach, Na'ar, Barach, Gibbor

3

Sanctification as daily vocation. Before DOING comes BEING.

PASSAGES

1 Thess 4:3-7, Eph 4:1, 1 Peter 2:9

KEY WORDS

Hagiasmos, Axios, Peripateo, Klēsis

4

From called to commissioned. Calling always leads to sending.

PASSAGES

Isaiah 6:8, Matt 28, Acts 13:1-3

KEY WORDS

Apostolos, Shaliach, Exousia, Poreuomai

5

Your calling, your life. Pulling everything together for Monday morning.

FOCUS

Review & Synthesis of all weeks

THEME

Connection, Application, Next Steps



Session Overview at a Glance

The five-week journey of calling

SESSION	THEME	FOCUS PASSAGE	KEY QUESTION
1	Called By Name	<i>1 Samuel 3:1-10</i>	How does God calling my name change my identity?
2	Reluctant Callings	<i>Exodus 3:1; 4:17</i>	What excuses am I making, and how is God answering them?
3	The Call Within the Call	<i>1 Thessalonians 4:1-8</i> <i>(with Ephesians 4:1-3)</i>	What is God calling me to become before He calls me to do?
4	Sent Ones	<i>Acts 13:1-3</i>	How does calling lead to sending, and who sends me?
5	Integration	<i>Review</i>	How do all four movements shape my understanding of purpose?



FEBRUARY 2026

Suggested Schedule

A weekly roadmap for your journey of calling

THE BEGINNING

- **WEEK 1 • FEB 1-7**

Session 1: Called By Name

Focus: 1 Samuel 3:1-10

- **WEEK 2 • FEB 8-14**

Session 2: Reluctant Callings

Focus: Exodus 3:1; 4:17

GOING DEEPER

- **WEEK 3 • FEB 15-21**

Session 3: The Call Within the Call

Focus: 1 Thessalonians 4:1-8

- **WEEK 4 • FEB 22-28**

Session 4: Sent Ones

Focus: Acts 13:1-3

- **WEEK 5 • FIRST WEEK OF MARCH**

Session 5: Integration

Focus: Bringing it all together

FLEXIBLE OPTIONS

- **For Individuals**

Work through one session per week at whatever pace fits your life. Don't rush. These ideas need time to settle in your heart and mind.

- **For Intensive Study**

Perfect for retreats. Sessions can be done back-to-back. If doing all five in one day or weekend, allow 60-75 minutes per session and include substantial breaks for reflection.

What To Expect

SESSION COMPONENTS

- 01 Opening Question** — Surfaces the theme before Scripture is opened
- 02 Scripture Reading** — Primary passage plus supporting texts
- 03 Teaching Summary** — 10–15 min written explanation of key insights
- 04 Word Study Spotlight** — 3–4 Hebrew/Greek words unpacked
- 05 Discussion Questions** — Moving from observation to application
- 06 Cross-References** — Additional passages for deeper study
- 07 Personal Reflection** — Journaling prompts for processing
- 08 Weekly Practice** — Concrete action for daily life
- 09 Closing Prayer Prompt** — Guidance for response

+ A WORD BEFORE WE START

“

A Word Before We Start

Calling is one of the most loaded words in the Christian vocabulary. It carries centuries of baggage, debates about vocation and election, questions about God’s will and human choice, anxiety about missing our purpose or wasting our potential.

Let’s set that baggage down for a moment. Before calling is a theological concept, it’s a *relational act*.

"Someone speaks. Someone responds. A name is used. Attention is given. And something happens in the space between."

00

SESSION 1

CALLED BY NAME

The God Who Knows You
Before You Know Yourself

1 SAMUEL 3 • GENESIS 1 • ISAIAH 43

BASED ON WEEK 1

Called By Name

PRIMARY PASSAGES

1 Samuel 3:1-21 • Genesis 1:3-10 • Isaiah 43:1

KEY WORDS

Qara

Shem

Yada

Hineni

Bachar

Kaleō

Klēsis

Overview



This session explores the foundational biblical insight that *calling and naming are inseparable*.

In Hebrew, the same word, **qara**, means both "to call" and "to name." When God calls you, He isn't just getting your attention. He's declaring something about who you are.

Through the story of young Samuel hearing his name in the dark, we discover what it means to be known, named, and summoned by the God who spoke creation into existence.

KEY INSIGHT

"When God calls you, He isn't just getting your attention. He's declaring something about who you are."





GROUP DISCUSSION

Opening Question (5 minutes)

Think about the first time someone important believed in you: a teacher, coach, mentor, parent, or friend who saw something in you before you saw it yourself.

Maybe they gave you a responsibility you didn't feel ready for. Maybe they called out potential you didn't know you had.

Share briefly: Who was that person, and what did they see in you that you couldn't yet see?

LEADER NOTE

This question surfaces the theme of being "named" by someone who knows us. It primes the group to consider how God's calling works similarly, but infinitely deeper.





¹ The boy Samuel ministered before the LORD under Eli. In those days the word of the LORD was rare; there were not many visions.

² One night Eli, whose eyes were becoming so weak that he could barely see, was lying down in his usual place. ³ The lamp of God had not yet gone out, and Samuel was lying down in the house of the LORD, where the ark of God was.

⁴ Then the LORD called Samuel. Samuel answered, "Here I am." ⁵ And he ran to Eli and said, "Here I am; you called me." But Eli said, "I did not call; go back and lie down." So he went and lay down.

⁶ Again the LORD called, "Samuel!" And Samuel got up and went to Eli and said, "Here I am; you called me." "My son," Eli said, "I did not call; go back and lie down."

⁷ Now Samuel did not yet know the LORD: The word of the LORD had not yet been revealed to him.

⁸ A third time the LORD called, "Samuel!" And Samuel got up and went to Eli and said, "Here I am; you called me." Then Eli realized that the LORD was calling the boy.

⁹ So Eli told Samuel, "Go and lie down, and if he calls you, say, 'Speak, LORD, for your servant is listening.'" So Samuel went and lay down in his place.

REFERENCE PASSAGES

Genesis 1:3-10

God names creation

Isaiah 43:1

"I have called you by name; you are mine"

Jeremiah 1:5

"Before I formed you in the womb I knew you"



TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize

The Night Everything Changed

1 SAMUEL 3

Picture the scene. It's the dead of night in Shiloh. The tabernacle is quiet. The oil lamp, the one that burned continuously before the ark, is flickering low but hasn't gone out yet. That detail matters. The writer wants you to know: it's that strange hour between deep night and early dawn. The time when the world feels suspended.

A boy is sleeping. Samuel. Maybe eleven or twelve years old. He's been here since he was weaned, given to the tabernacle by his mother Hannah, raised by the aging priest Eli. This is the only home he's ever known. The smell of incense, the rhythm of sacrifices, the heavy silence near the ark.

He's never heard the voice of God. Verse 7 makes this explicit: "Samuel did not yet know the LORD: The word of the LORD had not yet been revealed to him." And then, his name. Spoken in the darkness. "Samuel." He bolts up. Runs to Eli. "Here I am; you called me." But Eli didn't call. Go back to sleep.

It happens again. "Samuel." Again he runs to Eli. Again he's sent back. A third time. "Samuel." Now Eli, old, nearly blind, presiding over a priesthood corrupted by his own sons, realizes what's happening. The God who had been silent for so long is speaking. And He's speaking to the boy, not the priest.

"Go and lie down, and if he calls you, say, 'Speak, LORD, for your servant is listening.'" Samuel returns. Lies down. Waits.

And then the text does something remarkable. It doesn't just say God called again. It says: "The LORD came and stood there, calling as at the other times, 'Samuel! Samuel!'" God came and stood there. The voice has a presence now. The call has become an encounter. And the name is doubled, "Samuel! Samuel!", the way God speaks to those He's about to commission. This is how calling works in Scripture. Not a vague sense of direction. Not a career aptitude test. A voice. A name. A presence. And an invitation to respond.





TEACHING SUMMARY

Word Insights

Calling IS Naming

Calling IS Naming

GENESIS 1 & ISAIAH 43

Here's where it gets linguistically fascinating. The Hebrew word for what God does in verse 4, "the LORD called Samuel", is *qara*. It appears over 700 times in the Old Testament. And it means two things simultaneously: to call (summon, cry out) and to name (assign identity, declare nature).

Look at Genesis 1. When God creates light, what does He do? "God called the light 'Day,' and the darkness he called 'Night'" (Genesis 1:5). Same word. *Qara*. God names what He creates.

This isn't arbitrary labeling. In Hebrew thought, naming is an act of authority and an act of

definition. When you name something, you're declaring what it is. You're exercising dominion over it. You're speaking its identity into existence.

So when God calls you by name, He's not just getting your attention. He's declaring who you are. He's exercising His loving authority over you. He's speaking your identity.

Isaiah 43:1 makes this explicit: "Fear not, for I have redeemed you; I have called you by name, you are mine."

Called. Named. Possessed. Secured. The same word. The same action.





TEACHING SUMMARY

⌚ Continued

Key Concept: Yada (Knowing)



Known Before Called

JEREMIAH 1:5

But there's something that precedes calling. Something even more staggering. Jeremiah 1:5 says: "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations."

The Hebrew word for "knew" is *yada*. And *yada* isn't intellectual knowledge. It's not God having information about Jeremiah the way you might have information about a stranger. *Yada* is intimate, experiential, relational knowing.

It's the word used for the deepest human relationships. "Adam knew (*yada*) Eve his wife, and she conceived" (Genesis 4:1). It's the word God uses for His covenant relationship with

Israel: "You only have I known (*yada*) of all the families of the earth" (Amos 3:2).

When God says He knew Jeremiah before forming him, He's saying: I was in relationship with you before you existed. I chose you before you could respond. I knew your name before your mother did.

This is the foundation of calling. You are not called because you're qualified. You're not called because you volunteered. You're called because you were known. Chosen. Named.

Samuel didn't choose God that night in the tabernacle. God chose Samuel. God spoke his name. God stood in the darkness and summoned him into something he never could have chosen for himself.





TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize



The Only Response

So how do you respond to a God who names you? With two words: **Hineni**. "Here I am." When Samuel finally understands who's calling, his response is simple: "Speak, for your servant is listening." But notice what came before that. Three times, Samuel said "hineni", here I am. He said it to the wrong person (Eli), but the posture was right. Full presence. Full availability. Ready.

This is the consistent pattern in Scripture. God calls; His people respond with *hineni*. Abraham, when God called him to sacrifice Isaac: "Here I am" (Genesis 22:1). Moses, at the burning bush: "Here I am" (Exodus 3:4). Isaiah, in the throne room vision: "Here I am. Send me!" (Isaiah 6:8).

Hineni isn't just an answer to attendance. It's a posture of the soul. I'm present. I'm available. I'm not holding anything back. I'm not hedging my bets. I'm here, fully here: and I'm listening. This is what calling requires. Not competence. Not clarity about next steps. Not a five-year plan. Just presence. Just availability. Just *hineni*.

APPLICATION & RESPONSE

What This Means For You

You might be waiting for God to give you a clear calling. A specific direction. A detailed blueprint for your life. But maybe God is waiting for something simpler. Maybe He's waiting to hear you say: "Here I am."

The truth is, God has already called you. He called you before you were formed. He knew you when you were shapeless potential in your mother's womb. He has been speaking your name longer than you've been alive to hear it. The question isn't whether God is calling. The question is whether you're listening.

Samuel didn't recognize God's voice at first. It took a mentor (flawed as Eli was) to help him understand what was happening. It took three failed attempts before he got it right. But when he finally responded, "Speak, for your servant is listening", everything changed. Not just for Samuel. For the entire nation.

Your calling might not be to lead Israel. But it's no less real. No less personal. No less spoken by the God who named light and darkness, sea and sky. He knows your name. He's spoken it in the dark. The only question left is: What will you say back?



Word Study Spotlight



Qara (kah-RAH)

Strong's H7121

קָרָא

MEANING

To call, to summon, to name, to proclaim

SIGNIFICANCE

This single word carries the weight of the entire session. In Hebrew, there is no separation between calling someone and naming them. The same verb does both. This means every time God "calls," He is also "naming", declaring identity, exercising authority, speaking into existence who that person is and will become. When God calls you, He's not just requesting your attention. He's defining your reality.

Shem (SHAYM)

Strong's H8034

שֵׁם

MEANING

Name, reputation, character, renown, identity

SIGNIFICANCE

In Hebrew thought, a name isn't just a label, it's the essence of a person. Your *shem* is your character, your reputation, your identity, your destiny. This is why biblical names are often changed at pivotal moments: Abram becomes Abraham, Jacob becomes Israel, Simon becomes Peter. The name change signals an identity change. When God knows your name, He knows everything about you, not just what you're called, but who you truly are.

Word Study Spotlight



Yada (yah-DAH)

Strong's H3045

יָדָע

MEANING

To know, to perceive, to understand, to experience intimately

SIGNIFICANCE

Yada isn't informational knowledge. It's relational, experiential, intimate knowing. When God says He "knew" Jeremiah before birth, He's not saying He had data about Jeremiah. He's saying He was in relationship with Jeremiah, choosing him, loving him, anticipating him, before Jeremiah existed. God's calling always begins with this kind of knowing. You are not an afterthought. You are not an accident. You were known, intimately, personally, completely, before you drew your first breath.

Hineni (hee-neh-NEE)

Hineh + ni

הִנְנִי

MEANING

Here I am, behold me, I am present

SIGNIFICANCE

This is the posture of calling. Not competence, not qualifications, not certainty, just presence and availability. Hineni says: I'm not holding back. I'm not hedging. I'm here, fully here, and I'm ready to listen. It appears at the most pivotal moments in Scripture, when God is about to do something that will change everything. The question isn't whether you feel ready. The question is whether you're willing to be present.

Word Study Spotlight (Cont.)



Bachar

(bah-KHAR)

בָּחַר

H977

MEANING

To choose, to elect, to select

SIGNIFICANCE

God's calling rests on God's choosing, not human qualification. *Bachar* describes God's sovereign selection, which rarely follows human logic. He chooses the younger over the older, the smaller over the larger. Israel was chosen though smallest (Deut 7:7); David was chosen though forgotten by his father (1 Sam 16:11). God's choosing enables our responding.

Kaleō

(kah-LEH-oh)

καλέω

G2564

MEANING

To call, to summon, to invite, to name

SIGNIFICANCE

The Greek carries forward the Hebrew concept: calling as summoning and naming remain connected. This is the root of *ekklesia* (church), literally "the called-out ones." The church isn't primarily a building; it's the assembly of those summoned by God and given a new identity. Hearing "church" is hearing an echo of calling.

