

DISCIPLE-TO-DISCIPLE

MAKING DISCIPLES LIKE JESUS

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A Study Guide for Pastors, Evangelists, and Ministry Leaders
And for All Who Want to Follow Jesus as Lord of Their Life



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NOTE: Unless Otherwise Noted, All Scripture Quotes are from the NKJV of the Bible

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ACKNOWLEDGMENTS

Over the course of more than thirty years as a Christian there are a number of people who have greatly contributed to my growth in Christ. It would be difficult for me to list all of them here. Some have contributed to my life from their personal example or from sitting under their teachings; others have contributed to my life and walk through their writings or from reading about their life and struggles. Few of the “Giants” of the past have influenced me as much as Dietrich Bonhoeffer, C.S. Lewis, or Watchman Nee. And there are a number of giants of the faith who are living today who helped me stay on course. These men and women of God all share one thing in common: that is they all *Found the Secret of the Exchanged Life in Christ*. So it is all those who have contributed to my understanding of what it means to follow Christ that I would like to acknowledge. God knows who they are, and that is all that matters. As you read and study this material, it is my hope and prayer that some of what they taught me will come through the lessons presented here, and if you have not already found the same secret, you will soon.

Introduction

Matthew 28:18-20

*“And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. **Go therefore and make disciples** of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **teaching them** to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.*

Making disciples is inseparable from being a disciple; it is inseparable from the Great Commission; it is inseparable from the Lord’s commandment to love one another. Evangelists are often very good in preaching about salvation in Jesus – they may even do so with great signs and wonders that attract multitudes to Gospel Meetings seeking a touch from God. But when the lights go off, the stage and sound equipment are put away, and the people scatter back to their homes, and villages, what is next? What happens to them? Who will care for them and disciple them? A few are fortunate enough to have a good and faithful pastor in their village or hometown who will teach them about Jesus and what it means to live a “Christian” life. But how many of those pastors are truly disciples of Jesus Christ? And how many of those who are disciples know how to teach new converts to become disciples where real transformation takes place? That was the greatest challenge Jesus faced in His ministry. He had a limited time on this earth to teach and train a core of followers how to become and live as His disciples.

“The two disciples heard him speak, and they followed Jesus. Then Jesus turned, and seeing them following, said to them ‘What do you seek?’ They said to Him, ‘Rabbi’ (which is to say, when translated, Teacher), ‘where are you staying?’ He said to them, ‘Come and see.’ ” (John 1:37-39a)

Lamb of God... Messiah... Son of God... Bread of Life... these are all names and titles we are most familiar with when describing our Lord Jesus Christ, but the one name that best described His earthly ministry for the three and one half years He walked among us was “Teacher.” Jesus came with a mission to fulfill, and central to that mission was the preservation and continuation of His mission to seek and save the lost. This would be possible only by making

disciples who would in turn make disciples “...**make disciples** of all the nations... **teaching them** to observe all things that I have commanded you...”

It is too often overlooked in evangelistic messages that Jesus was more than a miracle-worker or a sacrificial lamb; He was first and foremost a teacher. During His public ministry, Jesus spent more time teaching and training His disciples than any other activity by far. From the moment the first disciples were called to leave their old life and follow Him, to the moment He ascended to His Father in heaven after His resurrection, Jesus poured His life and teachings into His disciples. Jesus was perfect in every way; there was no spot or blemish in the Son of God. So when He taught, He taught as no other teacher who came before Him. Jesus respected the time-honored and tested methods of the Rabbis who developed their God-given gifts of passing God’s word along from generation to generation, but He took those methods and perfected them for making disciples as only He could.

Jesus knew that the future of His church was dependent upon how well His word and truth would be transferred from one generation to the next. If those who were entrusted with His message failed to properly teach His truths to the next generation, His work would be in jeopardy and countless people who were in need of salvation would never hear the Gospel of salvation clearly communicated to them. But a gospel that does not include the terms of discipleship and what it truly means to be a follower of Jesus Christ is an incomplete and inadequate gospel that will never bring about the transformation Jesus Christ intends for His disciples to experience. Those of us who are pastors, teachers, preachers, evangelists, and missionaries are responsible to our Lord to preserve and pass on His teachings to the next generation of disciples. But more than that we are responsible to lead, mentor, and disciple them in Christ. If we fail, what will become of the multitudes who have never heard the Gospel clearly taught, and seen it rightly lived?

Now that we have learned what it is to *be* a disciple of Jesus Christ, the next step is to become more effective in making disciples. In the second part of this study of Kingdom Discipleship we will set aside some time, and learn from Jesus, the Master Teacher. If we understand how He taught His disciples, then we can better understand how we must teach others, so that they too might become faithful disciples of Jesus Christ who do more than imitate how their Master taught, but allow the Master to teach others as He teaches them.

Making Kingdom Disciples

1. Being Salt and Light

Matthew 5:13-16

“You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men. You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”

Read Matthew 28:19-20; Mark 16:15-18; and Luke 24:46-47. Combine all three and make a single statement including everything Jesus commissioned His disciples to do until He returns. _____

Before ascending to His throne in heaven, Jesus told His disciples on more than one occasion to “go into all the world and preach the Good News (the message of salvation) to everyone, everywhere. Incorporated into that message was the mandate to “go and make disciples in all the nations,” baptizing them and then teaching these new disciples to obey all the commands Jesus gave them. Jesus was given all authority in heaven and earth and in turn gave this authority to His disciples to cast out demons, and speak new languages. Nothing will be able to harm them; and they will be able to place their hands on the sick and heal them. In Matthew

Jesus concludes His commission encouraging His disciples by reminding them that He will be with them always, even to the end of the world. In what way is Jesus with His disciples?

The Great Commission ties into Jesus' earlier pronouncement to His disciples that they are "salt" and "light" in this world. The earnestness of making disciples is understood when Jesus' disciples recognize the fact that this world and everything in it is passing away. The picture of decay and of a deep darkness covering the earth is descriptive of a fallen people, living in a fallen world. The good news of the kingdom is that God has not abandoned this world in its fallen condition. Jesus uses the images of salt and light to communicate to His disciples what is their mission as Kingdom Disciples. The deliberate choices of these images were rich with meaning to the people who lived in biblical times. In Mark 9:49-50 Jesus directly links having "salt" with the ability of His disciples to live in peace with each other. *Agape* is the salt; it is the presence of Christ abiding within the life of the believer.

Once again, Jesus is using a natural, ordinary substance to reveal a greater mystery of His Kingdom to His disciples. Salt (*sodium chloride*) was essential to preserve food from corruption. In a time and place where fresh food supplies were scarce and where refrigeration and other methods of food preservation were unavailable, salt was essential to maintain the life of a community. In biblical times salt was most commonly found in the form of the mineral *halite*, or rock salt – found in beds deposited by the dehydration of ancient bodies of salt water. Most commercial salt was produced by steam or direct-heat evaporation of rock-salt brine; once the salt was extracted the remaining minerals were worthless and thrown far away from productive areas of land. In a spiritual sense, *Agape* is what preserves the life of the disciple and keeps them from corruption. It is essential to the life of the believer. The self is that part of the disciple that must be separated and discarded from the pure *Agape* within. If a disciple has no *Agape* within them, they have nothing to give and are worthless in the Kingdom.

Salt was once an important medium of exchange throughout the Mediterranean world; covenants between individuals or nations were often ratified with the exchange of salt. At one time, Roman soldiers received their pay in the form of salt cakes; the soldier's salt-money allowance, or *salarium*, is where we got our English term *salary*, for a worker's pay. Salt was also commonly used in the religious rites of the Greeks, Romans and Hebrews (Ezekiel 43:22-24). *Agape* is the medium of exchange in the Kingdom of God. The disciple's worth or value to the kingdom of God is not measured by the numbers of souls won, by the size of their church,

the amount of their offerings, or by any other human standard of measure. Our worth and value to God is measured by the presence of *Agape* within – either you have it or don't have it.

Salt is necessary to the life of the body in the same way that *Agape* is necessary to the body of Christ, the church. The sodium and chloride of salt, along with potassium, help the kidneys regulate the body's fluid levels and balance of acids and bases. Industrially, salt is the source of chlorine, chloroform, bleaching powders, and baking soda; it is used in the manufacture of unrelated products like soap and glass. However, by far, the greatest use of salt today is a seasoning, adding flavor to many of our foods. It is not the gift itself, but the *Agape* within that makes it worthy (note 1 Corinthians 13).

Salt was required in every grain offering presented to the Lord (Leviticus 2:13). The altar was the table of the Lord; and therefore, salt being eternally present at His table, represents the preserving and cleansing aspects of God's saving *Agape* (Exodus 30:34-35 and Numbers 18:19). The presence of salt also speaks of God's covenant with mankind. Men confirmed their covenants with each other by sharing a covenant meal together, at which salt was always present (2 Chronicles 13:4-5). We love Him because He first loved us and sent His Son into this world to open the way of His salvation. Apart from *Agape* there is no real or lasting relationship with Christ. The discipleship relationship is from first to last, a love relationship.

Jesus invites His disciples to open the door and let Him come in that they might dine in intimacy with Him at a table prepared especially for them – thus confirming His new covenant of *Agape* (Psalm 23:5; Revelation 3:20). Among the ancients, salt was also a symbol of friendship. This new, everlasting “covenant of salt”, written on our hearts in *Agape* by the Holy Spirit, also speaks of God's desire to be in intimate friendship with us; Jesus used this image of covenantal friendship in John 15:15 when describing His *Agape* relationship with disciples.

Salt has a healing power that can cleanse and purge out impurities from organic substances including the body. In 2 Kings 2:19-22, Elisha threw salt into a poisoned spring to “heal” the water. “He cast the salt into the spring of the waters,” Matthew Henry commented, “and so healed the streams and the ground they

*“Let your speech
always be with
grace, seasoned,
as it were, with
salt, so that you
will know how you
should respond to
each person.”
Colossians 4:6*

watered. Thus the way to reform men's lives is to renew their hearts; let those be seasoned with the salt of grace; for out of them are the issues of life.” The image of salt reminds us of the healing power of the blood of Christ that can “*cleanse our consciences from acts that lead to death, so that we may serve the living God*” (Hebrews 9:14). It is the cleansing presence of Christ within the disciple that creates a thirst for God in those who are outside of His kingdom (Col. 1:25 – 29). There is nothing more useless in this world than "Christ-less" Christians; they are no longer good for anything, except to be thrown out and trampled underfoot by men.

“Many churches have become companies that measure success by the number of customers they have attracted. And how do we get more customers? By trying to make the customer feel comfortable, important, and happy. We want the product (in this case following Jesus) to come off as appealing and as comfortable as possible. So when someone comes in ‘church shopping’ we try and show them what we have to offer. Can you see why this undermines the invitation of Jesus to deny ourselves? The church sends the message ‘Whatever you want you can get it here.’ The invitation of Jesus is, ‘Give up everything.’ The message of the church sounds less like ‘Deny yourself’ and more like... ‘Have it your way.’” Kyle Idleman

“You are the light of the world...” The picture of *light* communicates a different aspect of the influence Jesus’ disciples are to have in this world. The primary purpose of light is to make reality or truth visible, thereby giving direction and guidance to those who are searching for the kingdom of God. The presence of Agape within the life of the disciple serves the same purpose.

There are over 200 references to light in the Scriptures, making light an important theme throughout the Bible. Genesis 1:3 records the first words spoken by God, “*Let there be light.*” Exodus 13:21 describes how the children of Israel were led through the darkness of the

wilderness by a pillar of light representing God's presence with them. Leviticus 24:2 contains God's instructions to the priests to keep the light of the tabernacle burning continually. The final chapter of the Bible describes the kingdom of heaven in the new heavens and the new earth to come, and includes these words: *"There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign forever and ever"* (Revelation 22:5).

"As the first apartment in the tabernacle was illuminated by the sevenfold light of the candlestick, and as the church composed of all genuine believers on earth in every age, is enlightened by the Holy Spirit, so will the church triumphant in heaven, that great temple, not made with hands, be a place of glorious light; and the light will never go out, it will burn always..." William Brown

The Lord strategically positions His disciples so that they might shine His light into this world of darkness: *"You, O Lord, keep my lamp burning; my God turns my darkness into light"* (Psalms 18:28). Jesus used the image of light to communicate to His followers how they are intended to be the "light of the world." In the same way that a lamp carries light or in the same way that a city on a hill guides the weary sojourners out of the darkness and to a place where they might find rest, disciples should so shine the light of Christ into the darkness all around them and lead others to Christ.

Citizens of the kingdom of heaven stand out against the darkness when they follow Jesus, the true Light of the world (Psalm 27:1); they do not generate their own light, but the "Light of life" shines through them (John 8:12); for the Lord is "the fountain of life" and in His light we see the true light of God (Psalms 36:9). Without light, sight is impossible. God created the eye to be the "light of the body" (in this context, the word *body* is interpreted to mean the whole *person*) in the same way a candlestick or lamp – after being lit – illuminates a room. Upon being "born again" into the kingdom of heaven, the Holy Spirit takes up residence within the whole person, and floods the body, soul and spirit with God's light and life, which is *Agape* (Psalms 43:3; and 56:13).

The word of God is “lamp” and “light” that shines the light of the Holy Spirit within the soul; it illuminates **The Way** in this dark world of sin (Psalms 119:105); it brings understanding, judgment, and the power to see **The Truth** and expose falsehood (Psalms 119:105). Jesus said, *“Your eye is the lamp of your body. When your eyes are good, your whole body also is full of light. But when they are bad, your body also is full of darkness”* (Luke 11:34). Here, the Greek word *haplous*, "single" or "healthy" is used. He makes the point that whether or not a person sees the kingdom of God depends not on the light's brightness, but on the quality and presence of **The Life** of the person receiving the light of Christ, which is *Agape*. This gospel of the kingdom will come to those people whose hearts are open to receive *the way, the truth, and the life* of Christ within. Wherever the reign of God is established in the heart of a disciple, it will bring the light of truth and righteousness with it. Jesus is indeed “the light of the world” (John 8:12 & 9:5) and when he came, the prophecy of Isaiah was fulfilled: *“The people walking in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned”* (Isaiah 9:2). And, *“I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles, to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.”* Isaiah 42:6-7

The key to disciples making disciples is for the disciple **not** to do the making. The disciple, who has the *Life of Christ* within, allows that *Life* manifest itself as *Agape*... to act as the salt and light within the disciple to draw all those around them to Christ. The mature disciple may guide and instruct others who are on The Way, but they understand that it must be Christ alone who does the making. When Christians believe it is up to them to make disciples they tend to create programs and seminars designed to attract large numbers. Whenever large numbers are involved, the teaching will be diluted to appeal to as many people as possible. It is important for the pastor or ministry leader accept the fact that Kingdom Discipleship is not for everybody. Some are simply not willing; others are not ready. But for those who are ready, willing and able, the life of true Kingdom Discipleship is the only rewarding life for those who seek it with their whole heart.

Making Kingdom Disciples

2. Making Disciples Like Jesus: How Jesus Taught His Disciples Everything They Needed to Know

NOTE: The broad outlines of the following chapters are loosely based upon Dr. Bruce Wilkinson's *Walk Thru the Bible* series entitled *The 7 Laws of the Learner*. After carefully studying his book, I realized that the principles he outlined were not new, but were in fact **biblical principles** that are found in the Gospels; they are the same principles Jesus incorporated into His training of the disciples. I have used his general outline but have rewritten and reshaped the content to be presented to an international audience of pastors, evangelists, missionaries, Bible teachers, and serious students of the Bible who are interested in *being* and *making* disciples. It is my hope and prayer that while sharpening the focus of Wilkinson's book to fit this specific study, I have preserved the integrity of his original outline. I encourage anyone who wants to make a further study on the general subject of teaching/learning to read Dr. Bruce Wilkinson's excellent book.

Jesus had a limited time to prepare His disciples to carry on after His departure and to fulfill their mission to take the Gospel to the ends of the earth. In the end, they would not only need His authority and His Spirit, they would also need His knowledge to effectively communicate the Gospel of the Kingdom that He said must be preached to every nation, tribe and tongue in the earth before He returned (Matthew 24:14). God had the power to simply send His divine revelation like lightning bolts into the minds of the disciples and make all things crystal clear to them, but the easy way is often not the best way. Jesus in His humanity understood the workings of the human mind and instinctively knew the best way to transmit knowledge and understanding to His disciples. Still it would not be easy; there were many obstacles that the disciples would have to overcome in order to grasp what Jesus was teaching them. Most people Jesus encountered along the way were too entrenched in themselves to comprehend the *present reality* of His Kingdom He came to demonstrate, or to unlock its mysteries as He taught them. But for

those few disciples who were ready, willing, and able to forsake all to follow Him anywhere, He used the most effective methods available to pour His teachings into them in such a way that they in turn could teach others the same truths without changing them or watering them down to make them less substantial to the half-hearted or uncommitted wayside followers.

