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**By Don Overcash**

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What are we going to do?

A friend of mine—a longtime church leader—often opens conversations with that question. The instinctive reply is, “Do about what?” But the list quickly becomes overwhelming. What are we to make of experts who cannot define what a woman is? How do we live in a world where nations destroy others with little moral restraint? How do we reconcile a legal system that imposes severe penalties for destroying an eagle’s egg—fines up to \$100,000 and even prison time—while the destruction of a human life in the womb is labeled health care, protected as a right, and publicly funded?

These are not trivial contradictions. They reveal a deeper moral confusion that is leaving many unsettled, frustrated, and increasingly desperate. There seems to be no clear end in sight.

So again: What are we going to do?

For Christians, the answer is not ultimately political, cultural, or rhetorical. We have been given our charge: we are to preach Christ.

To “preach Jesus” is to proclaim who he is, what he has done, and what he now calls all people to do in response—not merely to speak about religion in general. We are sent to herald a Person: his identity, his saving work, his kingdom, and his claim on every life.

First, Scripture directs us to preach the person of Jesus—his identity as the eternal Son of God, truly God and truly man, the promised Messiah and Lord. John opens his Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God... and the Word became flesh and dwelt among us” (John 1:1, 14). Peter declares, “God has made him both Lord and Christ, this Jesus whom you crucified” (Acts 2:36). Paul writes, “We preach Christ crucified... Christ the power of God and the wisdom of God” (1 Corinthians 1:23–24). To preach Jesus is to declare his deity and humanity, his unique claim as “the way, and the truth, and the life” (John 14:6), and his worthiness of faith, worship, and obedience.

Second, to preach Jesus is to proclaim his saving work—his death and resurrection. Paul summarizes the gospel: “Jesus Christ and him crucified” (1 Corinthians 2:2), “that Christ died for our sins... that he was buried, that he was raised on the third day” (1 Corinthians

15:3–4). Peter adds that Jesus “bore our sins in his body on the tree” (1 Peter 2:24), and that “everyone who believes in him receives forgiveness of sins” (Acts 10:43). Through his cross and resurrection, God justifies sinners and reconciles us to himself. Jesus resolves the problem of sin not by denying it, but by conquering it on our behalf.

Third, preaching Jesus includes proclaiming the kingdom he announced. Jesus came “proclaiming the gospel of God... ‘The kingdom of God is at hand; repent and believe’” (Mark 1:14–15). He taught us to pray, “Your kingdom come, your will be done” (Matthew 6:10). To preach Jesus is to declare that God’s reign has broken into history, that Christ is Lord, and that he “must reign until he has put all his enemies under his feet” (1 Corinthians 15:25).

Finally, to preach Jesus is to press his call to respond in repentance, faith, and lifelong discipleship. Jesus proclaimed, “Repent... and believe in the gospel” (Mark 1:15). Peter echoed, “Repent and be baptized... for the forgiveness of your sins” (Acts 2:38). Paul described his mission as calling people to “repentance toward God and faith in our Lord Jesus Christ” (Acts 20:21). To preach Jesus is to call people to deny themselves, take up their cross, and follow him (Mark 8:34–35) as Lord over every part of life.

Scripture also warns us to be on guard against false teachings about Jesus. When a distorted gospel is presented, we are not to accommodate it but to resist, correct, and turn away. Our calling is to follow the real Jesus and to make disciples—especially among those who are confused and searching in this disoriented age.

What are we going to do?

We will be salt and light. We will preach Christ. And we will make disciples.

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