Klēsis

(KLAY-sis)

κλήσις

G2821

MEANING

Calling, vocation, summons, invitation

SIGNIFICANCE

While *kaleō* is the verb, *klēsis* is the noun (the calling itself). This is your vocation in the truest sense (from Latin "vocare"). Your *klēsis* isn't your job; it's your summons. Jobs change. Careers shift. This calling—to belong to God, to become like Christ, to walk worthy of the gospel—never changes. It is the calling beneath all others.



Discussion Questions (20-25 minutes)



Observation

What does the text say?

Focus on the facts of the passage before moving to interpretation. Look for details, repetitions, and key actions.

- 01** Read 1 Samuel 3:1-10 again slowly. What specific details does the writer include about the setting? (*Time of day, location, the lamp, Eli's eyesight, etc.*) Why might these details matter?
- 02** How many times does God call Samuel before Samuel correctly identifies who's speaking? What does Samuel do each time he hears his name? What finally helps him understand?
- 03** Look at verse 7: "Now Samuel did not yet know the LORD: The word of the LORD had not yet been revealed to him." What does this tell us about the relationship between knowing God and recognizing His voice?



Discussion Questions

(20-25 minutes)



Interpretation

What does it mean?

Dig deeper into the significance of the text. Connect the linguistic insights and character dynamics to understand God's intent and meaning.

04 The Hebrew word *qara* means both "to call" and "to name." How does understanding this connection change how you read Isaiah 43:1: "I have called you by name; you are mine"? What is God doing when He calls you by name?

05 Eli was a flawed priest, his own sons were corrupt, and he had failed to restrain them. Yet God used Eli to help Samuel recognize the divine voice. What does this suggest about how God works through imperfect people and institutions? Has anyone played an "Eli" role in your life?

06 The word *hineni* (here I am) appears at critical moments throughout Scripture. It's not "Here I am, and here's my resume" or "Here I am, once I figure things out." It's just presence and availability. Why do you think this simple response is so significant to God?



Discussion Questions (20-25 minutes)



Application

What do I do?

Move from understanding concepts to living out your calling. These questions invite you to examine your own life and respond to God's voice personally.

07 Samuel didn't recognize God's voice at first, he thought it was Eli. When you think about your own life, what "voices" might you be confusing with God's? What helps you distinguish God's call from other calls competing for your attention?

08 God knew Jeremiah before he was born. He knew Samuel before that night in the tabernacle. He knows you right now, not just information about you, but *yada* knowledge: intimate, relational, complete. How does this truth, being fully known by God, make you feel? Does it comfort you? Unsettle you? Both?



GOD'S NAMING AUTHORITY

- **Genesis 1:3-10**
God names light, darkness, sky, land, seas
- **Genesis 2:19-20**
Adam names the animals (delegated authority)
- **Genesis 17:5, 15**
God renames Abram and Sarai
- **Genesis 32:28**
God renames Jacob to Israel
- **Matthew 16:18**
Jesus renames Simon to Peter

BEING KNOWN BY GOD

- **Psalms 139:1-16**
"You have searched me, LORD, and you know me"
- **Psalms 147:4**
"He determines the number of the stars and calls them each by name"
- **John 10:3, 14**
"He calls his own sheep by name... I know my sheep"
- **Galatians 4:9**
"Now that you know God, or rather are known by God"

RESPONDING TO GOD'S CALL

- **Genesis 22:1-2**
Abraham's hineni before the test
- **Exodus 3:1-6**
Moses' hineni at the burning bush
- **Isaiah 6:1-8**
Isaiah's hineni after the cleansing
- **Acts 9:1-6**
Saul on the Damascus road: "Who are you, Lord?"



Personal Reflection



1

Defining "Calling"

When you hear the word "calling," what comes to mind first? Is it career? Ministry? A general sense of purpose? Something else? Where did this association come from? Write honestly about what you've assumed "calling" means: and whether this session has shifted that at all.

2

Named by God

Imagine God speaking your name in the dark. Not a generic summons, your actual name. What would it feel like to be known that specifically by the Creator of the universe? What would you want to say back? Write a response to God, beginning with "Here I am..."

3

Identifying Your Eli

Samuel needed Eli to help him recognize God's voice. He didn't figure it out alone. Who in your life has helped you hear God more clearly? Who might God be positioning to play that role now? And is there anyone you might be called to help, to be their Eli?



Listen for Your Name

Each morning this week, before you check your phone or start your tasks, take two minutes in silence. You're not trying to accomplish anything. You're practicing presence. You're practicing *hineni*.

1

SET A TIMER

Set a timer for two minutes so you're not watching the clock.

2

GET COMFORTABLE

Sit comfortably. Close your eyes to minimize distractions.

3

BREATHE

Take three slow, deep breaths to center yourself.

4

PRAY

"Speak, Lord, for your servant is listening."

5

SILENCE

Sit in the silence until the timer ends. Just be present.

6

RETURN

If your mind wanders, gently return to the prayer.

EVENING REFLECTION**JOURNALING PROMPTS**

- > What did I hear today? (*Scripture, nudge, thought, words*)
- > How did I respond?

"Don't judge the quality of what you hear. The practice itself is the point. You're training yourself to be present."



Closing Prayer Prompt



GUIDE YOUR HEART THROUGH THESE THEMES:

— Gratitude for Being Known

Thank God for knowing your name before you were born. For being in relationship with you before you could respond.

— Confession of Distraction

Confess the ways you've been deaf to His voice, distracted, busy, listening to other callers, assuming you know what He'd say.

— Posture of Hineni

Ask for ears to hear. For the courage to respond with *hineni*, fully present, fully available, holding nothing back.

— Intercession for Others

Pray for those struggling to hear God's call. Ask that God would provide "Eli" figures for them—imperfect but helpful guides.



CLOSE WITH SAMUEL'S WORDS

**"Speak, Lord,
for your servant
is listening."**

—
Amen.



Notes

DATE: _____

"Speak, Lord..."

SESSION 2

RELUCTANT CALLINGS

When God Chooses
the Unwilling

EXODUS 3-4 • JEREMIAH 1 • JONAH 1 • JUDGES 6

BASED ON WEEK 2

Reluctant Callings

PRIMARY PASSAGES

Exodus 3:1, 4:17 • Jeremiah 1:4-10 • Jonah 1:1-3 • Judges 6:11-16

KEY WORDS

Shalach

Na'ar

Naga

Barach

Peh

Gibbor

Ahavah

Overview



The appropriate response to God is *hineni*. But what happens when *"Here I am" feels impossible?*

Last session, we discovered that God calls us by name because He knows us. But this session explores the biblical pattern of **reluctant callings**. Moses making excuses, Jeremiah protesting his youth, Jonah running away, and Gideon hiding in a hole.

God's calling rarely lands on the eager and qualified. It interrupts the reluctant and transforms them. The calling lands on those who don't want it, yet are known by Him.

KEY INSIGHT

"If you've ever felt too broken, too inexperienced, too scared, or too far gone to be used by God, you're in excellent company."





GROUP DISCUSSION

Opening Question (5 minutes)

Think about a time when you were asked to do something you felt completely unqualified for: a job, a responsibility, a conversation you didn't feel ready for.

Share briefly: What was your first instinct? Did you make excuses? Try to get out of it? Reluctantly say yes? What happened?

LEADER NOTE

This question normalizes the experience of reluctance and helps participants see themselves in the biblical characters. Most people have felt unqualified for something significant.





¹ Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. ² There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up.

³ So Moses thought, "I will go over and see this strange sight, why the bush does not burn up." ⁴ When the LORD saw that he had gone over to look, God called to him from within the bush, "Moses! Moses!" And Moses said, "Here I am."

⁵ "Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground." ⁶ Then he said, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob." At this, Moses hid his face, because he was afraid to look at God.

⁷ The LORD said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. ⁸ So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey..."

⁹ And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. ¹⁰ So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt."

¹¹ But Moses said to God, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?" ¹² And God said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain."

EXODUS 4

¹ Moses answered, "What if they do not believe me or listen to me and say, 'The LORD did not appear to you?'"

¹⁰ Moses said to the LORD, "Pardon your servant, Lord. I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue."

¹¹ The LORD said to him, "Who gave human beings their mouths? Who makes them deaf or mute? Who gives them sight or makes them blind? Is it not I, the LORD? ¹² Now go; I will help you speak and will teach you what to say."

¹³ But Moses said, "Pardon your servant, Lord. Please send someone else."

REFERENCE PASSAGES

Jeremiah 1:4-10

"I am too young"

Jonah 1:1-3

Running to Tarshish

Judges 6:11-16

Gideon hiding in a winepress



TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize

The Excuse Factory

EXODUS 3-4

If there's a patron saint of reluctant prophets, it's Moses. When we meet him at the burning bush, forty years have passed since he fled Egypt. Forty years since he killed an Egyptian and buried the body in the sand. Forty years since he tried to break up a fight between two Hebrews and one of them sneered, "Who made you ruler and judge over us? Are you going to kill me as you killed the Egyptian?"

Moses had once thought he was destined for greatness. Raised in Pharaoh's palace, educated as Egyptian royalty, yet aware of his Hebrew blood. He probably imagined he would be the deliverer: and then he botched it spectacularly. Instead of liberating his people, he became a

fugitive. Instead of a palace, a wilderness. Instead of a prince, a shepherd tending someone else's sheep in the middle of nowhere.

That's who God finds at the burning bush. Not Moses the mighty. Moses the failure. Moses the has-been. Moses the man who already tried and made a mess of it.

And God says: "I am sending you to Pharaoh to bring my people the Israelites out of Egypt."

What follows is one of the most remarkable dialogues in Scripture. Moses responds with excuse after excuse, and God, patiently, persistently: answers every single one.



TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize

Five Excuses, Five Answers

EXODUS 3 & 4

| Excuse #1: "Who am I?"

Exodus 3:11

Moses' first objection is about identity. Who am I to do this? I'm nobody. I'm a failure. I'm tending sheep on the backside of the desert. You've got the wrong guy.

God's answer is stunning in what it doesn't say. He doesn't list Moses' qualifications. He says: "**I will be with you.**" The answer to "Who am I?" is not a better résumé. It's a better companion.

| Excuse #2: "Who are you?"

Exodus 3:13

Moses' second objection seems theological, but it's really practical. I need credentials. I need a name to drop.

God gives him the most mysterious name in Scripture: "**I AM WHO I AM.**" The Hebrew here is *ehyeh asher ehyeh*. It's not an evasion. It's a revelation. God is existence itself. The self-existent One is sending Moses.



TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize



You're Not the Only One

JEREMIAH • JONAH • JUDGES

Moses' reluctance might be the most detailed in Scripture, but he's far from alone. Jeremiah objects that he's too young. "Alas, Sovereign LORD," he says, "I do not know how to speak; I am too young" (Jeremiah 1:6). The Hebrew word is na'ar, it can mean anything from a child to a young man. Scholars debate whether Jeremiah was thirteen or twenty-three. But the point stands: he felt unqualified because of his age.

God's response? "Do not say, 'I am too young.' You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you" (1:7-8). And then God does something physical:

"The LORD reached out his hand and touched my mouth" (1:9). He addresses the specific inadequacy with direct action.

Jonah doesn't even bother with excuses. He just runs. "The word of the LORD came to Jonah son of Amittai: 'Go to the great city of Nineveh and preach against it.' But Jonah ran away from the LORD and headed for Tarshish" (Jonah 1:1-3).

Nineveh was east. Tarshish was as far west as the ancient world knew, possibly Spain, possibly beyond the Pillars of Hercules. Jonah wasn't just declining. He was fleeing to the end of the earth. And we know how that worked out for him.





TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize



The Pattern Beneath the Excuses

DIVINE PROVISION

Here's what all four reluctant prophets have in common: their objections were real. Moses really did have a speech problem. Jeremiah really was young. Gideon really was from the weakest clan. These weren't false modesty or fishing for compliments. These were legitimate concerns. But notice what God never says: "Good point. I hadn't thought of that. Let me find someone more qualified."

Instead, He meets each objection with presence, power, and provision. Presence: "I will be with you." Power: "I have put my words in your mouth." Provision: Signs, helpers, specific resources for specific needs. Your inadequacy is not a mistake. It's not a disqualification. It might even be the point. God doesn't call the equipped. He equips the called.

When Love Precedes Calling

There's one more piece that transforms all of this. We find it in Jeremiah 31:3: "I have loved you with an everlasting love; I have drawn you with unfailing kindness." The Hebrew for "everlasting" is *olam*—beyond the horizon, beyond sight, beyond memory. God's love for you isn't something that started when you became lovable. It precedes you.

This is the foundation beneath every reluctant calling. Moses wasn't called because he was qualified; he was called because he was loved. Gideon wasn't selected because he was mighty; he was called mighty because God knew what His love would make of him. Your excuses are real. But they are not the last word. The last word is love. You weren't called into love. You were called out of love.

What This Means for You

Maybe you're sitting with a sense of calling that terrifies you. Maybe you've been running, not on a ship to Tarshish, but in subtler ways—staying busy, avoiding silence, telling yourself you'll respond when you're "ready." Or maybe you've disqualified yourself, looking at past failures and thinking God couldn't possibly use you now.

If so, you're in good company. The deliverer of Israel had blood on his hands. The weeping prophet was too young. The reluctant missionary tried to outrun God. The mighty warrior was hiding in a hole. God doesn't call the ready. He readies the called. And He's still in the business of answering excuses.



Word Study Spotlight



Shalach (shah-LAHKH)

Strong's H7971

שָׁלַח

MEANING

To send, to dispatch, to commission, to stretch out

SIGNIFICANCE

Shalach is the Hebrew word that connects calling to mission. God doesn't call people to sit with their calling, He sends them somewhere. Moses is sent to Pharaoh. Isaiah is sent to Israel. Jeremiah is sent to the nations. The word carries the idea of being dispatched with authority and purpose. When God sends, He's not suggesting or requesting. He's commissioning. This is the other side of qara (calling). To be called is to be named. To be sent is to be deployed. Both happen together.

Na'ar (NAH-ahr)

Strong's H5288

נָעַר

MEANING

Youth, boy, young man, servant, lad

SIGNIFICANCE

Na'ar has a wide range, it can refer to an infant, a child, a teenager, or a young adult. When Jeremiah protests he's "only a na'ar," scholars debate whether he was 13 or 23. But the ambiguity is instructive. Jeremiah felt too young regardless of his exact age. The word captures inexperience, not just years. And God's response makes clear: youth is not a disqualification. "Do not say, 'I am only a na'ar.'" God knew Jeremiah's age when He called him. Inexperience is never news to God.