Jesus did not have to reinvent new methods of teaching: parables, imagery, metaphor, hyperbole, etc. were used long before Jesus used them in His teaching. However, what was new was the creative and innovative ways He used them to instill into His disciples' minds the principles He wanted them to understand. The modern-day disciples are not much different from the disciples Jesus chose to follow Him. In fact, they were chosen because of their "ordinariness." Jesus was not looking for supermen – heroic characters with extra-ordinary skills or attributes – He chose just the opposite:

"Brothers, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things--and the things that are not – to nullify the things that are, so that no one may boast before him. It is because of him that you are in Christ Jesus, who has become for us wisdom from God – that is, our righteousness, holiness and redemption. Therefore, as it is written: 'Let him who boasts boast in the Lord.'" 1 Corinthians 1:26-31 (NIV)

This should be of great encouragement to anyone who wants to become a disciple of Jesus. Many of Jesus' disciples come from backgrounds of failure, brokenness, promiscuity, strife, or despair. Others come out from a "quiet desperation" that comes after obtaining everything this world has to offer – health, wealth, fame, etc. – but still experiencing a kind of *existential angst* (emptiness, dread, anxiety, and meaninglessness) that leaves them hanging onto life without really knowing why. In any case, Jesus' teachings are intended to lift, enlighten, and point His disciples along the journey to discover and access wonders and mysterious workings of His Kingdom in this present reality. As Jesus said, "The Kingdom of heaven is at hand" (Matthew 10:7).

The processes of *becoming*, *being*, and *making* disciples are intricately woven together in the life of every follower of Jesus. (I strongly recommend that before you set out to teach others the principles in this study that you first carefully read the Study Guide I wrote detailing those principles called *Kingdom Discipleship: Becoming a Disciple Like Jesus*.) You will know those who are farther along the way by their character – the presence of Agape – as well as their fruits, and not by their reputations, the size of their followings, their book sales, or by their power over others. Jesus calls His disciples to a life that is *over and above* the trappings of this life, but that is never *over and above* others. But then that is the nature of Agape – the *nature of Christ* which is what the disciple *Abides in Christ* to obtain. The temptation here is for the disciple to take these Seven Laws of Jesus the Teacher and turn them into a blanket formula to follow step-by-step; or to take them and create a “Program of Making Disciples” that must be used as **the** right way or **only** way to make disciples. These “Laws” are merely guidelines – principles that are universal in effectiveness, but are not intended to be universally applied in every instance. The Holy Spirit is much more fluid – living and active – in the life of each disciple to attempt to force everyone into the same mold or pattern. Each and every disciple must first submit themselves to the leading and guidance of the Holy Spirit before taking these laws and running with them to teach others. Remember, teaching is only a part of making disciples, BEING a disciple of Jesus is the most important part. Apart from *Being*... there is no teaching.

The 7 Laws of Jesus the Disciple-maker

LAW ONE: “DISCIPLE TO LEARN”

Jesus the Disciple-maker taught His disciples in a way that caused them to learn.

LAW TWO: “DISCIPLE THE BEST”

Jesus’ motivated His disciples to learn by building positive expectations for them for the future.

LAW THREE: “DISCIPLE FOR LIFE-CHANGE!”

Jesus always taught for the purpose of life-change.

LAW FOUR: “DISCIPLE THE ESSENTIALS”

Jesus enabled His disciples to master the essentials by teaching only that which was absolutely important for them to know.

LAW FIVE: “DISCIPLE THE NEED”

Jesus identified and revealed to each disciple what was needed before addressing that need.

LAW SIX: “DISCIPLE TO EQUIP”

Jesus taught His disciples to prepare them for a lifetime of service.

LAW SEVEN: “DISCIPLE TO REVIVE”

Jesus encouraged ongoing personal revival in His disciples’ lives.

INTRODUCTION: JESUS THE DISCIPLE-MAKER

“A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher.” Luke 6:40

NOTE: Throughout the rest of this study the terms “teacher”, “discipler”, or “disciple-maker” will refer to the person in a leadership position (not necessarily professional clergy) who has been called to disciple others. The term “student” will refer to the disciple who is being taught.

To be an effective discipler the disciple must not only learn what Jesus taught, but must learn HOW He taught. **Read Matthew 7:28; 13:54; Mark 9:14-15; Luke 4:32; 6:5 and 14:1.**

Describe how people reacted to Jesus’ teaching. _____

Jesus teaching was:

- **Never boring**
- **No one ever taught as He taught**
- **Sense of Expectation as He taught**

Teachers who have a Worldly mindset think, “It’s not my fault or my problem if my students do not learn.” This attitude of heart comes from those who do not enjoy a personal relationship with those they are teaching. It takes a unity in the Spirit born of *Agape* that allows the teacher to make a personal investment in the disciple. That same *Agape* is essential in the student because without it the student will not be personally invested in discovering what the teacher has to offer. This goes to the heart of Jesus pointing to His disciples and saying to the crowds, *“Here are my mother and my brothers. For whoever does the will of my Father in heaven is my brother and sister and mother”* (Matthew 12:49-50). The mindset of the teacher should be the same as Jesus’ mindset: He was responsible and did whatever it took to cause His disciples to learn. **Read Luke 6:12-13; 14:33; Matthew 14:9; Mark 8:34; John 12:26; Luke 10:1-3; and Acts 1:8.** **What steps did Jesus take to insure His disciples would learn?** _____

Every disciple-maker should share Jesus' mindset: "it is my responsibility to cause the disciple to learn." This takes an extraordinary effort on the part of the teacher who must take certain steps – the same steps Jesus took – to insure maximum success.

- **Jesus carefully chose His disciples.** He realized that not everyone who came to Him was ready or willing to commit to Him as a disciple. In his book, *Not a Fan*, Kyle Idleman described Jesus' way of choosing like this: "...Jesus was never interested in having fans. When he defines what kind of relationship he wants, 'Enthusiastic Admirer' isn't an option. My concern is that many of our churches in America have gone from being sanctuaries to becoming stadiums. And every week all the fans come to the stadium where they cheer for Jesus but have no interest in truly following him. The biggest threat to the church today is fans who call themselves Christians but aren't actually interested in following Christ. They want to be close enough to Jesus to get all the benefits, but not so close that it requires anything from them." (p.25)
- **He was asking them to leave everything to follow Him.** True Discipleship (what I call "Kingdom Discipleship") requires from the disciple a 100% commitment to Jesus Christ – not a 100% commitment to the discipler! A sure sign of a cult is when those who join are asked to commit to the leader or to the group; they may even be told that if they do not obey the leader, they are rebelling against God. John the Baptist got it right when he said to his followers, "He must increase, but I *must* decrease" (John 3:30 NKJV). The teacher who is like Jesus will be the one who is the servant of all, and not the lord of all.
- **He knew far better than they what it would cost them to follow Him.** For the disciple, the cost of following Jesus is nothing less than "all." Everything must be placed upon the altar and offered to God (1 Corinthians 3:10-15). The teacher is first a disciple of Jesus Christ and therefore must model for the student this kind of sacrificial living. It is true that there is a high cost for following Jesus, but the rewards are great and the joy

overflowing. When the student sees that in the teacher, it encourages them to follow that example.

- **He knew that after He returned to the Father the preservation and propagation of the Gospel would be in their hands.** Always remember it is not about *you* or your ministry. It is all about *Him* and what He is doing in the world. The teacher and the student are entering into God's calling. There may be a distinction between Gospel of the Kingdom and the Gospel of Salvation, but they must never be separated from each other or preached as two separate gospels (Galatians 1:6-10). Each new generation of disciples must in turn become teachers who pass on the teachings of their Master to the next generation so when the Son of Man returns, He will find a grand harvest of faith on the earth (Luke 18:8).

Read Matthew 16:5-12 and Luke 12:1-3. Did Jesus make sure His disciples understood His teaching? _____

With Jesus there is a connection between teaching and learning that flows out of the intimate bond formed by the master/teacher relationship. This is unlike the worldly teacher who thinks it is their job to present the facts and necessary information to the class, but when it comes to learning, it is the students' own responsibility. For Jesus, true teaching did not take place unless the disciple learned: if they had not learned, He had not taught. Unlike our modern educational systems, this understanding of *teaching and learning* being unquestionably linked was not something new to the Jews. In the Hebrew language the words "teach" and "learn" have the same root, and the meaning of the word "teach" is:

- "cause to learn"
- "to urge"
- "to cause to do"
- "an eager pursuit of an action"

Jesus knew that teaching is what the teacher does *in the student*, not what the teacher does *in front of* the student. How do you know if you are a discipler like Jesus? *You will know by what your students learn and incorporate into their lives.*

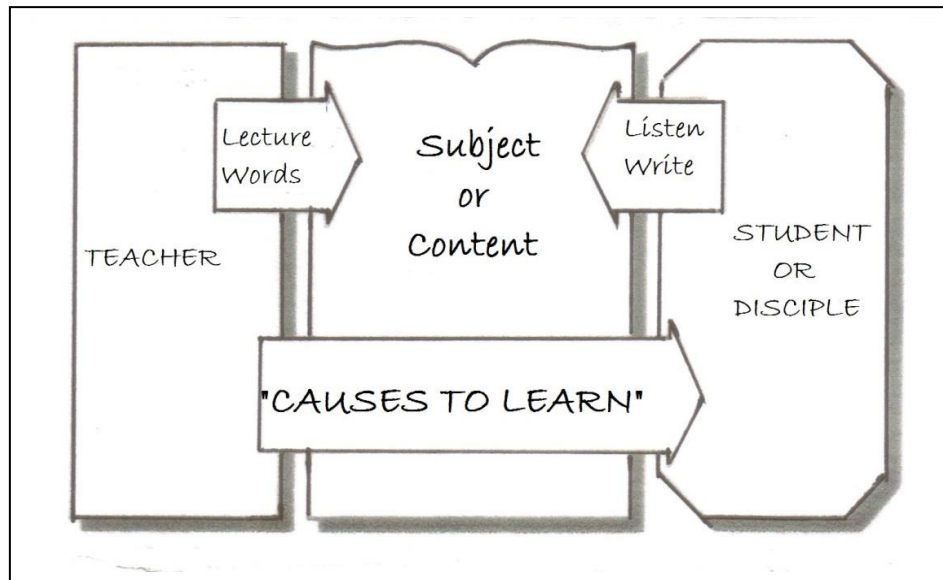
Think about the modern classroom setting. What does the modern-day teacher do? He or she walks into the classroom with their books and papers, maps, charts, graphs, lesson plans and outlines in hand. The teacher walks to the front of the class and starts to unload as much information on their class as possible until their time is up and class is dismissed. What does the modern-day preacher do? He steps into his pulpit with his Bible in hand. He may have his sermon outlined and planned out; or maybe he uses the extemporaneous method and preaches away until his time is up; but either way, once the preacher's time is up Church is dismissed.

What did Jesus the disciple-maker do? He walked into His classroom not with Scriptures, lesson plans, outlines, papers, maps, charts and graphs, but with His disciples. He did not come to unload as much information upon them as He could in the short time He had with them; He did not come to preach and preach whatever profound or clever sermons He could devise, but Jesus came with a simple mandate: *Teach (Disciple) to Learn* Why? So that they might have His mind – think like Him – and be transformed by the renewing of their minds (Romans 12:2). This is the purpose of the teacher/disciple relationship Jesus modeled and we should follow. And as we study the gospels we will see that Jesus taught with more than mere words – He taught them by allowing them to BE (abide) with Him.



Law 1: Disciple to Learn

THE DISCIPLE 2 DISCIPLE MODEL



The 1st Law of Jesus the Disciple-maker requires the discipler to refocus attention from the subject *to the disciple*. This is represented by the lower arrow pointing from “Jesus” the teacher to the disciple with the words “*Causes to Learn*”.

SEVEN RULES OF DISCIPLE TO LEARN

Rule 1: *Disciplers are responsible to cause disciples to learn.*

Jesus said to His disciples “*To you it has been given to know the mystery of the kingdom of God...*” Jesus would often take His disciples aside from the crowds to teach them those things that were only for those committed disciples who had “eyes to see and ears to hear.” Jesus was responsible to teach His disciples in such a way that they could not help but know the truth of what they were being taught. The disciples were responsible to listen and obey – they must learn their lessons well. *Agape* was the foundation upon which this teacher/disciple relationship was

built. Jesus was committed *to each of them* in a very personal way to *cause* each of *them to learn* what He came to teach.

Rule 2: *Disciplers will stand accountable to God for their influence.*

“I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me.” John 17:4-8

Jesus, never less than Son of God but never more than Son of Man, did not come to do His own will, but He humbled Himself as a servant and obeyed His Father’s will... all the way to the cross. It is one of the great the mysteries of God that Jesus, although He was never less than God accepted His accountability to His Father while He was on this earth. Are we any less accountable than He was? Can we echo the words of Jesus when we stand before the Father? *“I have manifested Your name to the men whom You have given Me out of the world...”*?

The Bible teaches us that there will be a day in the future that will be a Day of Accountability to God. On that Day not only will the Father hold us accountable not for the purity of our doctrine, but for our motives, words, actions, and faithfulness to Him in *Word* and *Spirit*. But He also has announced that He will hold some of us additionally accountable: those of us who held leadership positions in the church: *“My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.”* (James 3:1)

Read all of James chapter one. In your own words apply the principles taught there to the teacher/student relationship. _____

Teachers, preachers, evangelists, and missionaries, we will be more strictly judged because ours is the greater responsibility. But do not think that the students will not be held accountable as well; they have a responsibility to search out the truth no matter how good or poor the teacher may be. Teaching God's Word is not always easy, sometimes there is great opposition and many obstacles within the hearts of the teacher and students to overcome before the truth will be heard. So teachers test your hearts and set your expectations clearly (2 Corinthians 13:5). Follow the Holy Spirit's instructions in James chapter one:

- Teach as a servant of God and of the Lord Jesus Christ.
- Teach when you experience joy.
- Teach when your life is full of difficulties and temptations
- Teach with patience knowing that when your patience is finally in full bloom in your life and in the lives of your students, then you will all be ready for anything, strong in character, full and complete.
- Teach always looking to God, asking Him for wisdom; be confident and do not doubt that He will gladly reveal Himself you, for he is always ready to give a rich and bountiful supply of wisdom to all who ask him
- Teach even in hardship and when you experience grief in this world remembering that in the end you will receive your reward – the crown of life that God has promised those who love him.
- Teach whatever is good and perfect – whatever comes to us from God, the Creator of all
- Students learn as those who have been new lives through the truth of his Word, and who became, as it were, the first children in our Lord and Savior's new family.
- Students, don't ever forget that it is best to listen much, speak little, and not become angry if you are challenged by the Holy Spirit to make radical changes. Anger is an obstacle that interrupts the flow of Life that God demands must be expressed in His disciples.

- Students (and teachers) get rid of all that is wrong in your life, both inside and outside. Humbly submit to one another in *Agape* and be glad for the wonderful message we have received from above, for it is able to save your souls as it takes hold of your hearts.
- Students, remember, God's Word is a *Living Message* to obey, not just to listen to. So do not deceive yourselves: if a disciple just listens and doesn't obey, he or she is like a person looking at their face in a mirror; but forget what they looked like the minute they turn away. Doing the word reinforces the being of the Word in the disciple. When the student puts into practice what they have heard, they will not easily forget.
- Teachers remember to control your tongues and do not let any toxic words come from you. Teach to edify – to lift up and build Christ in the lives of your students. A teacher who cannot control his or her sharp tongue is just fooling themselves, and their teaching will not be worth much in the lives of their students.
- The teacher who is pure and without fault is the one who takes care of others (like orphans and widows), and who remains true to the Lord—not soiled and dirtied by his contacts with the world. And is the one who teaches others to do so.

Disciplers teach the way Jesus the Master Disciple-maker showed us to teach.

They make disciples because God has divinely called and commissioned them (Matthew 24:19-20). They make disciples not for their own glory, but for the Father's glory.

“Doctrine is not a substitute for a love affair. Doctrine may give us definition and understanding, but it also gives us a sense of superiority. To purport doctrine over the power of God – Christ – we are, in essence, saying that our religion is more important than Jesus Christ! That's why doctrine can be so destructive. If you use doctrine to exclude others from your culture and define your superiority, it is a form of racism, which in turn, is the seedbed for genocide and ethnic cleansing. Some people I've met who are doctrinally opposed to the anointing of Jesus in this hour and opposed to the radical expressions of

his sons and daughters are very toxic and I see the hatred in their countenance.”

Dwight Haymon

Rule 3: *Disciplers are responsible because they control the subject, style, and speaker.*

The Parables were just one of many ways Jesus would help His disciples to remember what He taught them. Other methods Jesus used include:

- Object lessons from the natural world around them
- His miracles
- The people they encountered along the way

The whole World was Jesus’ classroom; and Jesus used it all to impress upon His disciples what they needed to know. Jesus carefully selected the set and setting for many of His greatest teachings. He would use the appropriate subject, style and spoke with authority. Think about what you are about to teach and prayerfully ask God to show you creative and innovative ways to present the subject that will cause the students to learn.

“The teachings of the Bible can be renewed over and over in every generation. Light can come from the Word when it witnesses to what God is doing in the present hour. The Word complements what God is doing today. We would rather focus on living a life that aligns with His Word. When we do that, two things happen. One is that the godhead becomes Father, Son and Holy Spirit instead of Father, Son and Holy Bible. Secondly, our doctrine may shift in understanding to what God is doing rather than designing rigid structures that are impenetrable by any other belief system and which foster exclusiveness and judgment.” Dwight Haymon

Rule 4: *Disciplers should judge their success by the success of their students.*

If you are a teacher in a classroom, success is easy enough to judge since you have examinations and test scores that will guide you and reveal what your students have learned. But what if you are a Pastor, or ministry leader? How do you know if your disciples are learning? How do you know if your messages are getting through to them? You can have the greatest credentials and the highest degrees from the most prestigious Seminary in the world, but if you cannot *pass on* the simplest Biblical truths and make them *Spirit and Life* to those God has given you the responsibility to disciple, then all of that knowledge is useless.

As a pastor or church leader the only way you can measure your success as a teacher is by how well your disciples stand the trials and testing of their faith that must come for all of us. Jesus said, “You will know them by their fruits.”