Word Study Spotlight



Naga (nah-GAH)

Strong's H5060

נָגַע

MEANING

To touch, to reach, to strike, to arrive at

SIGNIFICANCE

When God addresses inadequacy, He often touches the specific point of weakness. Jeremiah felt unable to speak, God touched his mouth. Isaiah felt unclean of lips, the seraph touched his mouth with a coal. Jacob's strength was in his hip, God touched it and left him limping. Divine touch targets transformation. If you could trace where God has touched your life, you'd find the places He's been reshaping. He doesn't touch randomly. He touches what needs to change.

Barach (bah-RAHKH)

Strong's H1272

בָּרַח

MEANING

To flee, to run away, to escape, to hasten away

SIGNIFICANCE

Barach is active, intentional flight. This isn't drifting away, it's running hard in the opposite direction. Jonah's *barach* is particularly striking because he wasn't just avoiding Nineveh; he was trying to escape the presence of the LORD (1:3). The futility is built into the narrative. You can run from your calling, but you can't outrun the Caller. The ship, the storm, the lot, the fish, God has a way of bringing runners back to the starting line. Barach ultimately fails. You cannot flee far enough.

Word Study Spotlight



Peh (PEH)

פֶּה

H6310

MEANING

Mouth, speech, edge, opening, command

SIGNIFICANCE

It's remarkable how often the reluctant prophets' objections center on the mouth. Moses: slow of speech. Jeremiah: too young to speak. Isaiah: unclean lips. The mouth is the instrument of prophetic calling, the vehicle through which God's word travels into the world. When these men objected about their mouths, they were saying, "The very thing You need me to do is the thing I cannot do." And God's response is always the same: "I made your mouth. I will fill your mouth. Your mouth is not the problem, your willingness is." God provides what the calling requires.

Gibbor (ghee-BOHR)

גִּבּוֹר

H1368

MEANING

Mighty one, warrior, champion, hero

SIGNIFICANCE

When the angel calls Gideon "gibbor," Gideon is hiding in a winepress. He is, objectively, the opposite of mighty. His clan is the weakest in Manasseh; he is the least in his family. So why does the angel call him mighty? Because God names what He's creating, not what He currently sees. Gideon will become a gibbor, but only because God spoke it over him first. Divine naming precedes human becoming. When God calls you something, He's not describing your present. He's declaring your future.

Ahavah (ah-hah-VAH)

אַהֲבָה

H160

MEANING

Love, affection, covenant love

SIGNIFICANCE

This is the word beneath all calling. God doesn't call Moses because Moses is qualified, He calls him because He loves him. He doesn't choose Israel because they're impressive, "It was because the LORD loved you." Ahavah is the foundation that makes reluctant calling possible. Your excuses don't exhaust God's patience because His calling flows from love, not transaction. You weren't called into love. You were called out of love. Love came first. Love will come last.



Discussion Questions (20-25 minutes)



Observation

What does the text say?

Focus on the facts of the passage before moving to interpretation. Look for details, repetitions, and key actions.

01 Walk through Moses' five excuses in Exodus 3-4. List each objection and God's specific response. What pattern do you notice in how God answers?

- "Who am I?" (3:11)
- "Who are You?" (3:13)
- "What if they don't believe?" (4:1)
- "I can't speak well" (4:10)
- "Send someone else" (4:13)

02 Compare the reluctant callings of Moses, Jeremiah, Jonah, and Gideon. What specific objection or action characterized each one? What did they have in common?

03 In Judges 6:12, the angel calls Gideon "mighty warrior" while Gideon is hiding in a winepress. What is Gideon's immediate response to this greeting (see 6:13-15)? How does God respond to Gideon's self-assessment?



Discussion Questions

(20-25 minutes)



Interpretation

What does it mean?

Dig deeper into the theological implications. Analyze why God acts this way and what these patterns reveal about His character and the nature of calling.

04 God's answer to "Who am I?" is not "You're more qualified than you think." It's "I will be with you." Why is presence a better answer than competence? What does this reveal about the nature of calling?

05 Jonah is the only reluctant prophet who doesn't even bother with excuses, he just runs. What do you think was underneath his flight? (*Hint: Read Jonah 4:2 for Jonah's own explanation.*) How is running from God different from making excuses to God?

06 God told Jeremiah, "Before I formed you in the womb I knew you" (1:5), and told Israel, "I have loved you with an everlasting love" (31:3). How does knowing that calling flows from love, rather than leading to love, change the way you hear God's summons?



Discussion Questions (20-25 minutes)



Application

What do I do?

Move from understanding to action. Consider how these truths intersect with your current reality and call for a personal response.

07 Which of the four reluctant prophets do you most identify with right now? Are you making excuses like Moses? Protesting inexperience like Jeremiah? Running like Jonah? Hiding like Gideon? Be specific about why.

08 Is there a calling you've been resisting: a conversation, a risk, a change, a step of obedience? What's your real objection beneath the surface-level excuses? What might God's answer be?



MOSES' OBJECTIONS

- **Exodus 3:1, 4:17**
The complete burning bush dialogue
- **Exodus 6:28-30**
Moses still making excuses later
- **Exodus 7:1-2**
God's final arrangement: Aaron speaks for Moses
- **Hebrews 11:24-27**
Moses' faith despite reluctance

INADEQUACY & WEAKNESS

- **Jeremiah 1:4-19**
Jeremiah's call and commission
- **Isaiah 6:1-8**
Isaiah's vision, cleansing, and response
- **Ezekiel 2:1, 3:11**
Ezekiel's commissioning and scroll
- **Amos 7:14-15**
"I was neither a prophet nor the son of a prophet"

NEW TESTAMENT LENS

- **1 Corinthians 1:26-31**
God chooses the foolish and weak
- **2 Corinthians 12:9-10**
"My power is made perfect in weakness"
- **2 Corinthians 4:7**
"Treasure in jars of clay"

RUNNING FROM GOD

- **Jonah 1-4**
The complete narrative
- **Psalms 139:7-12**
"Where can I flee from your presence?"
- **Genesis 3:8-10**
Adam and Eve hiding from God
- **1 Kings 19:1-18**
Elijah fleeing from Jezebel



Personal Reflection



1

Naming Your Excuses

Moses gave God five excuses. Be honest: what are your excuses? Write them down without editing or spiritualizing them. "I'm too..." "I don't have..." "What if..." "I can't..." Let yourself feel the weight of them. Then, beside each one, write what you imagine God might say in response.

2

A New Name

Gideon was called "mighty warrior" while hiding in a winepress. Is there a name God might be calling you that doesn't match your current circumstances? A potential He sees that you don't? Write about what it would mean to believe God's name for you rather than the name you've given yourself.

3

Everlasting Love

Jeremiah 31:3 says God has loved you with "everlasting love", ahavat olam. If you truly believed that love preceded your calling and would outlast your failures, how would that change how you respond to God's summons? Write a prayer that begins with receiving that love before trying to accomplish anything.



Name Your Excuses

This week, you're going to do something counterintuitive. You're going to get your excuses out of your head and onto paper: and then you're going to *ask God to respond*.

1 IDENTIFY ONE CALLING

Choose one calling you've been resisting (a conversation, a risk, a practice).

2 WRITE EXCUSES

Write them all down. Don't filter. Be as honest as Moses.

3 DRAW A LINE

Draw a line down the middle. Excuses on left, space on right.

4 ASK GOD

Daily, spend 5 mins asking: "God, what do You say to this excuse?"

5 WRITE RESPONSE

Write down whatever comes: Scripture, a phrase, or a sense of presence.

6 REVIEW

At week's end, review both columns. Are your excuses still convincing?

WEEKLY GOAL

OBJECTIVE

- > To move excuses from internal thoughts to external paper.
- > To invite God into the specific places of resistance.

"Your excuses are real. God's responses are realer."



Closing Prayer Prompt



SHAPE YOUR PRAYER WITH THESE THOUGHTS:

— Honest Reluctance

Be honest with God about your reluctance. You don't have to pretend to be eager. Bring your real objections—the ones you wrote down, the ones you've been thinking about. Lay them out.

— Listening for Response

Sit in silence for a moment. Let God's answers from the burning bush echo: "I will be with you. I made your mouth. Who do you think gave you that weakness? I knew about it when I called you."

— Gratitude for Pursuit

Thank Him for not giving up on reluctant people. For pursuing Jonah with a storm and a fish. For calling Gideon "mighty" before he'd done anything mighty.

— Courage to Move

Ask for courage—not the absence of fear, but the willingness to move despite it. Ask for the grace to say *hineni* even when everything in you wants to say "send someone else."



JUST SIT IN THE PRESENCE

**That's enough.
That's always
been enough.**

—
Amen.



Notes

DATE: _____

"I will be with you..."

SESSION 3

THE CALL

WITHIN THE CALL

Sanctification as
Daily Vocation

1 THESS 4 • EPH 4 • ROM 8 • 1 PETER 2

BASED ON WEEK 3

The Call Within the Call

| PRIMARY PASSAGES

1 Thessalonians 4:1-8 • Ephesians 4:1-3

Romans 8:28-30 • 1 Peter 2:9-10

| KEY WORDS

Hagiasmos

Axios

Peripateo

Prothesis

Ergon

Hierateuma

Ethnos

Overview

“Most conversations about calling focus on the dramatic moments. But Scripture reveals a *calling beneath the calling*.”

In Session 1, we saw that calling and naming are inseparable. In Session 2, we watched God meet reluctant prophets with presence. Now we turn a corner. Before God calls you to do something, He calls you to **be something**.

Paul puts it bluntly in 1 Thessalonians 4:3: **"This is the will of God: your sanctification."** If you've ever wondered what God wants for your life, there's your answer. He wants you holy, set apart, and becoming like Christ.

KEY INSIGHT

"Before God calls you to do something, He calls you to be something. There is a vocation before the vocation."





GROUP DISCUSSION

Opening Question (5 minutes)

When you hear the word "calling," what comes to mind first: a job or a character trait? A role you fill or a person you're becoming?

Share briefly: How much of your thinking about "calling" has focused on what you do versus who you are? Where did that emphasis come from?

LEADER NOTE

This question surfaces the assumption most people carry, that calling is primarily about vocation/career. The session will challenge and expand this.





1 Thessalonians 4:1-8

¹ As for other matters, brothers and sisters, we instructed you how to live in order to please God, as in fact you are living. Now we ask you and urge you in the Lord Jesus to do this more and more. ² For you know what instructions we gave you by the authority of the Lord Jesus.

³ It is God's will that you should be sanctified: that you should avoid sexual immorality; ⁴ that each of you should learn to control your own body in a way that is holy and honorable, ⁵ not in passionate lust like the pagans, who do not know God; ⁶ and that in this matter no one should wrong or take advantage of a brother or sister. The Lord will punish all those who commit such sins, as we told you and warned you before.

⁷ For God did not call us to be impure, but to live a holy life. ⁸ Therefore, anyone who rejects this instruction does not reject a human being but God, the very God who gives you his Holy Spirit.

Ephesians 4:1-3

¹ As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. ² Be completely humble and gentle; be patient, bearing with one another in love.

³ Make every effort to keep the unity of the Spirit through the bond of peace.

REFERENCE PASSAGES

Romans 8:28-30

Called according to purpose, conformed to Christ's image

1 Peter 2:9-10

A chosen people, a royal priesthood, a holy nation



TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize

The Question Everyone Asks

1 THESSALONIANS 4

"**W**hat is God's will for my life?" It might be the most frequently asked question in Christian circles. Students ask it about college majors. Graduates ask it about careers. Singles ask it about relationships. Professionals ask it about opportunities. People in crisis ask it about next steps.

And the question makes sense. If God is sovereign, if He has a plan, if He knows the end from the beginning, then surely there's a specific path He wants us to follow. A right choice at every fork in the road. A destiny to discover.

So we pray for direction. We look for signs. We agonize over decisions, terrified of "missing"

God's will. We read books on discerning calling. We take spiritual gifts assessments. We wait for clarity that never quite comes.

Meanwhile, Paul sits in the first century and writes one of the clearest statements in Scripture about the will of God. "This is the will of God: your sanctification."

There it is. No ambiguity. No mystery. No need to decode signs or wait for a word. God's will for your life is that you would become holy.

Not that you would find the right job. Not that you would marry the right person. Not that you would start the right ministry or move to the right city.





TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize



What Sanctification Actually Means

1 THESSALONIANS 4

The Greek word is *hagiasmos*. It comes from the root *hagios*, which means "holy" or "set apart." To be sanctified is to be made holy. To be set apart for God's purposes. But "holy" has baggage in English. It sounds austere. Otherworldly. Joyless. We picture monks in caves or stern preachers wagging fingers. That's not what the word means.

In the biblical world, something was "holy" when it was set apart from common use for sacred purpose. The temple vessels were holy, not because they were made of superior material, but because they were dedicated exclusively to God's service. The Sabbath was holy, not because Saturday or Sunday is inherently different from Tuesday, but because it was set apart for rest and worship.

To be sanctified, then, is to be set apart. Dedicated. Reserved for particular use. You belong to God, and that belonging shapes everything. This isn't about perfection. The Thessalonians Paul wrote to were far from perfect; he spends the rest of the letter addressing their problems. Sanctification isn't a state of sinlessness you achieve. It's a direction you travel. It's becoming more and more what you already are in Christ.

The Calling Beneath the Calling

Here's why this matters for our February theme. When we talk about "calling," we usually mean the spectacular kind. The Damascus Road moments. The burning bushes. The dramatic commissions. We want to know our specific calling, the unique assignment God has for us and no one else.

But Paul reveals that before the specific calling comes the universal calling. Before God calls you to a particular task, He calls you to a particular character. Before "go to Nineveh" comes "be holy as I am holy." Look at how Paul frames it in 1 Thessalonians 4:7: "God did not call us to be impure, but to live a holy life."

There's our word again. *Kaleō*. Call. The same word used for Samuel's summons in the night. The same word used for Moses at the bush. God calls us, not first to a mission, but to holiness. This is the call within the call. The foundation beneath the building. The root beneath the fruit.

And here's the liberating part: you don't have to figure this one out. You don't have to discern it or discover it or pray for clarity about it. It's already revealed. It's the same for every believer in every century in every circumstance. God's will for your life is your sanctification. That's certain. Everything else flows from there.





TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize



Walking Worthy

Paul picks up the same theme in Ephesians, but with a different word. "I urge you to walk worthy of the calling you have received" (Ephesians 4:1). The Greek word for "walk" is *peripateo*. It's Paul's favorite word for describing the Christian life. He uses it over thirty times in his letters. Walk in love. Walk in the light. Walk by the Spirit. Walk in wisdom. Walk in newness of life.

Why "walk"? Because walking is ordinary. It's daily. It's one foot in front of the other, no drama required. Paul doesn't say "run" or "fly" or "leap" toward holiness. He says walk. The Christian life isn't a series of spectacular moments punctuated by long stretches of nothing. It's a daily rhythm. A sustainable pace. Showing up, again and again, to put one foot in front of the other.

And the destination? To live "worthy" of our calling. The Greek word is *axios*, from which we get "axiom." An axiom is something self-evidently true. Something balanced. Something that fits. To walk worthy is to live in a way that fits your identity. To live congruently with who you've been called to be. It's not about earning your calling, you can't earn a gift. It's about matching your behavior to your belonging. You belong to God. Walk like it. You've been set apart. Live like it. You've been called out of darkness. Don't keep stumbling around in the dark.

DAILY RHYTHM

Purpose Before Position

Romans 8:28-30 adds another layer. "We know that in all things God works for the good of those who love him, who have been called according to his purpose" (v. 28). There's *kaleō* again, called. And now paired with *prothesis*, purpose or plan. God's calling is connected to God's purpose. But what is that purpose? Verse 29 tells us: "For those God foreknew he also predestined to be conformed to the image of his Son."

The purpose of your calling is Christlikeness. Not success. Not influence. Not impact. Conformity to Jesus. God is not primarily trying to get you to do something for Him. He's primarily trying to make you like His Son. The mission matters, we'll get to that next week. But the mission flows from the transformation. You don't become Christlike by doing Christlike things. You do Christlike things because you're becoming Christlike.

This reorders everything. Instead of asking, "What does God want me to do?" the prior question is, "Who does God want me to become?" And the answer is always the same: more like Jesus.





TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize



A Kingdom of Priests

1 PETER 2 & EPHESIANS 2

Peter pushes this even further in his first letter. "But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Peter 2:9). Notice the identity markers. Chosen people. Royal priesthood. Holy nation. God's special possession. These aren't achievement categories. They're identity statements. This is who you are, not what you've accomplished.

Every phrase is borrowed from Exodus 19:5-6. Peter takes Israel's identity and applies it to the church. The calling that was once exclusive, reserved for one nation, one tribe of priests, is now universal. Every believer is a priest. Every Christian is part of the holy nation. The call within the call extends to everyone who has been "called out of darkness into his wonderful light."

The Greek word for "priesthood" is *hierateuma*. In ancient Israel, only Levites could be priests. Only one tribe out of twelve. But now? Now the whole community is a priesthood. Every person with access to God. Every believer able to offer worship and intercession and service. This is your calling. Before you figure out your career, before you discern your ministry, before you discover your specific assignment, you are already a priest. Already chosen. Already set apart. The call within the call is already complete.

The Works Already Waiting

One more text ties this together. "For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10). The word for "good works" is *ergon*. And Paul makes

a staggering claim about these works: God "prepared them in advance." The Greek is *proëtoimasen*, pre-prepared. Laid out ahead of time.

This means the works aren't random. They aren't things you invent or discover through career counseling. They're already there, prepared beforehand, waiting for you to walk into them. But here's the order. Before "good works" comes "God's handiwork." Before the doing comes the being. You are His workmanship first. His poem. His masterpiece. The works flow from the identity. God is making you into something. And out of that something comes something to do.

What This Means for You

If you're waiting for a spectacular calling to clarify your life, you might be waiting a long time. Not everyone gets a burning bush. Not everyone hears their name in the dark. But you don't need a burning bush to know the will of God. You already know it. Your sanctification. Your holiness. Your daily walk with one foot in front of the other, becoming more like Christ.

This isn't less than the spectacular calling. It's more. It's the foundation that makes everything else possible. It's the root system that produces the fruit. It's the calling you can pursue today, right now, in this moment, without waiting for clarity about tomorrow.

What would it look like to treat today's ordinary moments as sacred ground? To see your commute, your workplace, your family dinner, your mundane responsibilities as the arena where God is making you holy? That's the call within the call. And it's happening whether you feel it or not.



Word Study Spotlight



Hagiasmos (hah-gee-as-MOSS) ἁγιασμός

Strong's G38

MEANING

Sanctification, holiness, consecration, the process of being made holy

SIGNIFICANCE

Hagiasmos is the noun form of the verb *hagiazō* (to make holy), which shares its root with *hagios* (holy). In Greek, the -mos ending often indicates a process or action. Sanctification isn't a moment; it's a movement. It's not something achieved but something pursued. When Paul identifies sanctification as "the will of God," he's not being vague, he's being comprehensive. This is what God wants for every believer, in every situation, without exception.

Axios (AX-ee-oss)

Strong's G514

ἄξιος

MEANING

Worthy, deserving, fitting, comparable in value, balanced

SIGNIFICANCE

Axios is where we get the word "axiom", something self-evidently true, something balanced, something that properly fits. To walk worthy isn't to earn your calling (you can't earn a gift). It's to live congruently with your identity. Your behavior should "fit" your belonging. If you are a child of God, live like a child of God. If you've been called out of darkness, walk in the light. Axios is about alignment, making sure your life matches your label.

Word Study Spotlight



Peripateo (peh-ree-pah-TEH-oh) **περιπατέω**

Strong's G4043

MEANING

To walk, to walk around, to conduct one's life, to live

SIGNIFICANCE

This is Paul's signature word for Christian living. He uses it over thirty times. Not run. Not fly. Walk. The choice is deliberate. Walking is ordinary, daily, sustainable. It's not dramatic leaps but consistent steps. The Greek philosophers actually called their schools "peripatetic" because Aristotle taught while walking around. The Christian life is the same, it's learned in motion, one step at a time, day after day. Sanctification is a walk, not a sprint.

Prothesis (PROH-theh-sis)

Strong's G4286

πρόθεσις

MEANING

Purpose, plan, intention, setting forth, resolve

SIGNIFICANCE

Prothesis combines pro (before, forward) with thesis (a placing, setting). It's something set forth ahead of time. God's purpose isn't improvised. It's pre-established. And Romans 8:29 specifies what that purpose is: to be conformed to the image of Christ. This is the "why" behind the calling. God's purpose isn't first about what you do but about who you become. Conformity to Christ is the goal; everything else is means.

Word Study Spotlight



Ergon

(EHR-gon)

G2041

ἔργον

MEANING

Work, deed, action, task, accomplishment

SIGNIFICANCE

Ergon is where we get "energy" and "ergonomics", words about work and action. But notice the order in Ephesians 2:10. Before "good works" comes "God's handiwork." We are His *poiēma* (poem, masterpiece) first. The works flow from the identity. And these works were "prepared beforehand", *proētoimasen*, laid out in advance. You don't have to invent your assignments. God has prepared them. Your job is to walk into them.

Hierateuma

(hee-eh-RAH-tyoo-mah)

G2406

ἱεράτευμα

MEANING

Priesthood, body of priests, priestly community

SIGNIFICANCE

In ancient Israel, only one tribe could serve as priests, the Levites. Access to God's presence was mediated through this select group. But Peter announces a radical shift: the entire community of believers is now a priesthood. Every believer has direct access to God. Every Christian can offer worship, intercession, and service. This is the "priesthood of all believers." Your calling isn't to become a priest, you already are one. The question is whether you're living as one.

Ethnos

(ETH-noss)

G1484

ἔθνος

MEANING

Nation, people, race, ethnic group, Gentiles

SIGNIFICANCE

Peter calls the church a "holy nation" (*ethnos hagian*), the exact phrase used for Israel in Exodus 19:6. This is deliberate. The identity that was once exclusive to Israel—chosen, set apart, God's possession—now belongs to everyone in Christ. You've been called into a people. Your individual calling is always embedded in a collective identity. You aren't just a lone believer; you're part of a nation. And that nation is holy, set apart for God's purposes in the world.



Discussion Questions (20-25 minutes)



Observation

What does the text say?

Focus on the facts of the passage before moving to interpretation. Look for details, repetitions, and key actions.

- 01** Read 1 Thessalonians 4:3 slowly: "This is the will of God: your sanctification." How does Paul describe or explain sanctification in the verses that follow (vv. 4-8)? What specific behaviors does he address?
- 02** In Ephesians 4:1-3, Paul urges believers to "walk worthy of the calling you have received." What characteristics does he list in verses 2-3 as marks of a worthy walk? How concrete or abstract are these?
- 03** Look at Romans 8:29. What does Paul say is the purpose (the prothesis) toward which God is working in the lives of those He has called? How would you paraphrase this in your own words?



Discussion Questions

(20-25 minutes)



Interpretation

What does it mean?

Dig deeper into the meaning and implications of the text. Connect the concepts to broader biblical themes.

04 Many Christians agonize over finding "God's will" for specific decisions, career, relationships, major life choices. Yet Paul states directly that "the will of God is your sanctification." How does this clarity affect the way you think about discerning God's will? Does it simplify things, complicate them, or both?

05 Paul uses "walk" (peripateo) over thirty times to describe the Christian life. Why do you think he consistently chose this ordinary, daily word rather than more dramatic language like "run," "fight," or "soar"? What does "walking" suggest about the nature of sanctification?

06 In 1 Peter 2:9, Peter applies Israel's identity language (chosen people, royal priesthood, holy nation) to the church. What would it mean for you to live as though you are already a priest, not waiting for ordination or special commissioning, but functioning in that identity now?



Discussion Questions (20-25 minutes)



Application

What do I do?

Connect the biblical truths to your personal life. Consider practical steps, mindset shifts, and actionable obedience.

07

If sanctification is the will of God for your life, and sanctification is a process of becoming more like Christ, what is one specific area where you sense God is currently working to make you more holy? What would cooperation with that work look like this week?

08

Ephesians 2:10 says that good works have been "prepared in advance" for you. This suggests you don't have to invent your calling, you walk into it. Are there works already in front of you, responsibilities, relationships, opportunities, that you've been treating as secular rather than sacred? How might you approach them differently?



SANCTIFICATION AS GOD'S WILL

- **1 Thess 5:23-24**
"May the God of peace sanctify you completely"
- **Hebrews 10:10, 14**
"We have been made holy... being made holy"
- **1 Peter 1:15-16**
"Be holy, because I am holy"
- **Leviticus 11:44-45**
The original command: "Be holy"

WALKING WORTHY

- **Colossians 1:9-12**
"Walk worthy of the Lord"
- **Philippians 1:27**
"Conduct yourselves in a manner worthy of the gospel"
- **1 John 1:7**
"Walk in the light"
- **Micah 6:8**
"Walk humbly with your God"

CONFORMED TO CHRIST

- **2 Corinthians 3:18**
"Being transformed into his image"
- **Philippians 2:5-8**
"Have the same mindset as Christ Jesus"
- **Galatians 4:19**
"Until Christ is formed in you"
- **1 John 3:2**
"We shall be like him"

PRIESTHOOD OF BELIEVERS

- **Exodus 19:5-6**
Israel as a kingdom of priests
- **Revelation 1:6**
"Made us a kingdom and priests to serve his God"
- **Revelation 5:10**
"You have made them a kingdom and priests"
- **Romans 12:1**
"Offer your bodies as a living sacrifice"



Personal Reflection



1

Focus vs. Becoming

How much of your thinking about "calling" has focused on what you're supposed to do versus who you're supposed to become? Be honest about where the emphasis has been. Has the search for a specific calling ever distracted you from the clear calling to holiness? Write about what shifts as you consider the "call within the call."

2

Walking Worthy

Paul says to "walk worthy" of your calling. If you examined your life this past week, your conversations, your thoughts, your reactions, your priorities, would it look like someone walking worthy of being called a child of God? Write honestly. Where is the fit? Where is the gap?

3

Prepared Works

Ephesians 2:10 says good works were "prepared beforehand" for you to walk into. Think about your actual life right now, your job, your family, your neighborhood, your relationships. What works might already be in front of you, waiting to be recognized as part of your calling? Make a list. What would it mean to treat these as sacred assignments rather than secular obligations?



Walk the Day

This week, practice seeing your ordinary day as the arena of sanctification. Treat every moment as an opportunity for holiness. Recognize that you don't need a dramatic calling to pursue the *call within the call*.



MORNING PRAYER

"God, today is holy ground. Every moment is an opportunity to become more like Christ. Help me walk worthy. Show me the works You've prepared. Amen."



CHECK-IN 1

"How have I walked in the last hour? With patience? With love? With integrity?"



CHECK-IN 2

"Is there anyone I've encountered today who needed me to be Christ to them? Did I show up that way?"

PM

CHECK-IN 3

"Where did I see sanctification happening today? Where did I resist it?"

TRACKING GROWTH

WHAT TO LOOK FOR

> Patterns

Where do you consistently struggle? Where are you growing?

> Surprise Encounters

Works you didn't plan but walked into.

> Evidence of Transformation

Moments where you responded more like Christ.

"This isn't about guilt or scorekeeping. It's about attention. You can't walk worthy if you're not watching where you're walking."



Closing Prayer Prompt



GUIDE YOUR HEART THROUGH THESE THEMES:

— Confession of Neglect

Confess the ways you've sought spectacular callings while neglecting the daily call to holiness. Be specific about where you have chased career clarity while ignoring character formation.

— Gratitude for Clarity

Thank God for the clarity of 1 Thessalonians 4:3. You don't have to wonder what God's will is. You already know it. Express gratitude for a calling that's already certain.

— Walking Worthy

Ask for help walking worthy. Not running. Not striving. Walking. One step at a time, day after day, becoming more like Christ in your ordinary life.

— Community Prayer

Pray for your community, that together you would be the "holy nation" Peter describes, with collective character matching your collective calling.



CLOSE WITH THIS PRAYER

**"Lord Jesus Christ,
make me holy as You are holy.
Sanctify me today, tomorrow,
and every day."**

—
Amen.



Notes

DATE: _____

"Walk worthy..."

SESSION 4

SENT ONES

From Called to
Commissioned

ACTS 13 • JOHN 20 • MATTHEW 28

BASED ON WEEK 4

Sent Ones

PRIMARY PASSAGES

Acts 13:1-3 • Matthew 28:18-20 • John 20:19-21 •
Isaiah 6:1-8

KEY WORDS

Apostolos

Shaliach

Pempō

Aphorizō

Epitithēmi

Exousia

Poreuomai

Overview



We've traveled a path through calling: from being named, to being pursued in reluctance, to being sanctified daily. Now we arrive at the destination: *Sending*.

Calling that doesn't lead somewhere isn't really calling at all. It's just a feeling. But biblical calling always has a trajectory. God doesn't call people to sit with their identity. He calls them to carry it somewhere.

"Apostle" means "sent one." Jesus was sent by the Father. The disciples were sent by Jesus. The church at Antioch sent Paul and Barnabas. And now, having been called, named, transformed, and sanctified, **you are being sent too.**

This session explores what it means to move from called to commissioned.

KEY INSIGHT

"God doesn't call people to sit with their identity. He calls them to carry it somewhere."