“Making disciples is not an easy process. It is trying, It is messy. It is slow tedious, even painful at times. It is all these things because it is relational. Jesus has not given us an effortless step-by-step formula for impacting nations for his glory. He has given us people, and he has said, ‘Live for them. Love them, serve them, and lead them. Lead them to follow me, and lead them to lead others to follow me. In the process you will multiply the gospel to the ends of the earth.’”

David Platt

Rule 5: *Disciplers impact more by their godly character and commitment than by their communication skills.*

“Then Pilate, when he had called together the chief priests, the rulers, and the people, said to them, ‘You have brought this Man to me, as one who misleads the people. And indeed, having examined Him in our presence, I have found no fault in this Man concerning those things of which you accuse Him; no, neither did Herod, for I sent you back to him; and indeed nothing deserving of death has been done by Him.’” Luke 23:13-16

At the end of His life, hard as they might try to find something to accuse Jesus of, there was nothing. In the end, it was Jesus' spotless character and His unwavering commitment to do the Father's will to the end that gave His shattered disciples the courage and strength to carry on no matter what the cost.

Read Colossians 1:21-23; 1 Timothy 3:1-7; Romans 15:3; 1 Corinthians 12:10; Hebrews 10:32-36; and 1 Peter 4:14-17. Note the two different causes for the Christian to be reproached. _____

As teachers, preachers, evangelists, missionaries, and church leaders, our lives must face a greater examination and closer investigation than anyone else. How we live our lives – how closely we model the character of Christ in us – will speak far more to others than anything we might say or teach in front of the class or behind the pulpit. True, all have sinned and fallen short of God's highest standards and it would be impossible to find anyone who has lived as perfect and spotless a life as the Son of God. So in one sense, there is not one person whose life is so flawless and without sin that they have never needed to be reproached (admonished: to rebuke somebody mildly but earnestly). However, if the teacher lives honestly and humbly, they will find grace when needed. However, no disciple should ever be in a position where they deserve to be reproached (accused: somebody being charged with wrongdoing in a criminal case). Once a sinful lifestyle is exposed, or once a pattern of un-Christlike behavior is revealed, it can take a long time to rebuild the confidence, trust and respect that was there before our fall.

1 John 1:5-10 "This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us."

Jesus was effective as a teacher not only because of the words He spoke, but because He had the character and authority of the Son of God. It is not our clever speech or Seminary training that makes us effective teachers, but it is Christ in us and the power of the Holy Spirit released in the man or woman of God who lives a life of holiness and obedience before the Father; that is what gives our words the authority and motivates others to follow us as we follow Him.

Rule 6: Disciplers exist to serve the disciples.

Now consider the role of the teacher in the classroom or the pastor of a church. Who is serving whom? Jesus' own lifestyle reminds the teacher that they must never forget that in Kingdom Discipleship, it is the teacher who serves the students (John 13:2-5). And the students who see this way of service modeled by the teacher will follow by example.

God has called and gifted His disciples to be church planters, prophets, evangelists, pastors, and teachers “...for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the son of God” (Eph. 4:11, 12). Therefore teachers must never forget that Jesus came to meet the needs of His disciples, and all those who would follow Him, not their own needs. And if teachers and students are to be like Him, they must share that same attitude in their hearts. When disciples focus on serving others, then the Lord is free to use them. Teachers must first love the Lord with all their hearts, minds, souls and strength and then love their students – those whom God has given them to disciple.

Rule 7: Disciplers who put into practice the “Laws of Jesus the Disciple-maker” can become master disciplers.

In God's kingdom, great teachers are not just born, they must be made. And they are not made by Seminary Schools (although Seminary training is very important and should not be neglected if God makes it possible for someone to get that kind of training). Training is

important, but the majority of people who become Master teachers like Jesus, do so with persistent effort over a long period of time.

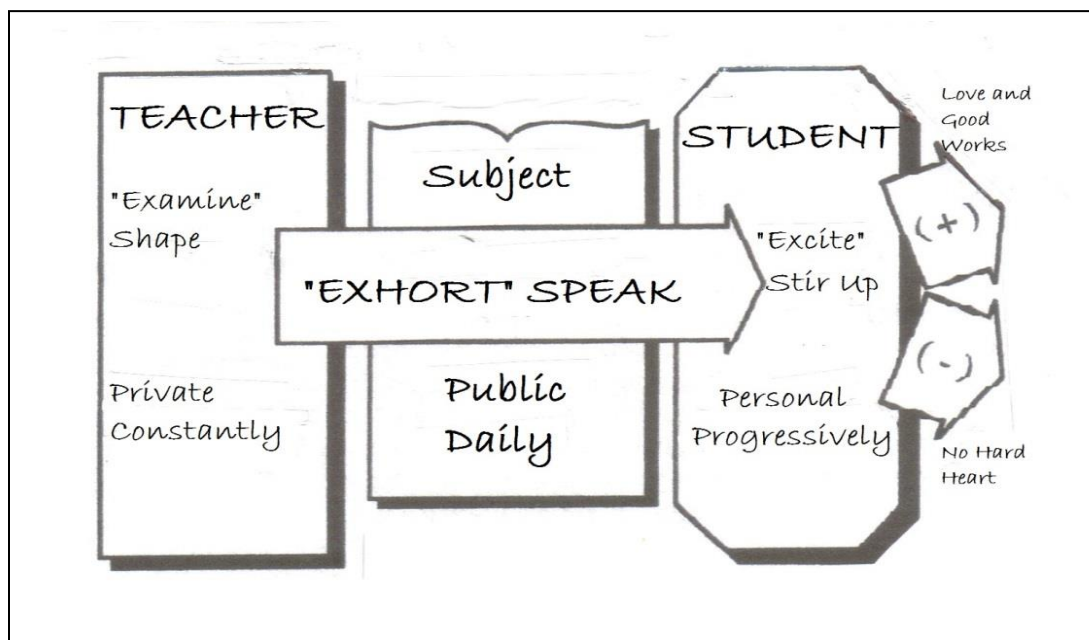
In the kingdom of God success is never a matter of raw talent – for God often gives His children tasks that are over and above their natural abilities to accomplish. Why? Because He wants us to turn to Him and rely upon Him; and because apart from Him no disciple can do anything that is of eternal value. God is not looking for perfect people without any flaws or blemishes; He is looking for people with passion who will dare to do great things for Him. God is not looking for performers who are only concerned with how good they look in front of class or behind a pulpit; performers are too self-absorbed and afraid of failure to step out in faith and take risks for their Lord (Note Matthew 25:24-26; and Luke 19:20-26). Those who have a passion to use their God-given talents to the best of their ability to serve the Lord and their brothers and sisters in Christ will be used by God because they are risk-takers, who will not bury their talent in the ground out of fear of being punished by their Master if they fail.

Those who learn the lessons of Jesus the Teacher will not fail, but will do great things for God. Disciples must never measure greatness in the kingdom of God the way the world measures greatness (Remember the lesson of widow's mite, Luke 21:1, 2).



Law 2: Disciple the Best

THE EXPECTATION MODEL



The 2nd Law of Jesus the Disciple-maker requires the teacher to *examine their expectations* for those they are teaching, and to *shape those expectations* to encourage them to meet those expectations (*excite and stir up*). The teacher must expect the best and bring out the best *exhort* (+) in his students in hope to draw them near to God in full assurance of their calling to *love and good works* and *rebuke* (-) them in love to obey God's commandments (*no hard heart*).

Read Luke 6:12, 13; and 22:31; Mark 9:31-34; Matthew 16:20-24. How did Jesus consider who He would personally disciple? Once they became a disciple did Jesus ever re-evaluate them? _____

Jesus knew that He could not possibly spend quality time with the many that followed Him. Therefore, He carefully considered (“**Examine**”) those He would choose to personally disciple; this was done prayerfully (“**Private**”). It is clear from the Scriptures that there were more than just the twelve (Note Luke 10:1; 7:11; 19:39; and Matthew 27:57). And once these disciples were chosen, Jesus would have to question and reevaluate (“**constantly**”) what and how He was teaching because the situation was always changing as the crowds who followed Jesus would rise and fall, as the opposition increased, and as the day of His arrest and crucifixion drew near.

SEVEN RULES OF DISCIPLE THE BEST

Rule 1: *Expectations exist in everyone about everything all the time.*

Whether conscious or unconscious, for good or bad, edifying or destructive, all people carry with them certain expectations for just about everything. When someone enters into marriage, or enrolls in a particular college or university, or when someone enters into ministry, they bring with them certain expectations about what their future will be like. When you started this study, you had certain expectations about the teacher and the subject matter. In the same way, teachers often have certain expectations for those they are about to teach.

How disappointed or satisfied a person is depends in large part, upon how well the reality lives up to their expectations. People in ministry often experience discouragement and disappointment because they often enter into ministry with very high expectations only to find out that Christian organizations and churches are filled with normal people who don’t always behave like saints. Sheep can bite. Teachers ought to spend time carefully adjusting those expectations and bring them down to reality.

At the same time, teachers must give their very best to their students and not “dumb down” their lessons for those they consider spiritually beneath them (Jesus corrected any self-superior thinking of His disciples by teaching them that to be great means to be humble like “little children” and to be “the servant of all.”) **Read Luke 7:18-35 note how Jesus was adjusting up or down the expectations of John the Baptist, John’s disciples, the multitudes, His own disciples and the Pharisees and lawyers.** _____

Luke 7:18-35 is a perfect example of Jesus adjusting the expectations of others around Him:

- John the Baptist – sends a delegation to Jesus “Are you the Coming One, or shall we look for another...” Jesus encourages John and raises John’s expectations about Him
- John’s disciples – “Go and tell John what you have seen and heard...” Jesus raises their expectations by showing them prophetic signs of His divinity
- The multitudes – “What did you go out into the wilderness to see?” Jesus raised the expectations of the crowd concerning John the Baptist even though he was arrested and in prison.
- His disciples – “among those born of women there is not a greater prophet than John the Baptist, but he *who is least in the kingdom of God is greater than he...*” Jesus turned to His disciples and raised their expectations as disciples of His kingdom
- The Pharisees and lawyers – reject the will of God for themselves, not having been baptized by John: “To what shall I liken this generation, and what are they like?” Because of their hard hearts and spiritual pride, Jesus had to rebuke them and lower their expectations of their perceived status with God.

It is unrealistic expectations that often come from the *Seven Giants of Self* (See the *Kingdom Discipleship: Becoming Disciples Like Jesus* Study Guide) that cause many people to:

- Give up on ministry or leave a church
- Give up on a marriage
- Drop out of school
- And sometimes give up on life itself

If the disciple has not died to the self, the downward spiral of unfulfilled expectations will lead to:

- Disappointment (expectation does not meet reality)
- Discouragement (neither expectation nor reality changes)
- Disillusionment (see the reality, but don't like it)
- Despair (no hope that reality will ever meet your expectations)

If teachers realize that expectations exist in everyone all the time, and if they know the source of unrealistic and self-centered expectations, then they will be far ahead of the average person. *The Law of Expectations* requires teachers to think through not only how realistic their student's expectations are, but also how realistic their own expectations are and then adjust those expectations to the way, truth, and life all disciples must know and follow.

Rule 2: *Expectations impact how and what we teach and what they learn.*

Jesus understood that His expectations had a powerful influence in the lives of His disciples. In the hours before His arrest, Jesus spent the time He had left with His disciples, filling them with the positive expectations He had for their future. **Read John 14 – 17. Note all the verses where Jesus encourages and lifts up His disciples and gives them hope for the future.** Here are just a few examples:

*“Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and **greater works** than these he will do, because I go to My Father. And whatever you ask in My name, that will do, that the Father may glorified in the Son. If you ask anything in My name, I will do it.” John 14:12-14*

“I am the vine, you are the branches. He who abides in me bears much fruit...” John 15:5

“These things I have spoken to you, that My joy may remain in you, and that your joy may be full...” John 15:11

“You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. These things I command you, that you love one another.” John 15:16:17

It is true in almost every endeavor in life that positive expectations built into the lives of others produce positive results, and negative expectations produce negative results. It is part of our human nature: people who have been encouraged by parents and teachers to excel; those who have been told “Yes, you can do it!” are more successful in life and accomplish more. On the other hand, those who have had negative expectations built into their lives – who have been told “you’ll never amount to anything” or who are told, “no, you can’t” are less successful and struggle more to accomplish less. The Law of Expectations means we should use our influence as teachers and preachers to positively impact the lives of others to succeed in Christ.

“What do you do with Christians who have problems? Send them to a doctor? Well, sometimes; but I have found Dr. Jesus! Rather than sending Christians to humanistic counselors and psychiatrists, Jesus has the answer. Try implementing the power of Jesus’ blood to the specific wound before throwing the little lambs to the wolves. When lambs become lions, we eat the wolves. People in our churches have dire needs from dysfunction to depression, from bi-polar to bi-parents, and many of these issues can be healed. Throwing a twenty-minute Bible history lesson once a week will not transform these people, Jesus has the answer and the answer is different every time! There are no secret formulas, just Jesus. The beauty is that He did resurrect and I have good news: He is a tangible, imparting, manifesting person in our midst today. He wants to do what he does best – minister through us by way of His Holy Spirit.” Dwight Haymon

Rule 3: *Expectations are rooted in the past, influence the present, and impact the future.*

In Mark 7:1-23 Jesus teaches about the effects of *traditions of men* (expectations rooted in the past, influencing the present, and impacting the future that can blind us to seeing the best in others):

*Then the Pharisees and some of the scribes, came together to Him, having come from Jerusalem. Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, **they found fault...***”

Then the Pharisees and scribes, asked Him, “Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?”

He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written:

This people honors Me with their lips,

But their heart is far from Me.

And in vain they worship Me,

Teaching as doctrines the commandments of men.

For laying aside the commandment of God, you hold the tradition of men... (At this point, Jesus gives a specific example of the negative effects of one of these traditions: **Corban**).

Traditions give form or shape to our expectations; not all are negative, but each should be examined for how they impact the growth of the disciple. Where do our expectations come from?

There are three wrong places and one right place where our expectations come from. **Review the Seven Giants of Self that must be put to death in the life of the disciple. Think about how those Giants negatively form or shape our expectations.**

WRONG PLACES

1. **Recognition** – some right, some wrong. Physical appearance = race, clothing, general appearance, kind of work, where they live, how much they make, education. (These things matter most to those who are controlled by the Look Good, and Feel Good Giants)
2. **Reputation** – some true, some false = what others say about you. (Being concerned about what others think or say about you are most important to those under the influence of Be Right, and Stay In Control Giants)
3. **Record** – true then, but not necessarily true today = looking at how a student (or disciple) has done in the past. People learn from mistakes, and sometimes a person’s record may be influenced by bad **reputation** (Those who are obsessed with creating and maintaining

a perfect public persona often use Hidden Agenda, Taking Personal Advantage, Remain Undisturbed for self-promotion and to hide past mistakes or sins)

All of these expectations are based upon the physical, outward impressions (Projection) that people use to judge themselves and others – right or wrong, true or false – these impressions effect how we treat others in the present and will have an effect on the future of that person who we are in a discipleship relationship with. Bob Mumford said it this way: “Projection is using a multitude of actions and religious behavior, seeking to create the impression that we are much more spiritual, advanced, and mature than we really are. We give the impression that we are just waiting to be called on to explain deep biblical complexities and solve perplexing spiritual problems. The difficulty is that once we have created an image based in spiritual unreality, we are forced to create another one to maintain that impression.” (*Agape Road* p.132). When the *Seven Giants of Self* are in control, traditions of men will inevitably lead to a religious spirit of self-righteousness *Eros* (self-referential love). Turning to Bob Mumford again; he pointed out that *Eros* left unchecked will become a prison. “Once we give ourselves to the *Eros* process, it closes in on us and the walls become thicker and stronger. An *Eros* prison gets us so turned in upon ourselves that we are in an indefensible position. Unless help comes from the outside, we are unable to set ourselves free because we are trapped within the forces that are turning us in upon ourselves.” (*Agape Road*, p.65). Expectations that come from the wrong places often create barriers (walls) between the disciples and the Life of the Father flowing into to them.

THE RIGHT PLACE

Relationship – Jesus ignored the external, superficial ways people form their expectations of others; He relied upon His Father to shape His own expectations and His expectations for His disciples. Jesus built His expectations based upon His day in and day out experiences with His disciples as He got to know them personally in *Agape* (Note 1 Corinthians 13:4-7).

As Jesus got to know His disciples, He came to expect certain behaviors. Motivated by pure *Agape* for His disciples, Jesus exhorted His disciples “to love and good works” where they were strong, and rebuked them “in love to obey God’s commandments” where they were weak. But what Jesus never did was allow wrong expectations to affect how He

treated people in the present, which would adversely affect their future. If we are like Jesus, we will do the same as He did and not judge our students based upon the wrong expectations.

Rule 4: *Expectations are exposed through our attitudes and actions.*

Apart from *Agape*, teachers often have lowered expectations of their students. Possessing lowered expectations of their students, teachers will naturally lead their students to decline by providing them with fewer educational opportunities or by teaching them less material and less skillfully.

LIST OF BEHAVIORS OF TEACHERS WITH LOW EXPECTATIONS:

When interacting with students, teachers with low expectations tend to:

- Wait less time for the student to answer a question.
- Call on the student less frequently to answer a question.
- Inappropriately reinforce an incorrect answer of the student.
- Prematurely give the student the answer or call on somebody else.
- Withhold helpful clues and fail to repeat or rephrase the question.
- Give briefer and less informative feedback to the student's questions.
- Interrupt more quickly when the student makes mistakes.

When setting the level of achievement, teachers with low expectations tend to:

- Criticize the student more often for failure.
- Praise the student less often for success.
- Write fewer explanatory notes on graded papers.
- Teach at a significantly slower and less intense pace.
- Fail to give the benefit of the doubt in borderline cases.
- Use fewer of the most effective but time-consuming instructional methods.
- Assign more busy work than meaningful projects.

When relating personally to the student, teachers with low expectations tend to:

- Fail to give specific or positive feedback concerning the student's public response.

- Pay less attention to and interact less frequently with the student.
- Interact with the student more privately than publicly.
- Engage in friendly interaction less often.
- Smile less and limit encouraging physical touch.
- Maintain eye contact less often.
- Limit positive nonverbal communication reflecting attentiveness and responsiveness, including leaning forward, positive head nodding, and general supportive body language.

Compare all of these behaviors with Jesus the Master Teacher and you will find that all of these are contrary to the way Jesus interacted with His disciples. Remember that the process at work is *disciples making disciples*. When the disciple dies to the self-life and allows the life of Christ to flow into and out of them into those they have been called to disciple, the behaviors of low expectations will disappear and *Agape* will characterize the interactions between the teacher and the students.

Rule 5: *Expectations influence the future, whether stated or unstated.*

Read Psalm 62:5-8; 130:5-8; Philippians 4:6-7 and Romans 5:1-5. How does faith and hope influence the future for disciples? _____

Even if we keep our expectations to ourselves and do not voice them, they still impact others. Expectations influence our hopes for the future. If we expect the best things from God then we have hope; and if we have hope, hope will give us a positive outlook on life and positive expectations for those we teach. Imagine the teacher or pastor who truly believes Phil. 4:13, “*I can do all things through Christ who strengthens me*” not only for himself but also for the others whom God has given him the responsibility to disciple and mentor – they will want to “*teach the best*” for the best, expecting the best results. *Agape* is released in the life of a disciple who lives

by faith and hope for the future. When the teacher's expectations for their students are rooted in Christ, they cannot help but have a positive effect that will motivate those students to a higher level of performance and service under the power of the Holy Spirit. "True, Bible-based expectancy is a vital part of our journey toward intimacy. We are instructed to continue in childlike anticipation (see Matt. 18:3), looking for all God has intended for those who love Him. As a result of knowing His goodness, we can look forward to all Father is wanting to reveal... We must not permit expectancy to be lost (see Heb. 9:28), even when that which was expected has been injured by human failure or disappointing circumstances." Bob Mumford (*Agape Road*, p.136)

Rule 6: *Expectations impair others if set too low or too high for too long.*

Peter was one disciple that Jesus had to work hard with in the area of expectations. It seemed as if Peter's expectations were either too high or too low most of the time. But Jesus the Master Teacher knew how to *teach the best* so as not to impair Peter's progress by allowing those expectations to remain too high or too low for long.

The most dramatic shift of expectations in Peter came near the very end of Jesus' earthly ministry (Mark 14:27-31 describes the scene.) Jesus had just said, "One of you will betray Me." Then He says, that according to the Scripture, "All of you will be made to stumble because of Me..." But Peter refuses to accept this and says, "Even if all are made to stumble, yet I will not be." Jesus patiently lowers Peter's expectations and says to him that before the night is over "you will deny Me three times." Peter, full of pride, says even more determined than before, "If I have to die with You, I will not deny You!" Blinded by the Giants of Self, Peter cannot even see that at that very moment He was denying Jesus by arguing against His Word and the will of His Father planned from eternity. Before the night is over, Peter does deny Jesus three more times, just as Jesus said he would. Later after the resurrection, Peter's expectations are now too low; his self-confidence has been shattered. John 21:15-19 tells the story of how Jesus restores Peter and reveals to him that when the time comes, Peter will be able die for Jesus; but in the meantime, He must fulfill His commission and feed Jesus' lambs.

If we are to be master teachers like Jesus, it is important that we do not set our expectations for others – or ourselves – too high or too low for too long. If we do it will only impair our students' progress. The Holy Spirit is the Spirit of Truth who reveals to us who we

truly are in Christ. Agape enables us to make an honest assessment of where we are on our Spiritual journey. The Lord's desire is for His disciples to progress in a slow, steady, and upward movement towards intimacy with Him – an intimacy that was lost in The Fall, but finds its restoration in Christ.

Maxim 7: *Expectations empower others when guided by love (Agape).*

Ultimately, the power Jesus the Teacher had to make men His disciples was His love for them. *“And the glory which You gave Me I have given them, that they may be one just as We are one; I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me... And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them”* (John 17:22, 23... 26).

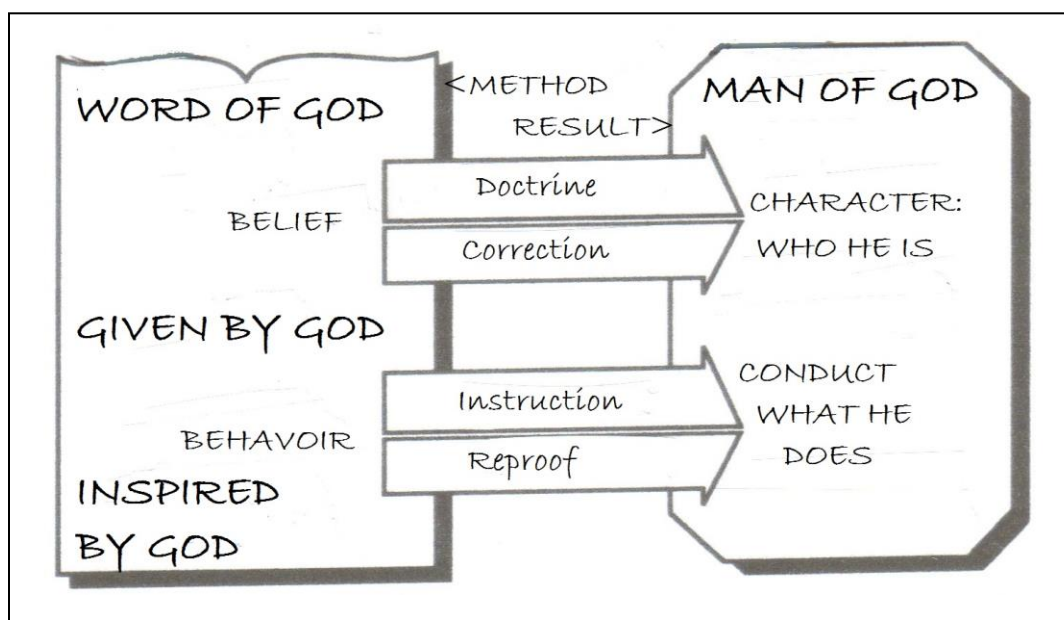
If we are to teach others as Jesus taught, and empower others to be His disciples, then love must be our **only** motivation to blossom them. Teachers must **teach the best** to help everyone they can to become everything God wants them to become. The teachers and leaders in the church who are most effective are those who truly believe in you and who will encourage you in a meaningful and life-changing way. Look back on your life. Most probably those teachers who had the greatest influence in your life were those who helped you to stand taller in Christ and to run the race of faith faster. They are the ones who believed in you and helped you to believe in yourself, that with Christ in you, you could reach full maturity in Christ. They were the teachers who loved you when perhaps you did not love yourself and shared their expectations for you in Christ because, as 1 Corinthians 13 teaches, love “hopes all things...”



Law 3:

Disciple for Life-Change

THE LIFE-CHANGE MODEL



Paul, one of the great Master Teachers of the Christian faith, had the correct mindset when he wrote these words to his disciple, Timothy: “*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work*” (Timothy 3:16, 17). This is the essence of the Application Model expressed in two verses:

Resource = The Word of God... Given by God... Inspired by God

The standard by which we measure all life and learning

The primary source of the content which we teach

Biblical truth is the basis for all *life-change*

Method = *How to Apply the Bible to the Student to achieve the goal of Life-change in character and conduct of the believer*

Regarding Belief

- Doctrine – teaching and instruction from the Word of God
- Correction – to make straight, setting right, correcting error

Regarding Behavior

- Instruction (in righteousness) – guiding believers in the way of God, which includes cultivation of the mind through education; teaching morals, giving commands, and encouragement
- Reproof (rebuke) – conviction or punishment
For the purpose of convincing a person of the error of his way and setting him on the right path.

- Equipped for more effective service

Doctrine = here is what you ought to **believe**

Instruction = here is how you ought to **behave**

The purpose is for *Life-change* = to become a man/woman of God (Christ in you)

Change in character = who I am in Christ

Change in conduct = what I do in Christ

It cannot be over emphasized: the Law of Life-change, like all seven of these Laws are not ends in themselves, but are *means to an end* – the end being **transformation** and not just the transfer of **information**. The end result of everything the disciple does is to become a mature man or woman of God, which is expressed as being *Christlike*. It is too easy to lose sight of this truth and end up turning Kingdom Discipleship into another church program or Sunday School teaching that stresses behavior modification over genuine *Life-change*. The application of these *Seven Laws of Jesus the Teacher* are principles – guides – to keep the teacher and the students on the right track, which will lead to greater intimacy and abiding in Christ. In the end it is the Holy Spirit who does the **making**; the teacher is at best a Trailblazer – someone who has gone on ahead of the others and is showing the way.

Read Matthew 25:14-30. What happens when a disciple fails to invest what the Lord has given? Why was the Master so upset? _____

Imagine what it would be like if someone bought a brand new automobile with cash money, but never drove it out of the showroom. As the car sat in the showroom day after day and week after week with a “Sold” sign on it, everyone who saw the vehicle sitting there would wonder when is the owner ever going to come and drive it away? Eventually, the owner of the automobile dealership is going to get upset because the sold vehicle is taking up valuable space in his showroom that he could use to sell more cars to other customers. Passersby who saw the sold vehicle and who could not afford to buy a new car, might wonder, “If the person who bought that car does not want to drive it, maybe they will let me have it because I sure could use a nice new car to drive.”

Do you see the point? Our Master is like that man traveling to a far country. We are His disciples – his servants – who have been given “goods” to invest to advance His kingdom. When we do not apply what has been given to produce *Life-change* – first in us and then in others – then we are like the servant who buried his master’s talent in the ground (clay = flesh). The whole purpose of the Talents was not to spend on themselves but to invest and increase the wealth of the owner. The purpose of the automobile is not to sit in a showroom and look good, but for the owner to use it to transport them from place to place. The real value of the automobile is in the *application* of its engine and all of its moving parts, not just to have an automobile for the sake of having an automobile.

One of the biggest problems with teachers and preachers today is that we often get so focused on our content that we forget the purpose of content is *Life-change!* That is a big reason why so many people walk out of the church after hearing a nice sermon on Sunday morning the same way they walked into it. When a teacher or preacher loves to show off their content:

- Their “5 Keys”
- Their “3 Point Sermons”
- Their “7 Guidelines” or “7 Laws”

all neatly wrapped up before their audience starts to get bored and lose interest. Failing to teach or preach for *Life-change* will leave those who attend their church unable to grasp the connection

between content and *Application*. Sermons that become ends in themselves will never help the listeners reach maturity in Christ and produce fruit for the kingdom of God.

Seminary schools often turn out preachers who know how to impress large congregations with sermons filled with

- Interesting poetic outlines (alliterated or acrostic)
- Clever illustrations
- Profound points and sub-points to impress others with their knowledge of the Bible

But it's all useless whitewash if there is no connection between what they teach and preach and the way those they teach and preach actually live. When we look within the Sunday schools and pulpits in churches across America for example, we see the same problems affecting the church that affect the unchurched all around them: drug and alcohol abuse, immorality, divorce, rebellious children, eating disorders, misplaced priorities, family problems, etc. Statistics show that there is not much difference between the average church congregation and the general population. Why? What we are preaching and teaching may sound good; and we may know how to get a congregation revved up every Sunday morning, but the truth is none of it seems to be getting us anywhere. Sunday morning church becomes more "show time" than solid teaching for life-change time. Imagine what would happen if one Sunday morning the whole congregation actually went out and ministered to the poor, homeless, shut-ins, and laid hands on and prayed for the sick in hospitals around them instead of just hearing a sermon on how Jesus and His disciples did those things and then going to eat lunch at a nice restaurant or running home to catch the big sporting event on TV forgetting all about those Jesus cares for?

So then, what's the answer? The answer is to have the correct mindset about the *purpose* of our teaching and preaching. The answer is to have the same mindset that Jesus the Master Teacher had when He taught His disciples! Jesus made His mindset perfectly clear when He closed His Sermon on the Mount with the Parable of the Two Houses (Matthew 7:24-27):

*Therefore whoever hears these sayings of Mine, **and does them**, I will liken him to a wise man who built his house on the rock; and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.*

*But everyone who hears these sayings of Mine, and **does not do them**, will be like a foolish man who built his house on the sand; and the rain descended, the floods*

came, and the winds blew and beat on that house; and it fell. And great was its fall.

The correct mindset for the preacher and teacher is to teach not merely the content, but for the *application of that content*. Applying this concept to the “Parable of the Talents”: the *talents are content* – the material; it is the information and knowledge we impart to others. The *application is how they invest* those talents – how the content is supposed to be used to produce faith and good works in the lives of those we teach (The book of James is all about this). *Content is the “What” and application is the “What for”*. Ultimately, the “What for” is *“transformation into Christlikeness”* through *Agape*.

As a teacher, Jesus was not only concerned about the content, but He was equally concerned about the application of that content to lives of those who heard His sermons. Jesus knew the future of the church depended upon His disciples teaching for *Life-change* those they taught. And those who were taught by His disciples going out and teaching the same way.

SEVEN RULES OF DISCIPLE FOR LIFE-CHANGE

Rule 1: *Application (obedience) is the central reason for God’s revelation.*

Read Matthew 25:31-46. In the end, upon what basis will our life be judged? _

When you and I stand before the Lord to give an accounting for our lives, do you believe the Lord is going to give a Bible quiz to see how much we know?

Will He test our knowledge of theology? Ask us to explain the doctrine of the Trinity? Will he ask us for our tally of those we got to say a “sinner’s prayer”? Will He ask us how much water was used when we were baptized or the exact words used? Or will He ask us who we ministered to in *Agape* in His name?

Immediately after the Parable of the Talents, Jesus tells the Parable of the Sheep and the Goats. And the judgment came on the basis of what they did or did not do **not** what they did or did not know.

Why is it that we spend so much of our time teaching and preaching in the church about salvation *from* sins to those who are already *saved from*? Why is so much content focused church doctrines and the “dos and do nots” of Christian religion – those things which in the end will not matter?

To teach only to inform is to teach in direct opposition of the way Jesus taught. Jesus did not simply teach the facts, but He taught others how to change their lives based upon those facts. “Pursuing Jesus is your choice and Jesus wants to make it clear what you’re agreeing to if you respond to his invitation. He will settle for nothing less than to be the great love and pursuit of your life. That’s what he wants. At church, we sometimes talk about how ‘God wants your time,’ or ‘God wants your money,’ or God wants your worship.’ But do you understand why we talk about those things... The reason we talk about those things is not because God needs or wants those things; it’s because he wants you. He wants your love. He longs for you to passionately pursue him, and those things are *come after* indicators. They are outer signs that point to an inner reality that you love Jesus more than anything else.” Kyle Idleman, from *Not A Fan*, p.136.

Rule 2: *Discipling for Life-change is the responsibility of the discipler.*

The content teacher thinks his responsibility is to cover and explain the facts. The application teacher thinks his responsibility is to teach in such a way that the content will be applied for lasting *Life-change* in his students. Read Matthew 28:20. What does Jesus say concerning *Application for Life-change* in this verse? _____

In Matthew 28:20, Jesus includes as part of the Great Commission “... teaching them to observe [do, or obey] all things I have commanded you.” Our Master was clear: if we are to be the teachers He commanded us to be, then we must teach our students to “observe/do/obey” – in other words, *apply* everything He said. Paul understood this, and wrote, “Him we preach, warning every man and teaching every man in all wisdom, [why?] that we may present every man perfect in Christ Jesus” (Colossians 1:28). Teachers of the first century and teachers of this century who follow in the footsteps of their Master Teacher teach their disciples for *lifechange*.

Rule 3: *Application and information should be balanced.*

There is no set formula which tells you how much of what you are teaching should be content and how much should be application. Certainly a Bible college professor will lean towards content, but a pulpit preacher should lean towards application. But no matter whom we are teaching, if we teach for *Life-change* it must have a balance of application and information.

Jesus was the Master when it came to Application. His Sermon on the Mount was 2/3 Application and His final discourse with His disciples in the Upper Room (John 13-17) was overwhelmingly application. Paul's letters flowed back and forth between content and application, and like Jesus' sermons his content always provides the basis for application. The heart of Jesus the teacher was always to lead His disciples to apply everything they were taught.

"Two thousand years later, I wonder how far we have wandered from this path. Somewhere along the way, amid varying cultural tides and popular church trends, it seems that we have minimized Jesus' summons to total abandonment. Churches are filled with supposed Christians who seem content to have casual association with Christ while giving nominal adherence to Christianity. Scores of men, women, and children have been told that becoming a follower of Jesus simply involves acknowledging certain facts or saying certain words. But this is not true. Disciples like Peter, Andrew, James, John... show us that the call to follow Jesus is not simply an invitation to pray a prayer; it's a summons to lose our lives." David Platt

Rule 4: *Application joins Scripture to the disciples' needs.*

God gave the Bible for obedience which leads to *Life-change*. Disciplers are responsible to teach the Bible in such a way that it produces *transformation* in the lives of those they teach.