GROUP DISCUSSION

Opening Question (5 minutes)

Think about a time when someone trusted you enough to send you on their behalf, to represent them, speak for them, or act with their authority.

Maybe a boss sent you to a meeting in their place. Maybe a parent sent you on an important errand. Maybe a friend asked you to advocate for them.

Share briefly: What did it feel like to be sent as someone's representative? What responsibility came with that?

LEADER NOTE

This question surfaces the relational dynamic of sending, the trust involved, the authority delegated, the accountability implied. It prepares the group to understand apostolic sending.





ACTS 13:1-3

¹ Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.

² While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." ³ So after they had fasted and prayed, they placed their hands on them and sent them off.

JOHN 20:19-21

¹⁹ On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the

Jewish leaders, Jesus came and stood among them and said, "Peace be with you!"

²⁰ After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

²¹ Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."

MATTHEW 28:18-20

¹⁸ Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. ¹⁹ Therefore go 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 I have commanded you. And surely I am with you always, to the very end of the age."

REFERENCE PASSAGE

Isaiah 6:1-8

"Whom shall I send? And who will go for us?"



TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize



The Shipping Term Christians Borrowed

ACTS 13 & JOHN 20

The word "apostle" has become so churchy that we've lost its edge. In Greek, the word is *apostolos*. It's a compound: *apo* (from, away) + *stellō* (to send). An *apostolos* is someone sent away. Dispatched. Commissioned with a mission.

But here's what's fascinating: before Christians got hold of it, *apostolos* was a commercial term. In ancient Greek, it was used for cargo ships. A fleet sent on an expedition. Merchandise dispatched to a destination.

Think about that for a moment. The early church borrowed shipping language to describe their most important leaders. Paul wasn't called a "holy man" or a "spiritual master." He was

called a sent one. Freight with a destination. Cargo carrying a message.

This language is deliberately ordinary. Deliberately active. An *apostolos* isn't someone who sits and contemplates. An *apostolos* goes somewhere. Delivers something. Completes a mission.

And according to John 20:21, this identity doesn't belong only to the Twelve. "As the Father has sent me," Jesus says, "I am sending you." The same verb. The same pattern. The same commission.

Jesus was the sent one. Now His followers are sent ones too.





TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize

The Jewish Background: Shaliach

JOHN 20 & ACTS 13

The concept didn't originate with the Greeks. Jesus and His disciples were Jewish, and Jewish culture had a robust understanding of authorized sending. The Hebrew word is *shaliach* (related to *shalach*, the verb "to send" we studied in Session 2). A shaliach was a legal agent, someone authorized to act on another's behalf.

Jewish law was clear: "A man's shaliach is like himself." This wasn't metaphor. It was legal reality. Whatever the shaliach did, the sender was legally responsible for. The shaliach could negotiate contracts, conduct business transactions, even arrange marriages. The shaliach spoke with the full authority of the one who sent them.

This is the background to Jesus' commissioning. When He says, "As the Father has sent me, I am sending you," He's invoking the shaliach principle. You carry my authority. You speak for me. What you bind on earth is bound in heaven. Your words have weight because my sending stands behind them. This isn't just a job assignment. It's a transfer of authority. A legal commissioning. The sent one represents the sender completely.

The Antioch Commissioning

Acts 13 gives us a window into how the early church understood sending. The scene is Antioch: a diverse, cosmopolitan church far from Jerusalem. The text names five leaders: Barnabas, Simeon called Niger (a name suggesting African origin), Lucius of Cyrene (North Africa), Manaen (who

was raised in Herod's household), and Saul. This is no homogeneous gathering. This is a multicultural leadership team worshipping together.

And then, in the middle of worship, during fasting and prayer, the Holy Spirit speaks: "Set apart for me Barnabas and Saul for the work to which I have called them." Notice three things about this moment.

First, sending came out of worship. This wasn't a strategic planning session. It wasn't a church growth committee meeting. It was fasting and prayer. Worship was the context in which the Spirit's commissioning voice was heard. The first missionary journey began not in a boardroom but in a prayer meeting.

Second, they were "set apart" before they were sent. The Greek word is *aphorizō*, to mark off by boundaries, to separate for a purpose. It's the word from which we get "horizon", the line that separates sky from earth. Before Barnabas and Saul went anywhere, they were marked out. Designated. Consecrated.

Third, the community participated in the sending. "They placed their hands on them and sent them off." This wasn't a private calling. It was a public commissioning. The church didn't just wave goodbye, they laid hands on them. They fasted and prayed. They participated in the sending. This is the pattern. Calling is personal. Sending is communal. You might hear God's voice in private. But you're sent by a community that confirms, commissions, and stands behind you.





TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize

The Weight of Hands

ACTS 13 & JOHN 20

The laying on of hands (epitithēmi) is one of the most physical moments in Scripture. It appears over and over: and it's never empty ritual. When Jacob blessed his grandsons, he laid hands on their heads and spoke destiny over them (Genesis 48). When Moses commissioned Joshua, he laid hands on him and transferred leadership (Numbers 27:18-23). When the Levites were set apart for service, the entire congregation of Israel laid hands on them (Numbers 8:10). When Jesus healed, He often laid hands on the sick.

What's happening in these moments? Hands communicate authority, blessing, identification, and transfer. When the church at Antioch laid hands on Barnabas and Saul, they weren't just wishing them well. They were saying: "We are with you. Our authority backs you. Our blessing goes with you. What you do out there, you do as our representatives."

This is why sending is communal. You don't commission yourself. You can hear a call in private. But sending requires a community to lay hands on you, to confirm that what you've heard is real, to invest their authority in your mission, to hold you accountable for where you're going.

Two "Send" Words

John 20:21 contains a fascinating linguistic detail that most English readers miss. "As the Father has sent me, I am sending you." In English, we see the same word twice: "sent." But in Greek, Jesus uses two different words. "As the Father has sent [apostellō] me, I am sending [pempō] you."

Both words mean "to send," but with slightly different emphases. *apostellō* (from which we get "apostle") emphasizes the commission, being sent with authority and purpose. *Pempō* emphasizes the act of dispatching, the motion, the release, the movement outward.

Some scholars see significance in this choice. The Father sent Jesus with the full weight of apostolic authority, Jesus is THE sent one, the ultimate shaliach. Now Jesus dispatches His followers with that same pattern, that same trajectory, that same mission.

Others see the variation as stylistic. Either way, the point is clear: there's a direct link between how the Father sent Jesus and how Jesus sends us. The same pattern. The same direction. The same purpose. As He was sent, so are we.





TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize



Authority Before Command

MATTHEW 28 & ISAIAH 6

Matthew 28:18-20, the Great Commission, is one of the most quoted passages in Scripture. But most people start quoting at verse 19: "Go and make disciples of all nations." That's a mistake. The commission doesn't start with "go." It starts with "all authority." "All authority in heaven and on earth has been given to me. Therefore go..."

The *exousia*—authority, right, power—comes first. Jesus doesn't send His disciples on their own strength. He doesn't send them with good wishes and moral support. He sends them backed by cosmic authority. Everything in heaven. Everything on earth. All of it. This changes the nature of the sending. You're not going because you're capable. You're going because you're authorized.

Think back to the *shaliach* principle. What the *shaliach* does, the sender is responsible for. Jesus isn't just sending disciples to talk about Him. He's sending them with His authority, His power to bind and loose, to forgive sins, to speak in His name. And notice what He doesn't say. He doesn't say "all authority will be with you." He says "all authority has been given to me." The authority stays with Jesus. But because you're sent by Him, you operate within it. You're not independent contractors. You're authorized agents.

Go, Or Going?

One more grammatical detail transforms everything. In Matthew 28:19, the English says "Go and make disciples." In Greek, "go" is not the main verb. It's a participle. The main verb, the imperative, the command, is "make disciples." A more literal translation would be: "Going, make disciples" or "As you go, make disciples."

This might seem like splitting hairs, but it matters. The emphasis isn't on the going—as if you need to travel somewhere exotic to fulfill the commission. The emphasis is on disciple-making, which happens as you go. Wherever you go. You don't have to cross an ocean to be a sent one. You're already going places—to work, to school, to the grocery store, to family gatherings. The question is whether you're making disciples as you go. Sending doesn't always mean dramatic relocation. Sometimes it means faithful presence right where you are.

The Response That Changes Everything

Isaiah 6 gives us the final piece of the sending picture. Isaiah has a vision of God's throne room. The seraphim cry "Holy, holy, holy." The temple shakes. Isaiah is undone: "Woe is me! I am ruined!" A seraph takes a burning coal from the altar and touches Isaiah's mouth. "Your guilt is taken away." And then comes the voice: "Whom shall I send? And who will go for us?"

This is the pattern. Calling leads to cleansing. Cleansing leads to commissioning. Commissioning leads to sending. But there's one more element: response. God doesn't drag Isaiah kicking and screaming. He asks. "Whom shall I send?" And Isaiah answers, with the word we studied in Session 1: *Hineni*. "Here I am. Send me."

This is the culmination. All of our study has led to this moment. God calls. God names. God transforms. God sends. And we respond: "Here I am. Send me." Not "here I am, once I'm ready." Not "here I am, once I figure things out." Not "here I am, send someone else." Just: Here I am. Send me.

What This Means for You

You have been called by name. You have been known before birth. You have been met in your reluctance and your excuses. You have been summoned daily into sanctification. Now comes the sending. Maybe you've been waiting for permission. Maybe you've been waiting for clarity about where to go. Maybe you've been waiting for someone to lay hands on you and confirm what you've sensed.

But consider: you've already been sent. The Great Commission isn't addressed to professionals. It's addressed to disciples. If you follow Jesus, you've received the commission. The authority that backs you is cosmic. The pattern you follow is Christ's own pattern.

The only question left is the one God asked Isaiah. The one that echoes through every generation. The one that lands in your life today. "Whom shall I send? And who will go for us?" What will you say?



Word Study Spotlight



Apostolos (ah-POSS-toh-
loss)

ἀπόστολος

Strong's G652

MEANING

Sent one, messenger, delegate, ambassador, apostle

SIGNIFICANCE

Originally a commercial shipping term for a fleet sent on a mission, the early church borrowed this language to describe being sent. Jesus is called "the apostle" in Hebrews 3:1—the ultimate sent one. This pattern extends to all believers; as John 20:21 clarifies, "As the Father has sent me, I am sending you." Every Christian is, in some sense, an *apostolos*—someone dispatched with the gospel.

Shaliach (shah-LEE-ahkh)

שָׁלִיחַ

Related to: Shalach

MEANING

Agent, envoy, one sent with authority, representative

SIGNIFICANCE

This is the Jewish background to the *apostolos* concept. When Jesus sent His disciples, He invoked the legal principle of agency: "A man's *shaliach* is like himself." The *shaliach* wasn't just a messenger delivering a letter but the sender's legal presence in their absence. This explains why Jesus could say, "Whoever receives you receives me." The sent one represents the sender completely.

Word Study Spotlight



Pempō (PEM-poh)

Strong's G3992

πέμπω

MEANING

To send, to dispatch, to thrust out

SIGNIFICANCE

While *apostellō* emphasizes the commissioning aspect of sending (being authorized), *pempō* emphasizes the motion, the release, the dispatch, the actual movement outward. In John 20:21, Jesus uses both words: the Father "sent" (*apostellō*) Him; He "sends" (*pempō*) the disciples. The pattern is the same. The motion is the same. As He was sent, so are we dispatched.

Aphorizō (ah-for-ID-zoh)

Strong's G873

ἀφορίζω

MEANING

To set apart, to mark off by boundaries, to separate for a purpose

SIGNIFICANCE

Aphorizō is where we get the word "horizon", the line that separates sky from earth. To be set apart is to be marked off, designated, distinguished for a particular purpose. Before Barnabas and Saul went anywhere, they were *aphorizō*, separated for the work. Before Paul wrote a single letter, he was *aphorizō* from his mother's womb. Sending always follows setting apart. You're designated before you're dispatched.

Word Study Spotlight



Epitithēmi

(eh-pee-TIH-thay-mee)

G2007



ἐπιτίθημι

MEANING

To lay upon, to place on, to put on, to impose

SIGNIFICANCE

The laying on of hands was a tangible act of commissioning. It communicated authority, blessing, identification, and transfer. When the Antioch church laid hands on Barnabas and Saul, they weren't just saying goodbye. They were investing their own authority and blessing in the mission. They were physically participating in the sending. This is why commissioning is communal. Hands represent the community standing behind the sent one.

Exousia

(ex-oo-SEE-ah)

G1849



ἐξουσία

MEANING

Authority, power, right, jurisdiction, liberty

SIGNIFICANCE

The Great Commission doesn't start with "go." It starts with "all authority." The exousia of Jesus is the ground on which sending stands. You don't go in your own strength. You don't represent yourself. You go backed by the one who holds cosmic authority. Everything in heaven. Everything on earth. All of it behind you as you go. This is what makes the mission possible, not your competence, but His authority.

Poreuomai

(po-REU-oh-my)

G4198



πορεύομαι

MEANING

To go, to travel, to journey, to proceed, to live one's life

SIGNIFICANCE

In Matthew 28:19, "go" is a participle, not the main verb. The command is "make disciples." The going is assumed, it's how you'll make disciples. A more literal reading: "As you are going, disciple all nations." This means the Great Commission doesn't require relocation to be fulfilled. You're already going somewhere. The question is whether you're making disciples as you go: at work, in your neighborhood, among your family, wherever life takes you.



Discussion Questions (20-25 minutes)



Observation

What does the text say?

Focus on the facts of the passage before moving to interpretation. Look for details, repetitions, and key actions.

- 01** Read Acts 13:1-3 carefully. What was the church doing when the Holy Spirit spoke? What specific instructions did the Spirit give? What did the church do in response before sending Barnabas and Saul?
- 02** In John 20:21, Jesus says: "As the Father has sent me, I am sending you." What comes immediately before this statement (see verses 19-20)? Why do you think Jesus showed them His wounds before commissioning them?
- 03** Look at Matthew 28:18-20. What does Jesus claim before giving the commission? What does He promise after giving it? How do these frame the command itself?



Discussion Questions

(20-25 minutes)



Interpretation

What does it mean?

Dig deeper into the meaning and implications. Connect the dots between observation and application.

- 04** The first missionary journey began during fasting and worship, not a strategic planning meeting. What does this suggest about the relationship between spiritual attentiveness and being sent? How might our sending look different if it emerged from worship rather than planning?
- 05** The Jewish concept of shaliach meant "a man's agent is like himself." If Christians are sent as Jesus' agents, representing Him, speaking for Him, carrying His authority, how should that shape how we think about our daily interactions? What changes if you see yourself as Jesus' authorized representative?
- 06** In Matthew 28:19, "go" is grammatically subordinate to "make disciples." The literal sense is "as you are going, disciple." How does this reframe the Great Commission for ordinary life? What does it mean to make disciples "as you go" rather than only when you "go" somewhere special?