Read Deuteronomy 11:18-25. In your own words, write what the instructions are given here. How does the application these commands produce Life-change? _____

Deuteronomy 11:18-25 is the Master's stroke of the pen on how to teach for transformation. The Children of Israel were at a critical junction in their history; they were on the threshold of the Promised Land. Still many trials and temptations were ahead of them. How would the nation survive surrounded by so many idols and false religions?

When God first called the children of Israel together to be His people and to follow Him to the land He promised would be theirs, He gave them certain things that would unite them and hold them together as a unique people on the earth.

- Separation (ethnic and within families)
- Circumcision
- Sufferings in Egypt
- Promise of land
- Promise that they would become a great nation

All of these things were more than symbols to represent their hopes and dreams for the future; they were given by the Lord as *living lessons* to be constant reminders of who they were called to be. But God knew it would all be for nothing if the signs of His covenant with His people and the life lessons they learned were not handed down from generation to generation. It is for this reason that the Lord made religious instruction as *Application for Lifechange* an integral part of the life of His people. *“Therefore you shall lay up these words of mine in your heart and in your soul, and bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. And you shall write them on the doorposts of your house and on your gates, that your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like the days of the heavens above the earth”* (Deuteronomy 11:18-21). This passage from Deuteronomy illustrates for the

people of God (which includes His church) how religious instruction was and is meant to be much more than sharing information. It is God's design for His word to be taught such a way that it relates His Word to everyday life. If parents and teachers are not the living example of the word of God in action in the homes, the students will grow up believing that it is normal to have a disconnect between what the word of God says and how Christians live their lives. God forbid, this should ever be, but it happens all too often that children who are raised in the church never see the reality of what they have been taught, lived out for *Life-change* on a daily basis in the home.

Children of Christian parents do not need to be told that their parents are not perfect (neither are those who are called to make disciples). The Christian life is not about living a life of perfect sainthood; it is about living a lifestyle of redemption, reconciliation, and most of all forgiveness, as we are all on this journey of Agape together. It is a journey of finding God's forgiveness for ourselves and expressing that forgiveness to others in such a way that they will be drawn into the way of Kingdom Discipleship with us. It's about learning how to live out God's commandment to love Him above all others and others above ourselves so that He will *make* us who we were created to be.

To be effective, teachers must address the specific needs for the age group and the type of group they are teaching. Children, youth, and married adults with families all have different issues in life. Applications that best influence eternal Lifechange are the ones that are focused most precisely on the greatest point of need in the student's life.

Rule 5: Discipling for Life-change has maximum influence when the student sees a biblical basis for its application.

When Jesus finished His sermon on the Mount people were amazed at His teaching, for "He taught as one having authority" (Matt. 7:29). Certainly, as Son of God, Jesus had the authority within Himself as the "living Word" to say whatever He wanted. But as Son of Man, He came as a servant and subjected Himself to the Father's authority: "*The Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner... I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.*" John 5:19 & 30

What gave power and authority to Jesus' teachings was that He operated within the authority granted to Him from eternity as the *Word* made flesh: "*And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth*" (John 1:14). In order for our applications to have maximum impact, they must have the authority of the Bible – the Word of God – in, around, underneath, and behind them. It is the Spirit of God (the living Word) who breathes life into the written word, the Bible. The teacher who possesses Agape, possesses the *logos* (Gr. **λόγος**, "the expression of thought," embodying a conception, idea, saying, or statement by God. Note: Hebrews 4:12 "*For the word [logos] of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.*") ...and *rhēma* (Gr. **ῥῆμα**, that which is spoken, what is uttered in speech or writing; a statement, command, instruction. Note Hebrews 11:3, "*By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.*").

A well-trained and experienced speaker can move an audience with his words; he can use the greatest illustrations; tell the best jokes that will make his people laugh, or he can move them to tears. But unless that teacher or preacher leads his audience to an encounter with the *living* Word of God, then they have spoken their own message, but not God's. Unless those who teach or preach to on Sunday mornings are filled with the Holy Spirit, and make a direct connection with the "living Word" contained in the biblical verses themselves... unless they not only hear what the Bible commands, but also communicate what the Bible clearly commands His followers to do, then "*Lifechange*" will not take place.

A powerful and dynamic preacher may be able to use their influence to affect Behavior Modification in those who listen to their sermons. But it is only those preachers, teachers, and disciples who are filled with the Spirit of God who can go to the Word of God and have a personal encounter with Jesus through the Holy Spirit. This is the kind of encounter the disciple should be looking for; it is like the encounter the disciples had with Jesus on the Emmaus Road on the day of His Resurrection. After Jesus opens their hearts and minds to the Word of God concerning Himself, the disciples said to one another, "*Did not our hearts burn within us while He talked with us on the road, and while He opened the Scriptures to us?*"

Rule 6: ***Life-change that is seen in the teacher tends to impact the disciple.***

“Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need.” Hebrews 4:14-16

The principle of Kingdom Discipleship discovered in this Maxim is that of *disciples making disciples*. Jesus the Master teacher was the intermediary of the message He delivered. He stands between the Lord and the people in eternity as the living link between the Word of God and the people of God. Applications are most effective not only when the student hears from the Lord, but also when he hears through a teacher who has already been impacted by the truth he is teaching. A teacher who is like Jesus is the ***intermediary*** of the message. He stands between the Lord and his students. He is the delivery mechanism for His word that the Lord gave to the church. The teacher of God is the living link between the Word of God and the people of God. A Christian who is in sin and disobedience to the Lord cannot hear clearly from the Lord. And if the one teaching cannot hear clearly from the Lord, they cannot clearly communicate His word to

FOUR WAYS THE TEACHER CAN CHOKE
THE COMMUNICATION OF THE SCRIPTURES

1. The ***character*** of the communicator can dull the impact of the application if the class doesn't sense the integrity of the teacher.
2. The ***conduct*** of the communicator can block the truth of the Bible if the teacher is guilty of sinful, carnal behavior.
3. The ***poor communication skills*** of the teacher or preacher can detract from the message.
4. The ***degree of change*** in the communicator due to his obedience to the word either limits or liberates the truth in the hearts of the hearers.

the people. Therefore, the more Christlike our Character and conduct, the clearer His message spoken through His chosen vessel will become.

- Do you practice what you preach or do you just like to preach?
- Do you only lecture *about* the truth, or do you *live* the truth and then lecture about the truth?
- Or do share Paul's thoughts when he said, "For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed." Romans 15:18

Christ taught to change lives. That means our teaching must appeal to more than just the mind, or emotions, or will, but to the whole person. Christ sent the Holy Spirit in His name not only to empower us to do all things through Christ, but also to become like Him. As we follow in His footsteps, He slowly transforms us into His image and likeness, touching us that we might touch the lives of our students, and inspire them to press on with us towards the goal of becoming like Him.

THREE PRACTICAL STEPS TEACHERS CAN FOLLOW TO ENSURE THEY HAVE
OBEYED THE TRUTH BEFORE THEY TEACH THE TRUTH

The teacher who follows Jesus the Master Teacher realizes that although the ***what*** and ***how*** of the lesson are important, the ***who*** presenting the lesson is of ultimate importance.

- 1. Prepare your lessons during the whole week before you teach.*** God does not make truth miraculously real during our sleep Saturday night. We must give the Lord ample time to work in us and to work through us. A good question to ask is, "Lord, what are you going to teach me this week that I can share with your people next Sunday?"
- 2. Ask the Lord to apply the specific truth you are going to teach to your own life during the week.*** Ask God to make it real to you.
- 3. Communicate with all of your mind, will and emotion the applications the Lord has taught you from the Bible.*** The content comes from the Scripture and the communication comes through your life. Make sure that you communicate with passion and fervency what you learned through the living process.

Rule 7: Teaching for Life-change must ultimately lead the disciple from studying the Bible to obeying the Lord.

“You search the Scriptures because in them you think you have eternal life; and these are they which testify of Me. But you are not willing to come to Me that you may have life” (John 5:39, 40). The Jews failed to realize that the Scriptures were intended to lead them into a relationship with the living God. This was not new to Jesus’ generation. Isaiah prophesied centuries before Christ and rebuked Israel, saying, *“Therefore the LORD said: ‘Inasmuch as these people draw near with their mouths And honor Me with their lips, but have removed their hearts far from Me, and their fear toward Me is taught by the commandment of men...’*” (Isaiah 29:13). Christians make the same mistake when they fail to realize that Christianity is a relationship with the living God through the living Person, Jesus Christ. This does not absolve the Christian from living a holy and righteous life, but what it means is that living a holy and righteous life is not the way *to* God... it is the *proof* of the presence of God in the heart of the believer. Without *Agape*, “holiness” is motivated by *Eros*, the self-referential love that turns inward; righteousness turns into self-righteousness, and obedience becomes a burden.

The task of the teacher is to point the student towards God. To do this, the teacher must first lead the students away from studying *about* God to *knowing* God; Second, and complimentary to knowing God, the teacher must change the focus of the student from the Bible as written word (text to be studied, learned, and memorized as history and literature) to the Bible as living word (inspired word that speaks to mankind in general and to the disciple personally).

Whether it is in the Sunday service or the classroom throughout the week, the goal of the teacher is to lead the student to meet the Lord in new and fresh ways through the written and living Word: “But this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more” (**Jeremiah 31:33-34**).

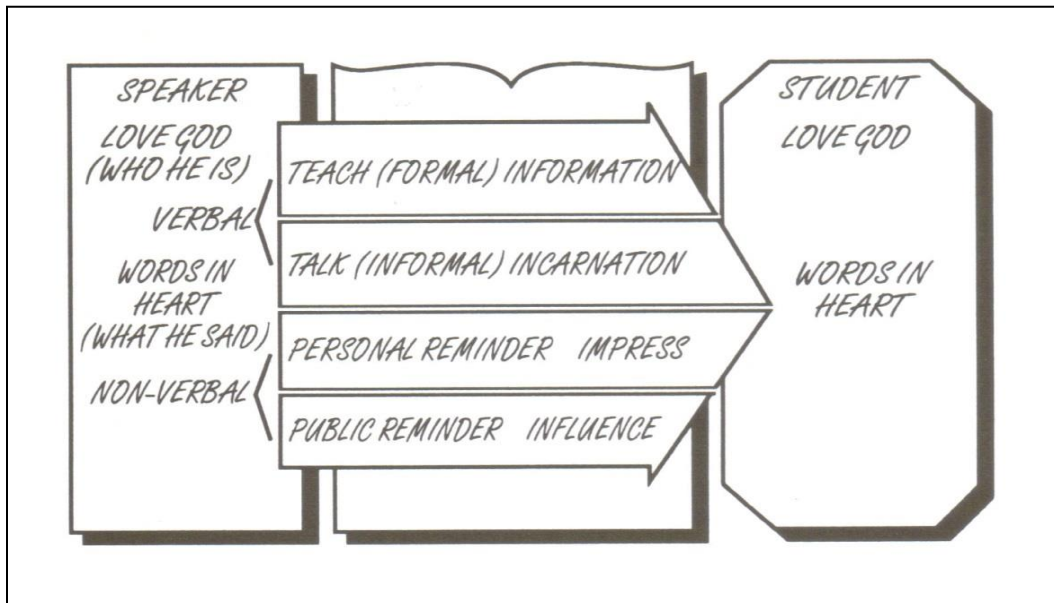
Teaching and preaching for the Lord is the highest calling in the world. We need to pray and ask God that we might be men and women who will not settle for anything less than the fullest blessing of the Lord in our lives and on our ministries.



Law 4:

Disciple the Essentials

RETENTION MODEL



Jesus had a limited time upon this earth to teach His disciples all they *needed* to know to preserve and propagate His teachings once He returned to His heavenly throne. He had only 3 ½ years to disciple them. That means He would have to enable His disciples to master what was absolutely necessary from what He taught them.

John closed his Gospel with these words: *“And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written.”* If Jesus had tried to teach His disciples ALL that He knew, or had tried to make them retain everything He did, then the essential core of what He

came to teach them would have been lost in the volumes that would have to be written to record all He did and taught.

Jesus was the Master Teacher who knew the art and science of how to teach His disciples the most information in the shortest time with the least effort for His disciples, and for the greatest retention. If we follow His example, we will be:

- **Effective** – teaching the right material
- **Efficient** – teaching in the right manner

All great spiritual teachings have two foundations:

1. **Loving God** (Knowing Him personally)
2. **And knowing the Word of God** (subject = What He Said)

You cannot be a great preacher or a great Bible teacher and neglect either one. Therefore, before you set out to disciple others, LOVE GOD and KNOW THE WORD.

Transferring the Word of God that's in your heart into your students' hearts is the next step, and that is where the skill of the teacher comes into focus. Jesus used every means necessary to teach His disciples: the world was His classroom and He used

- Examples from nature
- The people around Him
- Parables, sermons and stories
- Miracles
- The religious signs, and rituals of the Jews

He used everything at His disposal to cause His disciples to learn quickly and remember all they had learned; when Jesus was asked “Teacher, which is the greatest Commandment of the Law?” He answered them, “*You shall love the Lord your God with all your heart, with all your soul, and with all your mind.*” (Matthew 22:37) What Jesus was actually doing here was quoting from Deuteronomy 6:4-9). This had significance for the Jews for in those verses, God had outlined for the Jews the art of Mastering the Minimum to retain essential elements of their calling as God's chosen people.

“Hear, O Israel: The Lord our God, the Lord is one! You shall love the Lord your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them

*diligently to your children, and shall **talk** of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall **bind them as a sign** on your hand, and they shall be as frontlets between your eyes. You shall **write them on the doorposts of your house and on your gates.***”

- “*Hear, O Israel*” immediately engages them and involves them: “Listen up, people! This is important!”
- “*You shall love the Lord... with all your heart, soul, strength... And these words which I command you today shall be in your heart*” made it clear that receiving God’s instruction and obeying it is only possible when we are in a love relationship with the Father. As Jesus said, “If you love me you will keep my word...” (John 14:21) “If you keep my commandments you will abide in My love [Agape] ...” (John 15:9). And this should be the pattern and motivation for our instruction for our students. To teach them first to love the Lord with all their heart, soul and strength so that they may be able to keep His commandments and thereby abide in His love so He might make them who they are called to be.
- “*You shall teach them diligently to your children... and talk to them when you sit in your house, when you walk by the way, when you lie down and rise up...*” Instruction in the word is not intended to be a Sunday morning event. Parents and teachers must be engaged and involved in teaching their children and students to see God in every aspect of life, and not just those events that are church related. This is the pattern for how Jesus taught His disciples. As he moved from town to town, in the country (interior), in the fields, and in the mountains and across rivers and lakes, everything became a teaching opportunity for Jesus.

And as parents we ought to be aware of these teaching moments – even in the simple act of giving thanks for the food we eat, or thanking God for a beautiful sunset, or the melody of a bird’s song. Anything can be used as a teaching moment when we are tuned into God’s Spirit. Even the difficult struggles in life and our failures or the disappointments that come our way can be used to teach others of God’s faithfulness, even when we are not. This is what it means to make out teaching life-oriented and not just information oriented. It is the difference between effective teaching that will stand

The Phylactery or Frontlet – were strips of parchment on which were written four passages of Scripture: Ex. 13:2-10, 11-17; Deut. 6:4-9; 13-23. They were rolled up in a case of black calfskin, which was attached to a stiffer piece of leather, having a thong one finger broad and one and a half cubits long. One was placed at the bend of the left arm and another one was worn on the forehead. Most of the Jewish males worn them during prayer, but the Pharisees made an exception and worn them all the time.

the tests and trials of life and produce genuine *transformation* and those teachings that will collapse in the face of trouble, disappointments and opposition.

- “*You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes.*” To this day the Jews still do this (see Text Box below). Jesus criticized the Pharisees for making a public spectacle out of wearing their phylacteries. And that criticism should extend to anyone who makes a public show of their faith in order to Look Good, Feel Good, Be Right, etc...

Children can spot insincerity and religious hypocrisy when it is in the home. Wearing God’s word on the forehead and on the arm was a visual reminder to the people that their very thoughts and the way they conduct their life should be influenced by God’s word. It was a constant reminder of the fact that our very thoughts and actions should be guided by the word of God. This is what Paul meant when He said, “*I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.*” Romans 12:1, 2

- “*You shall write them on the doorposts of your house and on your gates.*” The responsibility for teaching your children to love God and to follow His commandments begins and ends at the home. Note that Jesus called His disciples “family” and He was often staying in one of their homes. If the disciples fail to follow in the footsteps of God, it is not the church or the Christian schools, or society that are to blame. Eternal truths are most effectively learned in the loving environment of a God-fearing home or in those intimate times of fellowship between the teachers and their students.

Here then is the essence of the RETENTION MODEL. The starting point for all we teach or desire to learn as Kingdom Disciples is to: *Love God (Who He Is)* and to *Have His Words in Our Heart (What He Said)*. Our role as preachers and teachers of God's word is to effectively transfer our love for the Lord and our knowledge of His word to our students so that they too will love the Lord and seek Him with their whole hearts; and they will desire to know His word and obey it. When applied to the Law of *Master the Minimum*, Deuteronomy 6:4-9 God shows us just how that is done:

1. **Teach.** *“Teach them diligently to your children...”*

That's any kind of formal setting: school, church, home Bible study...

2. **Talk.** *“...of them when you sit in your house, when you walk by the way, when you lie down and when you rise up...”*

Talking is less formal, more fluid and conversational. This is what takes place between the classes or worship services

3. **Personal Reminder.** *“You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes...”* **Nonverbal** method of teaching whereby something we wear or do functions as a sign to others. (For example: Jesus gave all disciples everywhere the greatest sign of His salvation through the Passover bread and wine)

4. **Public Recognition.** *“You shall write them on the doorposts of your house and on your gates.”* Writing God's word involves taking an active stance to make sure the content is legible, understandable, and visible. Writing the message redirects the message to others; it is not only for you but it transfers the content from your heart to their hearts. When content is publicly displayed, it continues as a reviewing factor for all who see or hear its message. These teachings inscriptions are to be specifically placed on your “house and on your gates” which are the two most used locations of life.

The PROGRESSION is from the interior (private) of one's life to the exterior (public)... from the formal to less formal. The essence of Deuteronomy 6:4-9 is that the heart of our ethics and values systems, as contained in the Scriptures, must be passed on (taught) to the next generation of disciples. Jesus the Master Teacher demonstrated that this transference is to be accomplished through everything we say, do, and represent.

Review the Law of Master the Minimum: Retention Model as expressed in Deuteronomy 6:4-9. In what ways are you already applying this model in your life and actions? In what areas can you improve your communication of the Word of God in your heart to others?

SEVEN RULES TO DISCIPLE THE ESSENTIALS

Rule 1: *Teaching the essentials is the responsibility of the discipler.*

It is the teacher's responsibility to present the lesson in such a way that their disciples **understand** it and **remember** it. Teachers in colleges and universities often pour out facts and figures, hurrying to get through the class syllabus (lesson plan). Students frantically write page after page of notes just to keep up with the content the teacher is dumping onto them without regard to whether or not they are actually learning anything. Later that night the student begins to study their notes and try to sort out what part of the lesson they think they will be tested on. That is not teaching; if the student learns anything at all, they will have to learn it on their own. **That is NOT the way Jesus the Master Teacher taught His disciples!**

Jesus understood that the measure of his success was in the success of His disciples' **becoming** like Him. He skillfully put what they must learn into their minds in such a way that it would be locked in place. As His disciples went out into the world, they would retain the lessons He taught. As they went out, the Holy Spirit would empower them and continue to reveal wisdom, knowledge, and understanding to them. Part of our responsibility as teachers is to cause our students to learn their part in taking the responsibility to learn. Regardless of the quality of the teaching they may have received or whether or not they were properly disciplined or mentored by others, they still have the Holy Spirit to "teach them all things and bring to remembrance" everything Jesus wants them to know.

Kingdom Discipleship is a two-way street; the teacher takes responsibility to disciple and controls the flow of traffic, but the students must take the responsibility as disciples of Jesus Christ to learn all that is necessary to bring them to full maturity.

Rule 2: *Retention of facts is effective only after they are understood.*

Master teachers will be amazed by how many times they meet students studying for a class and find out they have no idea what they are learning or why. All they want to know is what is required to pass the next test. And once the test is behind them almost all they studied will quickly be forgotten. Jesus the Master Teacher realized that *retention* of information was much more effective when His disciples fully understood the information He was teaching them and immediately put it to use. This is why Jesus would often turn to His disciples and say, “Do you understand?” And if He perceived they did not, He would take the time to explain it to them thoroughly. In the modern public schools where mass teaching takes place, the way of learning by memorization is often used in place of learning from the heart. Therefore, even in “Christian discipleship classes” new Christians are taught about the Bible and church doctrines by memorization, which is often mistaken for understanding what their salvation is all about. Jesus never had to encourage His disciples to memorize His words because He knew that *Understanding must always precede memorization*. Memorization can be an *aid* or *tool* to retain that which has been understood, but it should never be accepted in place of true learning from the heart.

Rule 3: *Retention increases as the disciple recognizes the content’s relevance.*

Jesus the Master Teacher knew His disciples would learn faster and deeper according to the degree they felt His teachings were important and relevant to them in the present and the future. He said:

- *“Most assuredly, I say to you, he who hears My word (teachings) and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.” (John 5:24)*
- *“Heaven and earth will pass away, but my words will by no means pass away.” (Mark 13:31)*
- *“The words that I speak to you, they are spirit, and they are life.” (John 6:63)*

Where your students’ treasure is, there is where their hearts will be also. Learning will plummet (falls dramatically) if the student cannot see how the information being presented to them has any practical value to their lives. It plummets even farther if the teacher can’t see it either! If you as the preacher cannot point out the relevance of what you are teaching your

congregation then you can almost be certain you will develop an apathetic and frustrated church. Make the material live not just in your mind, but in the hearts and minds of those you are presenting it to.

- CONTENT awakens the student’s attention... but only to the degree they are interested in the subject.
- RELEVANCE develops motivation and concentration... once the importance of the subject is understood, the students’ interest in the subject increases dramatically.
- DELIVERY captures and holds the attention of interested students.

Master teachers can build the need and relate the *relevance* of their subject. Teachers who are most successful can keep the *interest* and *concentration* of their listeners through a varied and *creative delivery*. Once again, remember that the focus is NOT on the teacher or the style of delivery, but is upon the Word of God (Logos and Rhema) that is being taught from the heart.

Rule 4: *Retention requires the disciple-maker to teach the essentials.*

Read Acts 1:7; John 16:12; 21:25. Did Jesus want to tell His disciples everything they wanted to know? _____

Think about the four Gospels. Did the authors of these books attempt to write down all the information they could about Jesus? Why not? _____

Jesus became the “sifter of information” for His disciples: *“It’s not for you to know times or seasons which the Father has put in His own authority... I still have many things to say to you, but you cannot bear them now...”* When you study the Bible, it is clear that in some places God skipped whole centuries of history and then inspired His revelators to write about mere minutes, days, or hours in Israel’s history. Why? As the Divine Teacher, God was sifting the

content for His people. If the Bible attempted to tell us every detail about every important event and everything that happened to every important person from the beginning it would be a vast library of books that would fill a building many stories high.

The Holy Spirit led the Gospel writers to sift through the information for us. John wrote: *“And there were many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written”* (John 21:25). Master teachers know what to cut out or what needs to be put off until later. Maximum attention must be given to the most important items. Not all facts are equal; therefore, ***the more important facts should receive the greater attention.*** Teachers must allow the Holy Spirit to lead them to evaluate their content and if necessary, change their priorities for their students based upon the principle of the ***Irreducible Minimum:***

“The Irreducible Minimum is the smallest unit of information necessary for a given class to gain acceptable understanding of a given subject.”

Read Luke 9:1-6. What was the absolute minimum Jesus taught His disciples before sending them out? How did Jesus make sure it was mastered by everyone? _____

NOTE: Jesus sent out the Twelve Disciples (Luke 9:1-6), and then the Seventy (Luke 10:1-24). Compare the two passages. Note the similarities and differences. _____

The teacher knows he or she has not taught a subject adequately unless every disciple has mastered what is absolutely essential. Therefore, before going before the students, prayerfully consider what the Lord wants you to teach:

1. Identify what is foundational.
2. Structure your time to maximize the most important, and then teach it to everyone.

Rule 5: *Teaching the essentials arranges the facts so they are easy to memorize.*

Since it is the responsibility of the discipler to “cause to learn”, what they are teaching must be presented in such a way that it will be relatively easy for the students to learn. Preachers use simple outlines and easy to remember sermon points. Teachers can use graphs, charts, pictures, etc. to reinforce the lessons. Preachers can incorporate the Worship leaders to use Music, Song, and Dance to involve the congregation in the learning process. Jesus used the Parables as a way to make spiritual truths more memorable. Teachers should be creative and “Go the extra mile” to do whatever is necessary to help their students learn and grow in their knowledge of Jesus Christ. The most important thing to remember is that at the end of the process, the students are growing deeper in their understanding and in their relationship with the Lord.

“To follow Jesus is to believe Jesus, and in order to believe Jesus, we must listen to Jesus. The life of the disciple is the life of a learner. We constantly attune our ears to the words of our Master. As he teaches us through his Word, he transforms us in the world. As disciples of Jesus, then, you and I must be intentional about filling our minds with his truth. In the words of Paul,

‘Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable – if anything is excellent or praiseworthy – think about such things.’ In the process of setting our minds on godly things, we guard our minds from worldly thinking. And the more we hear and know Christ through his Word, the more we will enjoy and honor Christ in the world. So take time to consider how you will intentionally fill your mind with his truth.” David Platt

Rule 6: *Teaching the essentials strengthens long-term memory through regular review.*

God created man with short-term and long-term memory. Jesus respected the God-given design of the human mind; He cooperated with it and never tried to force His disciples to learn beyond their normal way of operating.

The long-term memory is designed to retain information for later use as it needed. Teachers will never cause their students to really “know” unless they put the right information in their long-term memory. REVIEW is the only way to store information in the long-term memory and the only way to keep it in there. Therefore, the master teacher will identify the ***Irreducible Minimum*** and then plant it firmly in the long-term memory of the student by repeating it as often as necessary. The goal should be for 100% of the students to master the essential information and to have it lodged deeply in their long-term memory so it will be available to them anytime they need it in the future. It is true that the Holy Spirit will bring revelation to those who are born again. However, it is an abuse of the Lord’s grace to neglect the spiritual discipline of studying His word and putting it into the long-term memory.

The purpose of memorizing Scripture is not for VBS merit badges or to show people how many Bible passages we can recite. The purpose is to have the Word of God written on the heart and ready to use anytime it is needed in the life of the disciple or for others who need to hear a Word from God.

Rule 7: Teaching the essentials minimizes time needed for study and memorization to maximize time for application.

Jesus the Master Teacher recognized that the real point of His teaching was the *use of the material*. So He focused His efforts on equipping His disciples for life. His teaching was designed to lead His disciples from *content, information, and knowledge* to ***practice, application and wisdom***. The later does not negate the former, but they complement each other. He taught His disciples in a way that made it easy for them to remember, but He did not wait until they knew everything He intended to teach them. He immediately showed them how valuable and relevant His teachings were by having them put them into practice as soon as they understood each point.

The goal for the discipler should be to achieve a healthy balance between content and application in their teaching. Perfectly balanced teaching (50% content and 50% application) is very difficult to obtain. Most pastors tend to stress content over application; a few stress application over content, encouraging the experience of the spiritual gifts, but not reinforcing with the believers what they are for or why they have been given. Some teachers need to be more effective in teaching content (Master the Minimum) while others need to be more effective in application for *Lifechange*. Either way, the goal is to achieve the right balance so that the students will enjoy the Maximum Mastery of the Irreducible Minimum.

Five Stages to Maximize Retention

Stage One: Material

The teacher ***gathers*** the material from which he or she will select the facts they want to teach.

This involves:

- Research the subject
- Organize the subject
- Outline the subject

Stage Two: Prioritize

The teacher ***selects*** the appropriate material from all the information gathered to bring it down to the Irreducible Minimum. Choose the most important material based upon:

- The audience
- The time available
- The purpose of the class

Stage Three: Presentation

At this stage the teacher must arrange and package the material in such a way that will maximize the students' mastery of the subject. Refashion the material to make it:

- Easy to understand
- Easy to memorize

Stage Four: Memorize

The key to student memorization is review. Solidify the material in your students' minds through practice. Review is the primary method by which everyone memorizes everything. Keys to making review effective without being boring:

- Review is effective only when the student adequately understands the material.
- Review should be practiced in the same order and with the same words until the Irreducible Minimum is fully memorized.
- Review should be most frequent and intense when the facts are first taught.
- Review should be regularly practiced but spaced less and less frequently as time passes.
- Review should continue until all the students demonstrate complete mastery of the Irreducible Minimum.
- Review should be done using a variety of methods.

Stage Five: Master

Students who master the material will possess *Independent Proficiency*. Not only must they retain what they have been taught, but they must handle the information skillfully. Mastery includes:

- Lasting Memorization
- In-depth Comprehension
- Complete Integration
- Independent Utilization

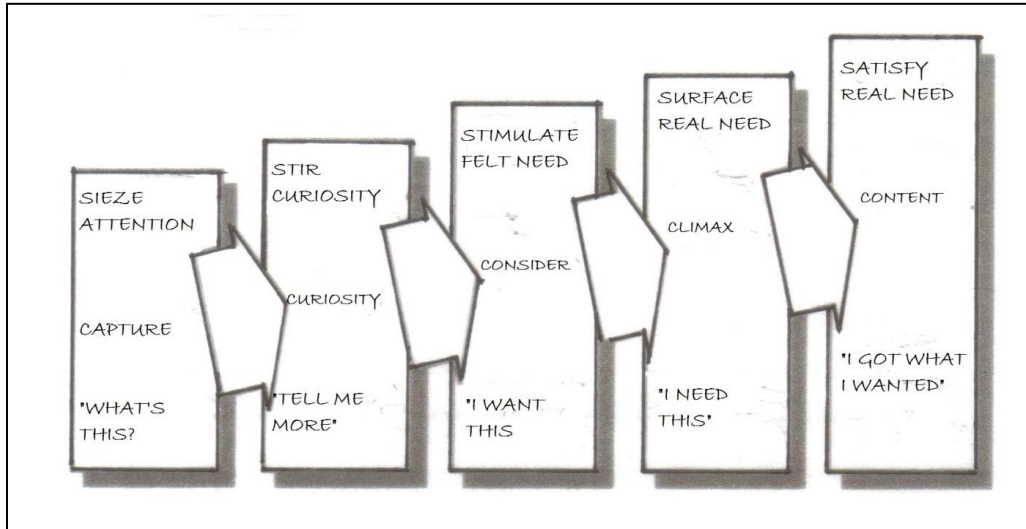
METHODS TO SPEED UP THE PROCESS OF RETENTION

1. Represent the facts in a picture.
2. Express the facts with a story.
3. Transfer the facts by the alphabet.
4. Associate the facts with objects and actions.
 - All the same first letter.
 - All the same last letters which rhyme.
 - All the first letters follow in some meaningful order.
 - All the first letters form a word, which is called an "acrostic".
5. Impress the facts with drama, music, and dance.
6. Summarize the facts with graphs and charts.



Law 5: Disciple the Need

THE NEED MODEL



And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. Then He said to them, “Follow Me and I will make you fishers of men.” Matthew 4:18, 19

Read Luke 5:1-11. (Note: “This was the disciples' second call. After the first call (Matthew 4:18-22; Mark 1:16-20), Peter, Andrew, James, and John had gone back to fishing. They continued to watch Jesus, however, as he established his authority in the synagogue, healed the sick, and drove out demons. Here he also established his authority in their lives—he met them on their level and helped them in their work. From this point on, they left their nets and remained with Jesus. For us, following Jesus means more than just acknowledging him as Savior. We must leave our past behind and commit our future to him.” *Life Application Study Bible*) **Study the diagram above for THE NEED MODEL. Describe the difference between the first calling and the second. Note how Jesus “built the need” as He brought Peter, James and John to that point where they were able to forsake all and follow Him. _____**

Fish are not naturally attracted to the net; nor are learners drawn to bare content. In the miraculous catch of fish, Jesus showed His disciples that fish must be drawn into the net. Jesus may attract disciples and draw them into the net, but we must work the net and close them in for the catch (Note Matthew 13:47-50). As the teacher, you are responsible to help your students to be “drawn into” *the way, truth, and life* by your content the same way fish are drawn into the net of the fisherman. It is called MOTIVATION.

Jesus understood this principle of teaching: it’s called “**The Law of Need**”. That means the teacher can and should **build the need** for what is being be taught. *The Law of Need states, “The teacher can and should build the need for what is being taught.* As you follow the story of Jesus the Master Teacher, you cannot miss the fact that Jesus regularly addressed the needs of his hearers. Read just three examples of how Jesus did this from Matthew 9:1-7; 12:9-14; and 14:22-33. (Note both the positive and negative reactions to what Jesus taught.) _____

When the person's needs were obvious, Jesus would meet them, then and there. Of all teachers who have ever taught, Jesus was the Master at meeting the needs of His students. When a person was out of touch with their needs, Jesus sought to surface their needs and to make them aware of their true need and then meet them. In both cases the starting point for Jesus was the need of those who came to Him, then came the content of His message. Jesus knew how to seize the attention of His intended audience with a thought-provoking question, or with a miraculous sign. These were often done to stir the curiosity of those around Him and draw their attention to the need of the moment – be it a healing touch or a revelation of greater truth. In some cases the need was simple and on the surface, but other times those around them were unaware of their true need. But in every case, Jesus knew how to satisfy the need. However, as was often the case with religious leaders of the Jews, they often were angered when their need for true righteousness and repentance was revealed.

Almost every teacher and preacher has been faced with a bored or disinterested audience at one time or another. Their message may be well-prepared; the subject may be interesting, and even important for the growth and well-being of those who came to hear them; but somewhere between the important and exciting message that was prepared and the students' response to that message, there is a disconnection. All the pastor or teacher sees staring back at them are blank expressions and apathy – it is obvious that their thoughts are elsewhere. The temptation at that point is for them to blame the audience for not hearing; or on the other hand to become discouraged and think they are just not called to preaching.

The answer is to look to Jesus and see what He did when faced a similar problem. Remember the people who came to Jesus were expecting Him to be a warrior-king to throw out the Roman oppressors with the edge of His sword and usher in a utopian kingdom where everyone was healthy, wealth, and wise. They were looking for something other than what Jesus knew they needed. But Jesus, in His infinite wisdom and knowledge, knew how to solve this problem. Jesus took a five-step approach towards “building the need” for what He came to teach. And if we will apply that same approach then the only people who will be more thrilled by our teaching will be the students themselves.