Discussion Questions (20-25 minutes)



Application

What do I do?

Move from understanding to action. Consider how these truths apply personally to your life and circumstances today.

07 Isaiah heard "Whom shall I send?" and responded "Here I am. Send me." But that response came after he was cleansed and transformed (the coal on his lips). Is there anything in your life that needs cleansing or transformation before you can freely say "Send me"? What's holding you back from full availability?

08 Paul and Barnabas were commissioned by a community, hands were laid on them, prayers were prayed, the church participated in the sending. Who is your sending community? Has anyone laid hands on you and commissioned you for what you're doing? If not, what might it look like to invite that kind of communal sending?



APOSTOLIC SENDING

- **John 17:18**
"As you sent me into the world, I have sent them into the world"
- **John 13:20**
"Whoever receives the one I send receives me"
- **2 Corinthians 5:20**
"We are ambassadors for Christ"
- **Luke 10:1-16**
Jesus sends the seventy-two

THE GREAT COMMISSION

- **Mark 16:15-18**
"Go into all the world and preach the gospel"
- **Luke 24:46-49**
"You are witnesses of these things"
- **Acts 1:8**
"You will be my witnesses... to the ends of the earth"
- **John 20:21-23**
"As the Father has sent me, I am sending you"

COMMISSIONING MODELS

ISAIAH'S COMMISSIONING

- **Isaiah 6:1-13**
The complete throne room vision
- **Ezekiel 1-3**
Ezekiel's vision and commissioning
- **Jeremiah 1:4-10**
Jeremiah's call (with touch on mouth)
- **1 Kings 19:9-18**
Elijah's re-commissioning

LAYING ON OF HANDS

- **Numbers 27:18-23**
Moses commissions Joshua
- **Acts 6:1-6**
The commissioning of the seven
- **2 Timothy 1:6**
"Fan into flame the gift... through laying on of my hands"



Personal Reflection - Sent Ones



1

Addressing Hesitation

Isaiah responded "Here I am. Send me" after his vision of God's holiness and his own cleansing. When you imagine saying those words, "Here I am. Send me", what hesitation arises? What would need to happen in you before you could say them freely and fully? Write honestly about what holds you back.

2

Embracing Jesus' Sending

Jesus said, "As the Father has sent me, I am sending you." Consider the way Jesus was sent: in vulnerability, with authority, toward suffering, for love, with full trust in the Father. Which aspect of Jesus' sending is most challenging for you to embrace in your own sending? Why?

3

Authorized Agent

"As you are going, make disciples." Think about where you're already going this week, work, family, neighborhood, errands. Who are you encountering? Write the names (or descriptions) of three to five people you'll interact with this week. What would it look like to approach those interactions as a sent one, an authorized agent of Jesus?



Go and See

This week, practice seeing your ordinary movement through the world as sending. The goal is simple: to recognize that you're already going somewhere every day, and to ask how you might carry the gospel *as you go*.

1

PRAY

"Lord, You are sending me. Open my eyes to the people You've placed in my path. As I go, help me go as Yours."

2

GO

Proceed with your ordinary day—work, errands, family—knowing you are sent with cosmic authority.

3

NOTICE

Look for divine appointments: interactions that feel deeper than coincidence or carry a spiritual nudge.

4

RESPOND

Don't force it, but step in. Offer encouragement, speak truth, or simply be fully present as a sent one.

5

JOURNAL

Briefly record where you went, who you encountered, and if you sensed a divine appointment.

6

REVIEW

At week's end, look for patterns. Where is God consistently sending you? How are you learning to see?

EVENING CHECK-IN

JOURNALING PROMPTS

- > Where did I go today?
- > Who did I encounter?
- > Was there a divine appointment? Did I respond as a sent one?

"The goal isn't to become a professional evangelist overnight. The goal is to develop sent-one eyes. To see your ordinary going as sacred commissioning."



Closing Prayer Prompt



GUIDE YOUR HEART THROUGH THESE THEMES:

— Acknowledge His Authority

Thank Jesus for His authority: all of it, in heaven and on earth. Thank Him that you don't go in your own strength but backed by cosmic power.

— Confess Resistance

Confess the ways you've resisted sending. Maybe you've been waiting for clarity that never comes, hiding behind excuses, or keeping the gospel to yourself.

— Ask for Sent-One Eyes

Ask for the ability to see divine appointments. For courage to speak when the Spirit nudges. For faithfulness in the ordinary going.

— Intercede for Community

Pray that your community would be a sending church—laying hands on each other, commissioning each other, and standing behind those called to go further.



ISAIAH'S RESPONSE

**"Here I am.
Send me."**

—
Amen.



Notes

DATE: _____

"Here I am. Send me."

SESSION 5

INTEGRATION

Your Calling,
Your Life

REVIEW PASSAGES • ACTS 13 • 1 SAMUEL 3 • EXODUS 3

BASED ON WEEK 5

Bringing It All Together

REVIEW PASSAGES

1 Samuel 3:1-10 • Exodus 3:1, 4:17 • 1 Thessalonians 4:1-8 • Acts 13:1-3

THE ARC



Overview

“You’ve traveled a full journey this month. You began with a boy sleeping near the ark, met reluctant prophets, discovered the call within the call, and arrived at the destination of all calling: *sending*.”

Now it’s time to step back and see the whole picture. This session isn’t about new content. It’s about **connection** and **integration**. It is about seeing how all four movements fit together into a single pattern that shapes your life.

Because calling isn’t four separate things. It’s one thing with four dimensions. And understanding how they connect changes how you live.

KEY INSIGHT

"Calling isn't four separate things. It's one thing with four dimensions."





GROUP DISCUSSION

Opening Question (5 minutes)

Think back over the past four sessions. Which moment, which word, which story, which insight, has stayed with you most?

Share briefly: What's the one thing from this study that you're still thinking about? Why do you think it landed so deeply?

LEADER NOTE

This question surfaces what's resonated most personally. Let people share freely, there's no wrong answer. The diversity of responses shows how the Spirit works differently in different lives.





TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize

The Thread: Four Movements, One Pattern

INTEGRATION

Here's what we've discovered over four weeks. First, **Called by Name:** God knows you before you know yourself. In Hebrew, the word for "call" (qara) is the same word as "name." When God calls you, He's not just getting your attention, He's declaring your identity. He's speaking over you who you are and who you're becoming. The God who named light and darkness, sea and sky, knows your name. He speaks it in the dark. And the only fitting response is hineni: "Here I am."

Second, **Reluctant Callings:** But "Here I am" doesn't come easily. Moses made five excuses. Jeremiah protested he was too young. Jonah ran to the end of the earth. Gideon hid in a hole while God called him "mighty warrior." Divine calling rarely lands on the eager and qualified. It interrupts the reluctant, the inadequate, the running. And God meets every excuse, not with better arguments for your qualification, but with the promise of His presence: "I will be with you."

Third, **The Call Within the Call:** Before God calls you to do something spectacular, He calls you to be something daily. "This is the will of God: your sanctification." The primary calling isn't to a career or ministry. It's to holiness. To Christlikeness. To walking worthy of the gospel, one foot in front of the other, day after ordinary day. Your job may change. This calling never does. It's the foundation beneath every other calling.

Fourth, **Sent Ones:** And calling always leads somewhere. "Apostle" means "sent one." Jesus was sent by the Father. We are sent by Jesus. The church laid hands on Barnabas and Saul and sent them into the world. Calling that doesn't lead to sending isn't really calling at all. It's a nice feeling that goes nowhere. But biblical calling has a trajectory. It moves. It goes. It carries the gospel into the world, not just on mission trips, but in the daily going you're already doing.





TEACHING SUMMARY

🕒 10-15 minutes

Read aloud or summarize



The Pattern Beneath the Pattern

INTEGRATION

Now, step back. See the whole. These four movements aren't stages you complete and move past. They're dimensions you inhabit simultaneously. At any moment in your life, all four are operating.

You are being named. God is still speaking your identity. You are being met in reluctance. Your excuses haven't stopped, and neither has God's patience. You are being sanctified. The daily work of becoming like Christ hasn't paused. And you are being sent. Right now, today, you're going somewhere, carrying the gospel.

This is the rhythm of the called life. Not a ladder you climb. Not stages you graduate from. A dance you're always in the middle of.

How They Connect

Watch how each movement flows into the next: Naming enables response. Samuel couldn't say "Here I am" until he heard his name. Reluctance reveals need. Moses' excuses exposed what needed to happen: divine provision. Sanctification prepares for sending. Isaiah wasn't sent until after the coal touched his lips. Sending completes calling. A call that never goes anywhere is incomplete.

And then it circles back. When you're sent, you hear your name spoken again in new contexts. You encounter new reluctance. You're sanctified further. And you're sent again, deeper, further. The pattern repeats, spiraling upward. Called, met, transformed, sent. Again and again.

What We Learned About God

This month hasn't just been about calling. It's been about the Caller. God is personal; He calls by name. God is patient; He doesn't give up on reluctant people. God is holy; He wants you holy too. God is missionary; He sends because it's His nature. The pattern of calling reveals the character of the Caller.

What We Learned About Ourselves

We are known. Before we were formed, anticipated. Named before we could answer. We are inadequate. And that's okay. God calls the unqualified and qualifies the called. We are becoming. Sanctification is present tense. We are sent. Not someday, when we're ready. Now. In the going we're already doing. This is who you are. Named, met, transformed, sent. All at once. All the time.





SESSION 5

Integration

How They Connect

SYNTHESIS

Watch how each movement flows into the next. These aren't isolated stages, but a connected river of divine action that shapes your entire life.

Naming enables response. Samuel couldn't say "Here I am" until he heard his name. You can't respond to a call you haven't received. Identity precedes availability. Knowing you're named gives you something to offer when you say *hineni*.

Reluctance reveals need. Moses' excuses exposed what needed to happen: not self-improvement, but divine provision. God's answers to reluctance aren't "try harder," they're "I will be with you" and "I made your mouth." Reluctance, honestly faced, becomes the doorway to dependence.

Sanctification prepares for sending. Isaiah wasn't sent until after the coal touched his lips. You can't represent a holy God with unclean lips. The call within the call, daily holiness, is what makes you ready to be sent. Character precedes commission.

Sending completes calling. A call that never goes anywhere is incomplete. Calling is always for something. You're named for a purpose. You're sanctified for a mission. You're equipped to be sent. The trajectory is always outward.

And then it circles back. When you're sent, you hear your name spoken again in new contexts. You encounter new reluctance in unfamiliar territory. You're sanctified further by the challenges of mission. And you're sent again, deeper, further. The pattern repeats, spiraling upward. Called, met, transformed, sent. Again and again. Until you see Him face to face.





What We Learned About God

This month hasn't just been about calling. It's been about the Caller.

RELATIONAL ATTRIBUTES

✓ God is Personal

He calls by name. Not "Hey you" but "Samuel. Moses. Adam. Your name." The God of billions knows you as an individual. Your name is on His lips.

✓ God is Patient

Five excuses. Three times running to Eli. A ship to Tarshish. A winepress to hide in. God doesn't give up on reluctant people. He pursues. He waits. He provides.

MISSIONAL ATTRIBUTES



God is Holy

And He wants you holy too. Not perfect, sanctified. Set apart. Being made into something. The daily call is the deepest call.



God is Missionary

He sends. It's His nature. He sent His Son. He sends His Spirit. He sends His people. The mission flows from the heart of who God is.





What We Learned About Ourselves

Reflecting on our identity in the story

KEY INSIGHTS

- ✓ **We Are Known**
Before we were formed, we were anticipated. Named before we could answer.
- ✓ **We Are Inadequate**
And that's okay. God calls the unqualified and qualifies the called. Our excuses are not disqualifications.
- ✓ **We Are Becoming**
Sanctification is present tense. We're not finished products. We're being made.
- ✓ **We Are Sent**
Not someday, when we're ready. Now. In the going we're already doing.

YOUR IDENTITY

This is who you are:

 **Named**
Called by the One who knows you.

 **Met**
Encountered in your reluctance.

 **Transformed**
Being sanctified daily.

 **Sent**
Commissioned for mission now.

"All at once. All the time."

Key Words Table (Part 1 of 2)

TOTAL VOCABULARY

Part 1 covers 14 terms from Sessions 1 & 2: Calling, Naming, Reluctance, and Response.

HEBREW TERMS

13 Old Testament words related to calling & reluctance.

GREEK TERMS

See Part 2 for New Testament words related to sanctification & sending.

WORD	LANGUAGE	PRONUNCIATION	MEANING
CALLING & NAMING (SESSION 1)			
קָרָא (Qara)	Hebrew	kah - RAH	To call, to name, to summon
שֵׁם (Shem)	Hebrew	SHAYM	Name, identity, reputation, character
יָדַע (Yada)	Hebrew	yah - DAH	To know intimately, relationally
הִנְנִי (Hineni)	Hebrew	hee - neh - NEE	Here I am, behold me (response)
בָּחַר (Bachar)	Hebrew	bah - KHAR	To choose, to elect, to select
καλέω (Kaleō)	Greek	kah - LEH - oh	To call, to summon, to invite
κλήσις (Klēsis)	Greek	KLAY - sis	Calling, vocation, invitation
RELUCTANCE & RESPONSE (SESSION 2)			
שָׁלַח (Shalach)	Hebrew	shah - LAHKH	To send, to dispatch
נָעַר (Na'ar)	Hebrew	NAH - ahr	Youth, young person, servant
נָגַע (Naga)	Hebrew	nah - GAH	To touch, to reach, to strike
בָּרַח (Barach)	Hebrew	bah - RAHKH	To flee, to run away
פֶּה (Peh)	Hebrew	PEH	Mouth, speech, command
גִּבּוֹר (Gibbor)	Hebrew	ghee - BOHR	Mighty warrior, champion, hero
אַהֲבָה (Ahavah)	Hebrew	ah - hah - VAH	Love, affection (covenant love)

Key Words Table (Part 2 of 2)

TOTAL VOCABULARY

Part 1 covers 14 terms from Sessions 1 & 2: Calling, Naming, Reluctance, and Response.

HEBREW TERMS

See Part 1 for Old Testament words related to calling & reluctance.

GREEK TERMS

Part 2 covers 14 terms from Sessions 3 & 4: Sanctification, Daily Calling, Sending & Commission.