- A provocative statement
- A skit
- A joke or story
- A thoughtful question
- A loud noise
- A sudden change in their normal delivery style
- A poignant moment of silence

All of the above are legitimate methods, but what must never be lost in making disciples is that we are speaking spiritual truths and not just trying to entertain an audience. If the teacher uses “gimmicks” to hold disciples’ attention without being able to bring them to a deeper revelation of what their life in Christ is all about, they may win a reputation as a “lively and engaging” speaker, but they will lose their standing in the kingdom.

Step Two: Stir CURIOSITY “Tell me more.”

Attention quickly dissolves if the teacher does not stir up a greater curiosity to learn more. This is the second step. Jesus stirred the Samaritan woman’s curiosity by moving beyond a discussion about water from the well and physical thirst to talking to her about “living water”. This leads her to start asking questions:

“What’s this gift of living water?”

“Where is it?”

“How do I get it?”

“Who is asking me about it?”

“Why is he important for me to get it?”

Jesus talking about the “living water” was intended to provoke her curiosity; He was drawing her into His net where she would find the “living water” of the Holy Spirit.

His Gift... “If you knew the gift of God...”

His identity... “(if you knew) who it is who says to you...”

His offer... “He would have given you living water...”

Jesus the Master Teacher used more than one thing to arouse her curiosity and draw her into His net. He took a very careful and considered approach that guaranteed to build her curiosity so she could not help but seek, and desire, further information.

Step Three: Stimulate Felt need. CONSIDER “I want this”

The Samaritan woman’s attention has been captured. Her curiosity has been stimulated and she is seriously considering Jesus’ offer of “living water.” Now it is time for Jesus to bring her around to recognize what her true need is. Before the teacher begins to speak, they should make the effort to discover what the felt need is of those they are addressing. A group of seniors will have different felt needs than a group of college students or young married couples with children. It is a little more complicated for the preacher because he must find out what are the felt needs of his church. And those needs may be varied and multi-dimensional based upon the size of the church or the cultural setting. What their audience is thinking and feeling is the best starting point for the teacher to craft their lessons.

Kingdom Discipleship has a specific goal in mind: to help lead and guide the disciple to the point where they are ready and able to receive the fullness of the life of Christ within. The goal should never be lost in the process. Therefore, Jesus the Master Teacher was always surveying the people He encountered to pick up where they were at that moment, and then He would engage them in creative ways to cause them to come where He wanted to bring them. With the Samaritan woman, He wanted to bring her to the place where she “will never thirst again...” and the spiritual void in her life would “become a fountain of water...” This made her feel very strongly: *“I want this.”*

The people that disciples encounter all around them will always be interested in something; the Holy Spirit can lead the disciple to discover their real place of need in context of that interest. When the disciple has died to their self life and allowed Agape to motivate them, they will not waste time working on some kind of routine to figure out how to raise the interest of those in need.

Instead, they will be free in the Spirit to genuinely explore how to INVOLVE the interests of those they encounter.

Step Four: Surface the Real Need... CLIMAX “I need this!”

From the beginning of His encounter with the woman, Jesus had only one intention: to share His gift of salvation with this woman. But the woman was still a long way from recognizing her true spiritual need for the “living water” drawn from the well of God’s salvation. Perceiving in His Spirit what was preventing this woman from receiving the gift of salvation, Jesus once again shifts her attention by asking her to “Go, call your husband and come here.” The woman came looking for water for her thirst. Jesus drew her attention to the need she felt: to experience true intimacy with the Father. Then He brought her real need to the surface: her need for intimacy had led her into an Eros prison that manifested itself in her life through a series of failed relationships with men on the one hand and with idolatry on the other. Jesus saw the need for her relationship with God to be restored so that the life of the Father could flow into her. This is the real climax of the need building: bringing to the surface the real need of the person in such a way as THEY see it, feel the need for it, and will confess, “*I need this!*”

Step Five: Satisfy the Real Need...CONTENT “I got what I needed.”

As the Samaritan woman set off on the short walk to fetch some water from the village well that fateful day, she had no idea what she needed. Her life was characterized by a string of broken relationships that left her empty inside. She was living with a man who was not her husband. Her idolatrous religion left her spiritually empty and confused. Jesus met her “where she was” and when He spoke to her of “living water” she began to have greater awareness that there was something that could fill her need, but still she did not know exactly what that was. Jesus assumed the responsibility to address her need and addressed that need in a gentle and sensitive manner. He brought to the surface her need for intimacy in human relationships. When she asked about where to worship God, she was aware of her need for intimacy in her spiritual relationship with God.

Jesus took responsibility for drawing her attention to her real need. He knew the woman had caught up with her real need when she said to Him, “I know the Messiah is coming” (who is

called Christ). “When He comes, He will tell us all things.” Jesus withheld the answer, “I who speak you am He,” until she asked the appropriate question. Jesus the Master Teacher did not start with His content “I AM” the Messiah you have been looking for and need. He created the hunger for the content, brought her into the net, and then delivered it. In this case, Jesus spent a lot more time building the need than teaching the lesson. Jesus did not chase after His “fish” with the net, but dropped in the appropriate spot and slowly drew the fish into the net.

Instead of starting our encounter with an individual or class or congregation on Sunday mornings by presenting the main content of what we want to say, we should first create a hunger for that content. If the hunger is not there, then when the main content is revealed, the audience will be not be ready for it. If a person has no idea that they need Jesus Christ, handing them a tract with the “Four Spiritual Laws” will not have any real meaning to them. But if the disciple first leads that person to the place where they see their need for salvation, then presenting “The Four Spiritual Laws” or “The Roman Road” or any other information on how to be saved will become relevant to them.

The goal of the master discipler is to be like Jesus. Jesus was skilled in teaching His students in such a way that their needs are surfaced, and once surfaced, they are met in a kind and loving manner – with Agape. That is how good “fishers of men” are able to draw men into their nets!

SEVEN RULES TO DISCIPLE THE NEED

Rule 1: *Teaching the need (need building) is the responsibility of the discipler.*

A master teacher is one who provides the spark that ignites the students’ interest before they begin teaching their content. It’s not up to the teacher to just throw in the net into the sea and hope and pray the fish will come into the boat. At Jesus’ command we follow where His Spirit leads. The teacher understands it is the Lord who attracts them to the net (the way, truth, and life) because it is the Lord they need and not the teacher. The teacher’s part is to draw in the net and bring in the catch. Therefore, he must use every skill to draw into the Kingdom of God those whom the Lord has called to follow Him.

"Intimacy is the goal for everything we are and we do. He has created us to be in fellowship with Him. From the time of Adam, he has wanted us to be with Him in the Garden; now He desires a restored relationship with His son, daughter, and bride. Intimacy is the goal of inner transformation and healing, not the side effect. He expands our identity and value as we sit at His feet like Mary. Intimacy enlarges our capacity to hold more of Him. Intimacy, ironically, satisfies our immediate hunger while all the while creating a longing for more of Him." Dwight Haymon

Rule 2: *Teaching the need is the disciple-maker's primary calling.*

Remember, your students (or members of your church) come to you with needs that already exist before you begin your lesson. The woman at the well had a need when she met Jesus. She did not need to hear a great sermon from Jesus about Joshua and the walls of Jericho, or a history lesson on the Jews in Babylon. There is a time or place for that, but people come to church on Sunday morning with their marriages in trouble, with all kinds of family problems, financial problems, spiritual confusion, and sicknesses. A person with cancer does not need to hear another sermon on healing; they need the Lord to come and heal them!

Yes, the word of God has the answer for them and we must not separate the message from those we are called to minister to. However, our responsibility is to NOT just to teach the content, but to teach the content in such a way that truly addresses the needs of our audience. That will only happen once the teacher has abandoned all, died to themselves, and become a fisher of men. Someone who is truly Christlike no long seeks their own self-interest, but seeks and saves the lost.

Jesus the Master Teacher started with the needs of those who came to hear Him. He did not ignore the content, but He engaged the person at their point of need, listened, and allowed their real need to surface. The need determined what and how He taught.

Too often we teach in a way that is opposite to Jesus when we come to the pulpit every Sunday with a prepared message and hope that at least some will need to hear our message. The most important first step in preparing a lesson is the selection of the correct subject for the right

audience; this cannot be done unless we have some kind of intimate knowledge of those we disciple. Intimacy comes from “withness.” You cannot disciple strangers.

Rule 3: Teaching the need is the disciple-maker’s main method to motivate the students.

When boredom, apathy, and disinterest reign in the classroom or in the church, it’s the teacher’s or preacher’s fault. The teacher/preacher has not done his or her job of “building the need” in his students. If you want a motivated church, build the need for the word of God and for Jesus Christ as the answer for the felt needs of your members. Use your words to build the real need that exists within them: the need for intimacy with the Father where Life-change (transformation) takes place.

“Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke?”

Is it not to share your food with the hungry and to provide the poor wanderer with shelter – when you see the naked, to clothe him, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the LORD will be your rear guard.

Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I. If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. The LORD will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail. Your people will rebuild the ancient ruins and will raise up the age-old

foundations; you will be called Repairer of Broken Walls, Restorer of Streets with Dwellings. Isaiah 58:6-12 (NIV)

Rule 4: *Teaching the need motivates to the degree it is felt by the disciple.*

Jesus the Master Teacher understood one of the universal laws of all communication is that the deeper His students felt the need to learn, the more they will be motivated to learn – and ultimately the more they will learn. The master teacher knows how to light a fire in the heart of the student:

- They must want to learn
- They must desire to learn
- They must feel intense longing to learn...

From Nicodemus to the Samaritan woman and the Twelve – they all had a deep desire to learn the “way, truth and life” from the Master Teacher, Jesus.

When you carefully study the Gospels, you will see how the disciples were often “swimming” in the wrong directions – seeking after the wrong things (power and position in the kingdom for example). Jesus unified them and drew them into His net: He led His disciples to chase His content (the net), and not the other way around. Jesus was not “the way, truth, and life” searching for an audience; He was and is the “way, truth, and life” that all disciples are seeking. The teacher’s role is to identify and develop the need that all disciples are seeking so that they will be drawn ever-deeper into the Kingdom. This is Kingdom Discipleship.

Rule 5: *Teaching the need (need building) always precedes new units of content.*

An ounce of need building is worth a pound of content because content is useless unless your students are prepared to receive it. Effective evangelists know that unless the people they are addressing sense their need for Christ, there’s no reason to explain the solution. They are not ready for it. We’ve all heard it said: “Christ is the answer for every need.” And in a spiritual sense, that is true. The longing of every soul is for communion (intimacy) with the Father that was lost long ago in the Garden of Eden.

Read John 6:25-59. Note the confusion on the part of the people over what they truly needed. What was it they wanted from Jesus? What was Jesus offering that they truly

needed? What were the different responses? How did Jesus sift out those who were not ready? Note how the content drew deeper into His net those who saw their need. _____

The teacher’s job is to keep the students focused on their need for Christ. Prove it from Scripture; prove it by your lifestyle; prove it by leading them to a deeper, more genuine relationship with Christ. When they experience the “fruit of abiding” which is *Lifechange*, they will not have to be persuaded to embrace Kingdom Discipleship, they will clamor for it. Until they finally face up to the fact that their greatest need is for intimacy with the Father through Jesus Christ, and positively respond as the Holy Spirit reveals that need, all the music, lights, and fanfare of Sunday morning church services will never convince them.

Rule 6: *Need should be built according to the disciples’ characteristics and circumstances.*

When the teacher is self-centered, what they teach will become an end in itself – teaching for the sake of teaching. “Lord, we cast our net into the sea all night and caught nothing.” When the teacher is motivated by *Agape*, their first desire will be to know their audience. What and how they teach will be motivated by a genuine desire to discover what the felt needs are and how they can connect with their students to lead them to the Lord where those needs can be met.

Youth, married couples, serious Bible students, worldly, illiterate, or educated – the preexisting interests and needs of the group greatly determines the appropriate methods to reach them. **Read Matthew 11:28; Mark 7:24-30; John 2:12-25; and Luke 7:36-50. Note the different methods Jesus used in each case. How does Jesus connect with His intended**

audience? _____

Rule 7: *Teaching the need may be hindered by factors beyond the disciple-maker's control.*

Teachers do not always have the luxury of having one-to-one teaching moments like Jesus with Nicodemus or the Samaritan woman at the well. Teachers do not always have the benefit of the controlled environment of a classroom or church building to communicate. The teacher must be sensitive to internal or external factors that will hinder the student's motivation or ability to hear. As much as possible, the teacher should deal with those factors, realizing that occasionally he must yield to them. It may be difficult to apply the Need Model in a noisy restaurant or on a crowded street corner with the noise of traffic ringing in the ears. Even the best of environments can have their external distractions:

- Temperature too high or low
- Bad weather
- Poor sound system
- Baby crying or restless children talking and moving about
- Negative or reactionary comments
- Body language

As if external distractions were not enough, then there are the internal factors:

- Inner conflicts
- Worry
- Fear

- Distracted, wandering thoughts
- Personal prejudices
- Hunger, fatigue, body aches and pains

An internal struggle erupts whenever we try to build the audience's need in areas that conflict with another established conviction or commitment. The Seven Giants of the self will not let go without a fight! These internal struggles may be mild or intense depending upon:

- How far apart your area of need-building is from their present conviction
- How intensely and emotionally you are building the need

Note how often new Christians try to get their friends and loved ones to commit to Christ before they convince them (1) they have a sin problem, and (2) He's the only answer to the problem of sin. If possible, address and adjust to the Internal or External Factors that may take away from building the need for your content.

At the same time, the teacher should not ignore the spiritual warfare that must take place. We have an adversary, the devil, and he will attempt to throw us off the track of being and making disciples. The devil will use all sorts of tricks to distract us and those who want to hear the gospel (Note: Acts 13:6-12; 14:1-7; 17:5-9; and 16:16-24). Therefore, the teacher must be prepared to engage in spiritual warfare in the full armor of God (Ephesians 6:10-20) before they begin to build the need with the students.

SEVEN UNIVERSAL MOTIVATORS

- 1. Describe the need in a factual presentation.** Informed students are able to understand the need; *information* motivates the student to respond.
- 2. Express the need through storytelling.** Jesus was the Master Storyteller. Parables and *stories* motivate the student by allowing them to identify with the need.
- 3. Increase the need through your delivery.** How you say something can often have more impact than what you say. The intensity of body language, tone of voice, range of gestures, eye contact, and speed of speaking are effective builders of *emotion* which motivates the student.
- 4. Sensitize the need through drama, music, and dance.** Students are inspired by an artistic presentation of the need. *Inspired* students are motivated students.
- 5. Exhibit the need with a diagram.** A blackboard or flipchart can become a moving picture of the concepts you are discussing, engaging the imagination of your student; *imagination* inspires your students.
- 6. Symbolize the need with a picture.** A drawing, photograph, painting, video, or other picture can build the need dramatically. *Illustration* provides visual motivation for the student.
- 7. Demonstrate the need through action.** Jesus' every move was observed by His students. As they saw Him respond to the needs of others it motivated them to do likewise. *Action* motivates the student.

PRACTICAL METHODS TO FIND THE NEEDS

Since the primary responsibility of the teacher is to meet the students' needs through content that is tailored to those needs, the first thing the Master Teacher does is *find the needs* of his students. How does the teacher uncover the students' needs? In the following three ways:

1. Direct Method

- Ask direct questions
- Low-key (informal) interviews
- Anonymous Questionnaire
- Personal visits to the student's home or work
- Interaction with family members
- Personal observation

2. The Indirect Method

- Books
- Magazines and Newspapers
- Research studies and polls
- Individuals interacting with the public

3. The Need Inventory

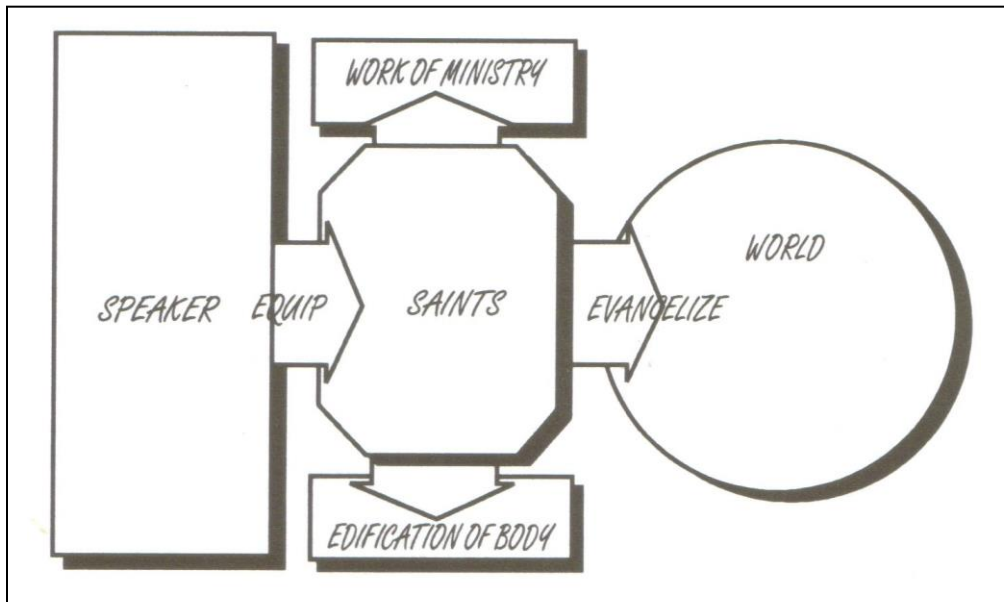
Develop a Need Inventory for your class based upon:

- Key need areas (temptations, sin, family problems, fears, persecutions, education, etc.)
- Time references (what are the needs the student has faced, is facing, and will face)
- The roles they play (husband/wife, father/mother, friend, boss, employee, child, grandparent, widow, etc.)
- Major categories of life (physical, emotional, intellectual, moral, spiritual, and financial)



Law 6: Disciple to Equip

EQUIPPING MODEL



“And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.’” Matthew 28:18-20

“EQUIP, ENCOURAGE, and EDUCATE for EVANGELISM.” A “job description” is a very important statement because it defines in clear and objective terms what the leader expects the follower to achieve. The leader is responsible to define those expectations clearly, and the follower is responsible to fulfill those expectations to the best of his or her ability.