WORD	LANGUAGE	PRONUNCIATION	MEANING
SANCTIFICATION & DAILY CALLING (SESSION 3)			
ἁγιασμός (Hagiasmos)	Greek	hah-gee-ahs-MOS	Holiness, sanctification, setting apart
ἄξιως (Axios)	Greek	ax-EE-OS	Worthy, suitable, matching the value
περιπατέω (Peripateo)	Greek	peh-ree-pah-TEH-oh	To walk, to conduct one's life
πρόθεσις (Prothesis)	Greek	PROH-theh-sis	Purpose, setting forth, plan
ἔργον (Ergon)	Greek	ER-gon	Work, deed, task, employment
ἱεράτευμα (Hierateuma)	Greek	hee-er-AT-yoo-mah	Priesthood, body of priests
ἔθνος (Ethnos)	Greek	ETH-nos	Nation, people group, Gentiles
SENDING & COMMISSION (SESSION 4)			
ἀπόστολος (Apostolos)	Greek	ah-POS-toL-OS	Sent one, messenger, envoy
שְׁלִיחַ (Shaliach)	Hebrew	shah-LEE-akh	Agent, sent one (legal equivalent)
πέμπω (Pempō)	Greek	PEM-poh	To send, to transmit, to dispatch
ἀφορίζω (Aphorizō)	Greek	ah-for-ID-zo	To separate, to set apart, to define
ἐπιτίθημι (Epitithēmi)	Greek	ep-ee-TITH-ay-mee	To lay upon, to place upon (hands)
ἐξουσία (Exousia)	Greek	ex-oo-SEE-ah	Authority, right, power to act
πορεύομαι (Poreuomai)	Greek	por-YOO-oh-my	To go, to proceed, to travel



Integration Questions (20-25 minutes)



Connecting Sessions

Sessions 1-3

These questions connect the previous sessions to help you see the unified pattern of calling, reluctance, and sanctification.

CONNECTING SESSIONS 1 & 2

- 01** In Session 1, we learned that *qara* means both "call" and "name". In Session 2, the angel called Gideon "mighty warrior" (*gibbor*) while Gideon was hiding in fear. How does God's naming create what it declares? How might God be speaking an identity over you that doesn't match your current circumstances?
- 02** Samuel responded to God's call with *hineni*, "Here I am", even though he initially mistook the voice for Eli's. Moses, by contrast, ended with "Please send someone else." What's the difference between Samuel's posture and Moses' posture? What enables the *hineni* response?

CONNECTING SESSIONS 2 & 3

- 03** Moses' reluctance was eventually overcome, but he didn't become a confident public speaker. His limitation remained. How does the call to sanctification (Session 3) change how we think about limitations? Is the goal to overcome all weakness, or is something else happening?



Integration Questions

(Sessions 3-4 & Summary)



Synthesis

Connecting the Whole

Connecting the internal call of sanctification with the external call of sending, and tracing the complete pattern across your life.

- 05** Session 3 emphasized that the will of God is your sanctification (daily holiness). Session 4 emphasized being sent into the world. How do these fit together? Is there a tension between inward transformation and outward mission, or do they reinforce each other?
- 06** The Antioch church laid hands on Barnabas and Saul during worship. Sending emerged from spiritual attentiveness. How does the "call within the call" (daily walking with God) prepare us for the moments when we're sent somewhere new?
- 07** Trace the pattern through a single biblical figure (Samuel, Moses, or Paul). How did they experience being named, facing reluctance, being transformed, and being sent? Where do you see the same pattern in your own life?
- 08** If someone asked you, "What is my calling?", how would you answer differently now than you would have before this study? What's the most significant shift in your understanding?



Month-Long Reflection



1

The Biggest Insight

What's the single most significant thing you've learned or been reminded of this month? Not the most interesting fact, the thing that matters most. The insight that could actually change how you live. Write it down in one or two sentences. Then ask: What would it look like to build my life around this truth?

2

The Hebrew/Greek Word

Of all 28 words we studied, which one has most changed how you read Scripture or understand your life? Why that word? How will you remember it? Consider writing it on a card and putting it somewhere you'll see it daily.

3

The Reluctance You're Facing

Moses had five excuses. What's yours? Be specific. And then write down what you believe God's answer is to that excuse. Not a generic "trust God" answer, the specific response He's given to your specific objection.

4

The Sending You're Resisting

Is there a sending you've been avoiding? A conversation you need to have? A risk you need to take? A place you need to go? Write it down. And write down what's holding you back. Then ask: What would it take for me to say "Here I am. Send me"?

5

The Daily Practice

The call within the call is sanctification, daily holiness, walking worthy, one foot in front of the other. What one practice from this month will you continue? The morning prayer? The daily check-ins? The attention to divine appointments? Choose one and commit to it for the next month.





Going Deeper

Continue the journey of integration and discovery

CALLING & VOCATION

"The Call"

by Os Guinness

A comprehensive theology distinguishing between primary and secondary calling.

"Let Your Life Speak"

by Parker Palmer

A contemplative approach to listening to your life to discover vocation.

"Every Good Endeavor"

by Timothy Keller

Connects faith and work, showing how the gospel shapes ordinary jobs.

"The Pursuit of God"

by A.W. Tozer

A classic on the deeper pursuit of God that underlies all calling.

SANCTIFICATION

"Renovation of the Heart"

by Dallas Willard

Willard's masterwork on how spiritual transformation actually happens.

"The Spirit of the Disciplines"

by Dallas Willard

A theology of how spiritual disciplines participate in our transformation.

"You Are What You Love"

by James K.A. Smith

A fresh approach to formation emphasizing habit, desire, and liturgy.

WORD STUDY

"Dictionary of Biblical Languages"

by James Swanson

Accessible tool organized by meaning. Available via Bible software.

Blue Letter Bible

blueletterbible.org

Free resource with Strong's numbers, lexicons, and original language tools.

"Word Studies in the NT"

by Marvin Vincent

A classic word study resource, older but still valuable. Available online.

MISSION & SENDING

"The Mission of God"

by Christopher Wright

A comprehensive biblical theology showing the Bible as a story of sending.

"Missionary Methods"

by Roland Allen

A provocative look at how Paul planted churches versus modern methods.

— NEXT MONTH PREVIEW

March 2026: Words of Rescue

You've spent February learning about calling. Now, as we build toward Easter, we turn to *what God calls us from*.

March explores the vocabulary of salvation: **yeshua** (salvation), **ga'al** (redemption), **padah** (ransom), **natsal** (deliverance), **lutron** (ransom price).

We'll discover that "salvation" in Hebrew isn't primarily about afterlife, it's about rescue. Victory. Deliverance from enemies. We'll trace the kinsman-redeemer pattern from Ruth to Revelation. We'll watch God breaking chains, paying prices, and bringing people out.

This is the setup for Easter. The rescue story that all other rescue stories point to. If you've wondered what you're saved from, or what it cost to save you, March will open your eyes.

UPCOMING SESSIONS

- **Session 1: Salvation**
What It Actually Means
- **Session 2: Deliverance**
The God Who Breaks Chains
- **Session 3: Redemption**
The Price That Was Paid
- **Session 4: Ransom**
Bought Back From Captivity
- **Session 5: Freedom**
What We're Rescued For



Closing Litany

INSTRUCTIONS



LEADER

Reads the regular text on the left.



EVERYONE

Responds together with the **bold text** on the right.



We began this month not knowing how deeply we
were known.

We carried excuses we thought would disqualify us.
We searched for spectacular calling while overlooking
the daily one.

We wondered where God was sending us.

The God who named the light and darkness knows
our names. He speaks them in the dark.

The God who pursued Jonah across the sea pursues
us still. His patience outlasts our running.

The God who sent His Son now sends us in His name.
We go with all authority behind us.

We have been named.

We have been transformed.

We have been sent.

In the name of the Father, Son, and Holy Spirit.

We have been called by name.

God met every excuse with His presence.

The will of God is our sanctification.

He is sending us wherever we go.

We are His.

**The God who touched Jeremiah's mouth will
touch our inadequacy. He qualifies those He
calls.**

We have been called. Here we are.

We belong to Him.

We are becoming like Christ.

Send us, Lord. Send us.

AMEN.



GOD WHO CALLS AND NAMES AND KNOWS:

— Gratitude for the Journey

Thank You for this month. For words that opened Scripture, and for reluctant ones like Moses and Gideon who went anyway. For the clarity that Your will is our holiness.

— Seeing the Pattern

We have heard Your voice and felt Your patience. We see the pattern—calling, reluctance, transformation, sending—spiraling upward toward You.

— Request for Sending

Send us out. Not with confidence in ourselves, but with trust in Your authority. Not with clear maps, but with Your presence as our guide.

— Living as Named Ones

May we be the named ones who name You to others. May we be the called ones who call others to listen. May we be the sent ones who send the message forward.



THE FINAL RESPONSE

**"Here we are,
Lord.
Send us."**

**In the name of Jesus,
the ultimate Sent One, Amen.**



Notes

DATE: _____

"Your Calling, Your Life..."



REFERENCE MATERIAL

APPENDIX A:

Complete Word Study Glossary

ALL 28 HEBREW & GREEK WORDS FROM FEBRUARY 2026

This glossary contains every word studied in the "Words of Calling" Bible study, organized alphabetically within each language. Use this as a reference tool for continued study and quick lookup.

אַהַבָּה

Ahavah

(ah-hah-VAH)

H160

55 occurrences

א-ה-ב

MEANING

Love, affection, covenant love.

KEY VERSES

- ✓ **Jeremiah 31:3** - "I have loved you with an everlasting love"
- ✓ **Deuteronomy 7:8** - "It was because the LORD loved you"
- ✓ **Song of Solomon 8:6** - "Love is as strong as death"

🔗 CONNECTION TO CALLING

Ahavah is the foundation beneath all calling. God doesn't call Moses because Moses is qualified, He calls him because He loves him. You weren't called into love. You were called out of love. Love came first.

בָּחַר

Bachar

(bah-KHAR)

H977

172 occurrences

MEANING

To choose, to elect, to select.

KEY VERSES

- ✓ **Deuteronomy 7:6** - "The LORD your God has chosen you"
- ✓ **1 Samuel 16:8-12** - God chooses David, the youngest
- ✓ **Isaiah 41:8-9** - "You whom I have chosen"

🔗 CONNECTION TO CALLING

God's calling rests on God's choosing. Bachar appears throughout Scripture to describe sovereign selection that almost never follows human logic, the younger over the older, the smaller over the larger.

בָּרַח

Barach

(bah-RAHKH)

H1272

63 occurrences

MEANING

To flee, to run away, to escape.

KEY VERSES

- ✓ **Jonah 1:3** - "Jonah ran away from the LORD and headed for Tarshish"
- ✓ **Genesis 16:6** - "Sarai mistreated Hagar; so she fled"
- ✓ **Genesis 31:22** - "Jacob had fled"

🔗 CONNECTION TO CALLING

Barach is active, intentional flight from calling. Jonah's *barach* is the ultimate example, running as far as possible in the opposite direction. But you cannot flee far enough. The Caller pursues.

גִּבּוֹר

Gibbor

(ghee-BOHR)

H1368

159 occurrences

MEANING

Mighty one, warrior, champion, hero.

KEY VERSES

- ✓ **Judges 6:12** - "The LORD is with you, mighty warrior"
- ✓ **Genesis 10:9** - "He was a mighty hunter before the LORD"
- ✓ **Isaiah 9:6** - "Mighty God" (El Gibbor)

🔗 CONNECTION TO CALLING

God names what He's creating, not what He currently sees. He called Gideon *gibbor* while Gideon was hiding in fear. Divine naming precedes human becoming.

הִנְנִי

Hineni

(hee-neh-NEE)

Phrase

Hineh (behold) + ni (me)

MEANING

Here I am, behold me, I am present.

KEY VERSES

- ✓ **Genesis 22:1** - Abraham responds to God: "Here I am"
- ✓ **Exodus 3:4** - Moses at the bush: "Here I am"
- ✓ **Isaiah 6:8** - Isaiah volunteers: "Here I am. Send me!"

 CONNECTION TO CALLING

Hineni is the posture of calling, full presence, full availability. Not competence, not qualifications, not certainty. Just: I'm here, and I'm ready to listen.

יָדַע

Yada

(yah-DAH)

H3045

947 occurrences

MEANING

To know, to perceive, to experience intimately.

KEY VERSES

- ✓ **Jeremiah 1:5** - "Before I formed you in the womb I knew you"
- ✓ **Genesis 4:1** - "Adam knew Eve his wife"
- ✓ **Amos 3:2** - "You only have I known of all the families of the earth"

 CONNECTION TO CALLING

Yada isn't informational knowledge, it's relational, intimate knowing. God's calling begins with this kind of knowing. You were known before you were formed.

נָגַע

Naga

(nah-GAH)

H5060

150 occurrences

MEANING

To touch, to reach, to strike.

KEY VERSES

- ✓ **Jeremiah 1:9** - "The LORD reached out his hand and touched my mouth"
- ✓ **Isaiah 6:7** - "With it he touched my lips"
- ✓ **Genesis 32:25** - "He touched the socket of Jacob's hip"

🔗 CONNECTION TO CALLING

When God addresses inadequacy, He often touches the specific point of weakness. Divine touch targets transformation. Where God touches reveals what He's reshaping.

נָעַר

Na'ar

(NAH-ahr)

H5288

239 occurrences

MEANING

Youth, boy, young man, servant.

KEY VERSES

- ✓ **Jeremiah 1:6** - "I am too young"
- ✓ **1 Samuel 3:1** - "The boy Samuel ministered before the LORD"
- ✓ **Genesis 22:5** - "I and the boy go over there"

🔗 CONNECTION TO CALLING

Na'ar captures inexperience, not just years. When Jeremiah protested he was "only a na'ar," God's response was clear: youth is not a disqualification. "Do not say, 'I am only a na'ar.'"

פֶּה

Peh

(PEH)

H6310

498 occurrences

MEANING

Mouth, speech, edge, command

KEY VERSES

- ✓ **Exodus 4:10** - "I am slow of speech and tongue"
- ✓ **Exodus 4:11** - "Who gave human beings their mouths?"
- ✓ **Jeremiah 1:9** - "I have put my words in your mouth"

🔗 CONNECTION TO CALLING

The reluctant prophets' objections consistently centered on the mouth, the instrument of prophetic calling. God's response: "I made your mouth. I will fill your mouth."

קָרָא

Qara

(kah-RAH)

H7121

739 occurrences

MEANING

To call, to summon, to name, to proclaim

KEY VERSES

- ✓ **Genesis 1:5** - "God called the light 'Day'"
- ✓ **1 Samuel 3:4** - "The LORD called Samuel"
- ✓ **Isaiah 43:1** - "I have called you by name; you are mine"

🔗 CONNECTION TO CALLING

This is the foundational word of the study. In Hebrew, there is no separation between calling someone and naming them. When God calls you, He's defining your reality.

שֵׁם

Shem

(SHAYM)

H8034

864 occurrences

MEANING

Name, reputation, character, identity.

KEY VERSES

- ✓ **Genesis 2:19** - "Whatever the man called each creature, that was its name"
- ✓ **Exodus 3:13** - "What is his name?"
- ✓ **Psalms 9:10** - "Those who know your name trust in you"

🔗 CONNECTION TO CALLING

In Hebrew thought, a name isn't just a label, it's the essence of a person. Your shem is your character, reputation, destiny. Biblical names change at pivotal moments because identity is changing.

שָׁלַח

Shalach

(shah-LAHKH)

H7971

847 occurrences

MEANING

To send, to dispatch, to commission.

KEY VERSES

- ✓ **Exodus 3:10** - "I am sending you to Pharaoh"
- ✓ **Isaiah 6:8** - "Whom shall I send?"
- ✓ **Jeremiah 1:7** - "You must go to everyone I send you to"

🔗 CONNECTION TO CALLING

Shalach connects calling to mission. God doesn't call people to sit with their calling, He sends them somewhere. To be called is to be named. To be sent is to be deployed.

שָׁלִיחַ

Shaliach

(shah-LEE-ahkh)

Concept

Related to Shalach

MEANING

Agent, envoy, authorized representative.

KEY BACKGROUND

- Legal Principle:** "A man's shaliach is like himself"
- Authority:** Carried full legal authority of the sender
- Liability:** Whatever the shaliach did, the sender was responsible for

🔗 CONNECTION TO CALLING

This is the Hebrew background to the **apostolos** concept. When Jesus sent His disciples, He was authorizing agents to act on His behalf—not just messengers, but legal representatives.

אַהַבַּת עוֹלָם

Ahavat Olam

(ah-hah-VAHT oh-LAHM)

Phrase

Jeremiah 31:3

MEANING

Everlasting love.

(Note: Olam means "beyond the horizon, beyond sight, beyond memory")

KEY VERSE

- ✓ **Jeremiah 31:3** - "I have loved you with an everlasting love"

🔗 CONNECTION TO CALLING

God's love for you precedes you. It anticipated you. It was there before you were formed. This is the foundation beneath every reluctant calling.

— SECTION II

Greek Words

"This is the will of God: your sanctification."

Transitioning from the Old Testament foundations of naming and reluctance to the New Testament vocabulary of **Sanctification**, **Calling**, and **Commission**.

14

TOTAL TERMS

Covering the language of the early church and the theology of sending.

KEY THEMES

- ✔ Sanctification (Hagiasmos)
- ✔ Sending (Apostolos)

NT

NEW TESTAMENT

Exploring Greek concepts that redefine identity and purpose.

- ✔ Walking Worthy (Axios)
- ✔ Authority (Exousia)

ἄξιος

Axios

(AX-ee-oss)

G514

41 occurrences

MEANING

Worthy, deserving, fitting, balanced.

KEY VERSES

- ✓ **Ephesians 4:1** - "Walk worthy of the calling"
- ✓ **Colossians 1:10** - "Walk worthy of the Lord"
- ✓ **3 John 6** - "In a manner worthy of God"

🔗 CONNECTION TO CALLING

Axios is where we get "axiom", something self-evidently true, balanced, fitting. To walk worthy is to live congruently with your identity. Your behavior should match your belonging.

ἀπόστολος

Apostolos

(ah-POSS-toh-loss)

G652

81 occurrences

MEANING

Sent one, messenger, delegate, apostle.

KEY VERSES

- ✓ **Luke 6:13** - "He chose twelve... designated apostles"
- ✓ **John 13:16** - "No messenger is greater than the one who sent him"
- ✓ **Hebrews 3:1** - "Consider Jesus, the apostle"

🔗 CONNECTION TO CALLING

Apostolos was originally a shipping term, used for cargo dispatched on a mission. Every Christian is, in some sense, an apostolos, someone sent with the gospel.

ἀφορίζω

Aphorizō

G873

10 occurrences

(ah-for-ID-zoh)

MEANING

To set apart, to mark off, to separate for a purpose.

KEY VERSES

- ✓ **Acts 13:2** - "Set apart for me Barnabas and Saul"
- ✓ **Romans 1:1** - "Called to be an apostle and set apart for the gospel"
- ✓ **Galatians 1:15** - "God, who set me apart from my mother's womb"

🔗 CONNECTION TO CALLING

Aphorizō is where we get "horizon", the line that separates. Before Barnabas and Saul went anywhere, they were marked off. Sending follows setting apart.

ἁγιασμός

Hagiasmos

G38

10 occurrences

(hah-gee-as-MOSS)

MEANING

Sanctification, holiness, the process of being made holy.

KEY VERSES

- ✓ **1 Thessalonians 4:3** - "This is the will of God: your sanctification"
- ✓ **1 Thessalonians 4:7** - "God did not call us to impurity but in holiness"
- ✓ **Hebrews 12:14** - "Strive for the holiness without which no one will see the Lord"

🔗 CONNECTION TO CALLING

Hagiasmos is the call within the call. The -mos ending indicates process. Sanctification isn't a moment but a movement. This is what God wants for every believer without exception.

ἐξουσία

Exousia

(ex-oo-SEE-ah)

G1849

102 occurrences

MEANING

Authority, power, right, jurisdiction.

KEY VERSES

- ✓ **Matthew 28:18** - "All authority in heaven and on earth has been given to me"
- ✓ **Luke 10:19** - "I have given you authority over all the power of the enemy"
- ✓ **John 1:12** - "He gave the right to become children of God"

🔗 CONNECTION TO CALLING

The Great Commission starts with authority, not with "go." You don't go in your own strength, you go backed by cosmic authority. Everything in heaven and earth behind you.

ἐπιτίθημι

Epitithēmi

(eh-pee-TIH-thay-mee)

G2007

39 occurrences

MEANING

To lay upon, to place on, to impose.

KEY VERSES

- ✓ **Acts 13:3** - "They laid hands on them and sent them off"
- ✓ **Acts 6:6** - "They laid hands on them" (the first deacons)
- ✓ **1 Timothy 4:14** - "The gift through the laying on of hands"

🔗 CONNECTION TO CALLING

Laying on hands communicates authority, blessing, identification. Sending is communal, the community invests its authority in the sent one.

ἔθνος

Ethnos

G1484

162 occurrences

(ETH-noss)

MEANING

Nation, people, ethnic group.

KEY VERSES

- ✓ **1 Peter 2:9** - "You are a holy nation"
- ✓ **Matthew 28:19** - "Make disciples of all nations"
- ✓ **Revelation 7:9** - "From every nation, tribe, people and language"

🔗 CONNECTION TO CALLING

Peter calls the church a "holy nation", echoing Exodus 19:6. Your individual calling is embedded in a collective identity. You're called into a people, not just a purpose.

ἔργον

Ergon

G2041

169 occurrences

(EHR-gon)

MEANING

Work, deed, action, task.

KEY VERSES

- ✓ **Ephesians 2:10** - "Created for good works, which God prepared beforehand"
- ✓ **Titus 2:14** - "A people zealous for good works"
- ✓ **James 2:17** - "Faith without works is dead"

🔗 CONNECTION TO CALLING

Notice the order in Ephesians 2:10. Before "good works" comes "God's handiwork." We are His poem first. The works were prepared beforehand, you don't invent them, you walk into them.

ἱεράτευμα

Hierateuma

G2406

2 occurrences

(hee-eh-RAH-tyoo-mah)

MEANING

Priesthood, body of priests.

KEY VERSES

- ✓ **1 Peter 2:5** - "A holy priesthood"
- ✓ **1 Peter 2:9** - "A royal priesthood"

🔗 CONNECTION TO CALLING

In ancient Israel, only Levites could be priests. Now Peter announces a radical shift: the entire community is a priesthood. Every believer has direct access to God.

καλέω

Kaleō

G2564

148 occurrences

(kah-LEH-oh)

MEANING

To call, to summon, to invite, to name.

KEY VERSES

- ✓ **Matthew 1:21** - "You shall call his name Jesus"
- ✓ **Romans 8:30** - "Those he predestined, he also called"
- ✓ **1 Peter 2:9** - "Him who called you out of darkness"

🔗 CONNECTION TO CALLING

The Greek carries forward the Hebrew concept, calling as summoning and naming remain connected. This is the root of *ekklesia* (church): "the called-out ones."

κλήσις

Klēsis

G2821

11 occurrences

(KLAY-sis)

MEANING

Calling, vocation, summons.

KEY VERSES

- ✓ **Romans 11:29** - "The gifts and calling of God are irrevocable"
- ✓ **Ephesians 4:1** - "Walk worthy of the calling to which you have been called"
- ✓ **Philippians 3:14** - "The prize of the upward calling of God"

🔗 CONNECTION TO CALLING

While *kaleō* is the verb (action of calling), *klēsis* is the noun (the calling itself). This is your vocation in the truest sense, from Latin *vocare*, to call. Jobs change. This calling never does.

πέμπω

Pempō

G3992

79 occurrences

(PEM-poh)

MEANING

To send, to dispatch, to thrust out.

KEY VERSES

- ✓ **John 20:21** - "As the Father has sent me, I am sending you"
- ✓ **John 14:26** - "The Holy Spirit, whom the Father will send"
- ✓ **Acts 10:5** - "Send men to Joppa"

🔗 CONNECTION TO CALLING

While *apostellō* emphasizes commissioning, *pempō* emphasizes motion, the dispatch, the release. In John 20:21, Jesus uses both words: the same pattern, the same trajectory.

περιπατέω

G4043

95 occurrences

Peripateo

(peh-ree-pah-TEH-oh)

MEANING

To walk, to conduct one's life.

KEY VERSES

- ✓ **Ephesians 4:1** - "Walk worthy of the calling"
- ✓ **Ephesians 5:2** - "Walk in love"
- ✓ **Galatians 5:16** - "Walk by the Spirit"

🔗 CONNECTION TO CALLING

This is Paul's signature word for Christian living, used over 30 times. Not run. Not fly. Walk. Ordinary, daily, sustainable. Sanctification is a walk, not a sprint.

πορεύομαι

G4198

153 occurrences

Poreuomai

(po-REU-oh-my)

MEANING

To go, to travel, to journey, to proceed.

KEY VERSES

- ✓ **Matthew 28:19** - "Go and make disciples" (literally: "Going...")
- ✓ **Acts 8:39** - "He went on his way rejoicing"
- ✓ **Acts 9:3** - "As he journeyed, he came near Damascus"

🔗 CONNECTION TO CALLING

In Matthew 28:19, "go" is a participle, not the main verb. The command is "make disciples." The going is assumed, it's how you'll make disciples, wherever you go.

Words By Theme

A topical guide to the 28 vocabulary words studied this month.

IDENTITY

- > קָרָא Qara
- > שֵׁם Shem
- > יָדָא Yada
- > בַּחַר Bachar
- > καλέω Kaleō
- > κλήσις Klēsis

MISSION & SENDING

- > שָׁלַח Shalach
- > שְׁלִיחַ Shaliach
- > ἀπόστολος Apostolos
- > πέμπω Pempō
- > ἀφορίζω Aphorizō
- > ἐπιτίθημι Epitithēmi
- > ἐξουσία Exousia
- > πορεύομαι Poreuomai
- > ἔργον Ergon

TRANSFORMATION

- > נָגַא Naga
- > ἁγιασμός Hagiasmos
- > ἄξιος Axios
- > περιπατέω Peripateo
- > πρόθεσις Prothesis

RESPONSE

- > הִנְנִי Hineni
- > בָּרַח Barach
- > נָעַר Na'ar
- > פֶּה Peh

COMMUNITY

- > ἱεράτευμα Hierateuma
- > ἔθνος Ethnos
- > גִּבּוֹר Gibbor
- > אַחָוָה Ahavah

Appendix B: About FaithLabz

THE TEAM BEHIND THE STUDY

Final Word & Resources

WHO WE ARE

FaithLabz exists to help people go deeper into Scripture, not through academic distance, but through accessible, emotionally resonant content that feels like a conversation with a trusted friend who happens to know Greek and Hebrew.

We believe the Bible is endlessly deep. The more you dig, the more you find. And we believe that depth should be available to everyone, not just seminary students or professional pastors.

OUR APPROACH

We believe in receipts. Every claim gets evidence: a Hebrew word, a Greek construction, a historical fact.

We believe in accessibility. The original languages aren't secrets for the elite, they're treasures for everyone.

We believe in emotional resonance. Our goal is grounded wonder: content that moves you because it showed you something real.

We believe in honesty. We sit with hard passages and trust that God can handle our questions.

CONNECT WITH US

- faithlabz.com
- youtube.com/@faithlabz
- [@faithlabz](https://www.instagram.com/faithlabz)
- faithlabz.com/subscribe

WHAT WE MAKE

- **Daily Word Studies:** 60-90 second videos exploring a single Hebrew or Greek word.
- **Weekly Podcasts:** 30-45 minute deep dives. Asking questions and following the text.
- **Storytelling Videos:** Narrative-driven videos bringing biblical characters to life.
- **Monthly Bible Studies:** Comprehensive guides like this one for deeper study.
- **Products That Go With You:** Mugs, calendars, and cards as tools for remembrance.

OUR PRODUCTS

- 📅 **Doodles & Devotions Series 1:** Flagship daily devotional. 31 days of word studies.
- 📅 **Series 2: Single Father Edition:** Faith, fatherhood, and survival.
- 📅 **Doodles Calendar:** 12-month calendar with daily notes space.
- ☕ **QR Coffee Mugs:** Scan for today's video devotion.
- 🃏 **AR Playing Cards:** Scan to unlock character stories.

A FINAL WORD

Thank you for spending this month with us.

We know you have limited time. The fact that you chose to dig into calling, to learn Hebrew and Greek words, to sit with Scripture for five sessions—that means something.

Our prayer is that this study has done more than inform you. We hope it's formed you. We hope you hear your name differently now.

The God who spoke light into existence has spoken your name into being. He knew you before you were formed. He calls you still.

*May you hear Him clearly.
May you respond with hineni.
May you become what He's named you.
May you go where He sends you.*

And may you never forget: you were called out of love, and that love will never let you go.

Grace and peace,

The FaithLabz Team



FAITHLABZ

WORDS OF CALLING

A 5-SESSION BIBLE STUDY

What does it mean to be called?

Not called to a career. Not called to a ministry. Called by name. Called by the God who named the stars.

This study takes you into the Hebrew and Greek vocabulary of calling. You'll discover that "calling" and "naming" are the same word in Hebrew, and that the most important calling isn't to a task but to daily holiness.

- ✓ Called by name
- ✓ Met in reluctance
- ✓ Transformed daily
- ✓ Sent into the world

5 SESSIONS

28 WORDS

GUIDE

faithlabz.com