Jesus the Master Teacher understood this principle and made sure His disciples knew that they had a job to do and what the duties and responsibilities of His disciples were. He spent 3 ½ years with them to Equip, Encourage, and Educate them to fulfill the Great Commission to

Evangelize the world. Jesus also made it clear that all will all be held accountable for their Final Performance in His parables of the “Talents” and the “Sheep and the Goats.”

The evidence from the New Testament is clear that the early church understood they had work to do and would be held accountable for how well they did it:

- *1 Cor. 3:5-15, “...each one will receive his own reward according to his own labor” & “If anyone’s work which he has built on [the foundation which is Jesus Christ] endures, he will receive a reward...”*
- *2 Cor. 5:10-11, “For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.”*

Jesus left His disciples with a divine “Job Description” – which is our mission – and in the end He will evaluate us not on whether we are doing a “good thing”, but on whether we are doing the LORD’S thing.

EVERYTHING JESUS DID AND EVERYTHING JESUS TAUGHT WAS INTENDED TO EQUIP THE CHURCH FOR THE WORK HE HAS FOR US TO DO. If we understand this, our preaching, teaching and ministry becomes focused not only on what God has called us to do, but to EQUIP our students to accomplish their mission as well.

This is what Paul was saying in Ephesians 4:11-12. In fact this is the EQUIPPING MODEL for the whole church:

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ...”

- **SPEAKER** – apostles, prophets, evangelists, pastors, teachers, etc. are given by God to the church
- **SAINTS** – (those who know Jesus Christ as their Savior) are the recipients of the God-given teachers for the church. The saints are the primary audience for the teachers.

- WORLD – the unsaved or unreached. The delegated responsibility of the teachers is to “equip”. The delegated responsibility of all the saints (including the teacher) is to evangelize the world by being and making disciples

Jesus the Master Teacher:

1. Focused on the right audience – those who whole-heartedly believed and followed Him without compromise
2. Equipped for effective service – He focused upon the outflow of the students’ lives not just the input of the teacher
3. Jesus focused upon the character of His students, not upon the content. Jesus expects character (the “fruit”) to be objectively observable by others and carefully tested.

TWO THINGS TEACHERS ARE TO EQUIP THEIR STUDENTS TO DO:

1. WORK OF MINISTRY > make disciples; baptizing them
2. EDIFICATION OF THE BODY > teaching them to observe

All are for the purpose of evangelizing the world... to the end of the age.

SEVEN RULES OF DISCIPLE TO EQUIP

Rule 1: *Discipling to equip is the responsibility of the teacher.*

“All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” 2 Timothy 3:16-17

EQUIPPING MODEL of 2 Tim. 3:16-17 says:

The Word of God was a *gift from God*
 (“All Scripture was given by God...”)

With a primary audience: *of Christians*
 (“...that the man of God...”)

With a primary purpose: *for edification*
 (“...may be complete” or perfect or mature)

And for a purpose: *for equipping*
 (“...and thoroughly equipped”)

For the result: *of good work*
 (“...for every good work”)

“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head – Christ – from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.” Ephesians 4:11-16

COMPARE – Ephesians 4:11-16 with 2 Tim. 3:16-17

The teacher of God is a *gift from God*
 (“And He Himself gave some pastors and teachers...”)

With a primary audience: *of Christians*
 (“...for the saints and for the body of Christ”)

With a primary purpose: *for edification*
 (“...for the edifying of the body of Christ”)

And for a purpose: *for equipping*

(“...for the equipping of the saints for the work”)

For the result: *of good works*

(“...for the work of ministry”)

BOTH the Bible and the Teacher:

- Are a gift from God
- Are for the Christian community
- Are for the purpose of edification and equipping
- Are for the result of good works

EDIFICATION: the focus is on *character (being)*

EQUIPPING: the focus is on *conduct (making)*

Jesus the Master teacher taught His students that the Word of God was not a book to be studied for knowledge, but it was to be studied to be practiced.

“If you love Me keep my commands...”

“House on the rock...”

“If My word abides in you... the truth shall set you free...”

Rule 2: *Teaching to equip is best when the discipler assumes the biblical role.*

God’s expectation is that 100 percent of our students be serving Him through good works. He gave the teacher to help them do more ministry and to do it more effectively. God does not seek those who know all the answers to questions, but He seeks “actions of service”.

- Fruit not facts
- Disciples not doctrines

For Jesus the “content” He was seeking was the character and conduct of His students. Think about Jesus and the fig tree (Matt. 21:18-22). It was an acted-out parable by Jesus the Master Teacher, warning His students that genuine faith means bearing fruit for God’s kingdom.

“Whenever doctrine is amassed in the mid, it creates a mess. When a teaching is only for the mind’s purpose, instead of the Spirit’s, it is the knowledge that ‘puffs up.’ In other words, when you have a teaching from the Word and there is no allowance for the Holy Spirit to work, then you have legalism. The tendency and bent is for legalism. Bill Johnson states, ‘Any revelation from God’s Word that does not lead us to an encounter with God only serves to make us more religious. The Church cannot afford “form without power,” for it creates Christians without purpose.’ Today we have many Christians who are without purpose. There are many young adults who are crying out for destiny in all the wrong places. Today, if you hear His voice, listen and you will hear Him calling you to Sonship.” Dwight Haymon

Rule 3: *Equipping is best evaluated by what the disciple does after class or after the sermon.*

Preachers have a tendency to place too much emphasis on the delivery of their sermon and the immediate response of the congregation. Classroom teachers have a similar tendency in that they often place too much emphasis upon what happens in the classroom when evaluating the performance of their class. When that happens things like:

- Attendance
- Test scores
- Attention
- Assignments completed...

are all that matters to them. Pastors do the same thing when evaluating their churches; they use indicators such as:

- Total membership
- Annual budget
- Number of people on staff

- Building program
- Number of people who respond to an altar call
- Number of baptisms

But do any of these accurately reflect how God evaluates the teacher or pastor? If God evaluates teachers on the character and actions of the disciples they make, then how do they measure up?

Questions that measure the success of the teacher in equipping

Disciples for effective work of evangelism:

1. What percentage of your students shared the gospel with another person during the past week?
2. What percentage of your students led a person to Christ during the past twelve months?
3. What percentage of new converts attending church during the past twelve months are the result primarily of lay evangelistic efforts rather than the pastor's preaching or other staff involvement?
4. What percentage of last year's new members are involved in a formal evangelism training class?
5. What percentage of new converts came through ministry in the neighborhood or workplace rather than through the church?

Questions that measure the success of the teacher in equipping

Disciples for an effective work of discipling one another (Disciple-to-Disciple):

1. What percentage of your students is involved in a regularly scheduled meeting with other laypeople for the purpose of spiritual accountability and growth – not including scheduled church functions?

2. How many different discipling courses or tracks has the pastor taught to provide a tool for the laypeople to disciple others?
3. What percentage of your students is involved in teaching a Bible study/discipleship group outside of the confines of an officially sponsored church function?
4. What percentage of your students during the past twelve months have taken a teacher-training class of at least six hours to equip them to teach more effectively?
5. What percentage of the lay Bible study groups has spawned another group during the past twelve months?

***Questions that measure the success of the disciple-maker in
Equipping students for spiritual vitality:***

1. What percentage of your students has daily personal devotions?
2. What percentage of your students has regular family devotions?
3. What percentage of your students has regular ministry in which they serve the Lord at least once a week?
4. What percentage of your students gives at least a tenth of their income to the church?
5. What percentage of your students would you honestly rate their spiritual life and growth as 7 or above on a scale of 1-10?

Rule 4: *Equipping should impact both character and conduct.*

“If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him.” John 14:23

Jesus never allowed His disciples to forget that all our work for the Lord comes out of our walk with the Lord. Our conduct must be motivated by *Agape*, which is the result of our character; and Christlike character comes from *Abiding* (My heart = Christ’s home). When Jesus the Master Teacher told His disciples to, “*abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me*” (John 15:4), He was saying that who we are comes from His Life Abiding (living) in us; and this determines what His disciples do.

Therefore, *Equip for Service* must influence both the actions and the attitudes of the heart. If the teacher equips his student with the right theology, the right methods for church growth, the right skills for administration, counseling, the art of preaching... all those things that are considered the essentials of a good Seminary education. But they ignore building the inner, spiritual life of *Abiding in Christ*, then the teacher has failed to equip his student for ministry!

A godly ministry requires a godly minister!

Rule 5: *Discipling to equip should focus more intensely on the most committed.*

“Now it happened as they journeyed on the road, that someone said to Him, ‘Lord, I will follow You wherever You go’...” **READ Matthew 4:23-25; 17:1-3; Mark 5:37; Luke 9:1-6, 57-62;**

10:1-2. Describe the groups of people who followed Jesus. _____

The Lord knew those He would choose to be His apostles for a period of time before he selected them out of all those who followed Him. Those Jesus personally selected became the focus of His most intense equipping for the work they would be given to do once He ascended into His heavenly kingdom. There were decreasing numbers of people in Jesus’ circles of followers:

- **The multitudes:** the “wayside” followers and the curious onlookers. Those who followed Jesus seeking signs and wonders; healings, and the “loaves and fishes.” But had no intention of fully committing themselves to Him as their Savior *and* Lord.
- **All disciples:** those who believed in Him and gathered around Him as He traveled from place to place, but were only partially committed to Him

- **The Seventy:** those who were committed to Jesus, but were not a part of His inner circle. These were the ones who were being disciplined by the ones Jesus personally disciplined.
- **The Twelve:** Jesus' inner circle. Those who were absolutely committed to Him and personally trained by Him
- **The Three (Peter, James, John):** Jesus' innermost circle and most trusted followers; they went almost everywhere with Jesus.

Jesus the Master Teacher knew he had to steward his time and energies to maximize the growth of the kingdom. He prayed all night before He selected the twelve He was going to equip. Jesus tested their resolve and commitment to Him on many occasions.

"The New Testament seems to present two principal methods of reaching the world with the gospel. The first is by public proclamation; the second is by private discipling... The second method of propagating the Christian faith is by private discipling of individuals. This is the method which the Lord Jesus used in the training of the twelve. He called this little band of men that they might be with Him and that He might send them forth. Day after day, He instructed them in the truth of God. He set before them the task to which they were appointed. He forewarned them in detail of the dangers and difficulties they would encounter. He took them into the private counsels of God and made them partners with him in the glorious, yet arduous, divine plan. Then He sent them forth as sheep in the midst of wolves. Empowered by the Holy Spirit, they launched forth to tell the world of a risen, ascended, glorified Savior. The effectiveness of this method is seen in the fact that the band of disciples, reduced to eleven by the defection of the traitor, turned the world upside down for the Lord Jesus Christ." William MacDonald

This is the pattern of Kingdom Discipleship Paul and the others followed – and what should be taught to the students today. 2 Timothy 2:2 says, “*And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.*”

Rule 6: *Teaching to equip requires knowledge, skill, and long-term commitment.*

Equipping disciples is one the hardest things the teacher will ever do. It takes a major investment of giving everything you have to offer your students. It requires a long-term commitment. Jesus the Master Teacher had a long-term perspective for His students: “...*and lo, I am with you always, even to the end of the age*” was Jesus’ closing remark in Matthew’s Gospel.

Equipping is a three-step process:

1. The careful and prayerful selection of faithful men and women of God
2. Imparting to them the glorious vision of the kingdom of God
3. Sending forth these disciples to make disciples of others

It’s the long-term perspective that the Lord wants from us, not the short-term. He wants our commitment to equip not for the sprint, but for life’s marathon so that we might say at the end of our life as Paul said, “*I have fought the good fight, I have finished the race, and I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.*” 2 Tim. 4:7, 8

Law 7: *The ultimate goal of teaching to equip is MAKING DISCIPLES.*

Jesus told His disciples to “Go... and make disciples...” He wants the godly line to grow and increase in influence through physical and spiritual principles of multiplication – of *disciples making disciples*. The ultimate goal of *Equipping* is to make more independent equippers who:

- Have carefully considered and accepted all the terms of Kingdom Discipleship
- Are actively engaged in taking up their cross and denying the self

- Are *Abiding* in Christ
- Have the fruit of *Agape* in their life and ministry
- Have mastered one or more of the ministry gifts and are actively using that gift
- Are enlisting and teaching others to become Kingdom Disciples
- Sending those disciples out with ongoing guidance to do the same

The essence of the Law of Equipping is,

“Equip for Service”

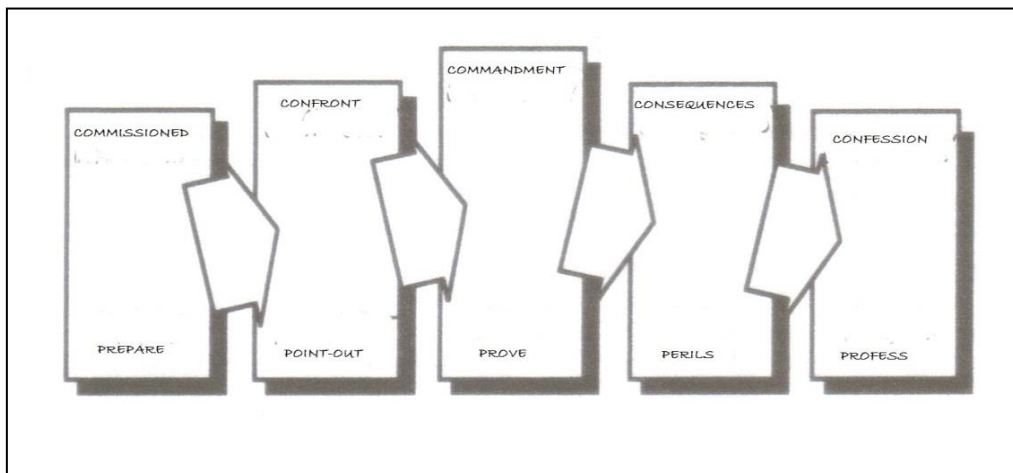
The disciple-maker should Equip, Encourage,
and Educate disciples for Evangelism



Law 7:

Disciple to Revive the Heart

REVIVAL MODEL



“And you He made alive, who were dead in trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. But God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. For we are His

workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” Ephesians 2:1-10

Revive the Heart – it all comes back to the place where we started: the heart issues. In the *Kingdom Discipleship Study Guide* we learned that the Key Parable of “The Sower and the Soils” is all about how the condition of the heart determines the progress and quality of the disciple. Reviving the heart is about dealing with those things in the heart that block the flow of *Agape* in the heart of the disciple. *Reviving the heart* is the process of rooting out those things in the heart that prevent the disciple from reaching maturity in Christ through *Abiding*. Reviving the heart is how the disciple dies to the Seven Giants of the self-life and allows the Reign of God in the indwelling presence of Christ to be reestablished in their heart.

“God is not only the origin of the command to love; He is also the source to release that love. He does not give love as a gift; He gives Himself because He is the source of **Agape**. The Son is the begotten of **Agape** Incarnate. The Holy Spirit is the manifestation of **Agape** proceeding from the father and the Son. Love, biblically understood, is a longing and intention toward another person, object, or experience. God’s **Agape** creates a longing and intention toward Himself – He is the One who retains the initiative. **Agape** does not need to be discovered or observed. It absorbs our own failure as well as the failure of others; it seeks to be there in someone’s need or crisis; it depends upon truth and faithfulness; it functions as a team in mutuality; it seeks to build up, release, and encourage. **Agape** is an inner authority that is not controlling or possessive. One cannot receive God’s command to love and remain [un-revived].” Bob Mumford

The first thing to realize about *Revival* is that until the disciple has truly met Jesus Christ (*Agape Incarnate*), they are still “dead in their trespasses and sins” and therefore cannot be “revived.” A student cannot be **revived** until they are first made **alive**. Therefore, technically

speaking, *Evangelism* centers on bringing the unsaved *to* Christ in the first place; *Revival* centers on bringing the disobedient saved person or community *back* to Christ.

The purpose of Evangelism is for *conversion or rebirth*; this first coming to Christ graces the new believer with eternal life. The purpose of Revival is to cause *consecration and renewal*. These later “comings” grace the believer with a renewed life of enduring fellowship with Christ and with His body. We must never strive to produce revival in our students without the assurance that they have already received Christ and become “children of God” by believing in His name.

Seminary teachers should not make the mistake of assuming that their students already are Christians just because they come from a Christian family, or appear to be Christians by their speech. (And students should not assume that just because someone is teaching at a Christian College or Seminary that they are saved and walking in the light, love, and life of Christ.) Jesus comes looking for the “fruit” of revival in the heart, not for the outward conformity to religious doctrines.

It is the teacher’s responsibility to know their disciples’ heart conditions, and know if *Evangelism* or *Revival* is the appropriate content. Jesus the Master Teacher gave us the Revival Model to bring back to full life those who have been spiritually alive, but have stopped growing and maturing, or have slipped back into sin and rebellion. The teacher who successfully applies Jesus’ *Law of Revival* can follow this five-step process of bringing back to full life a Christian who has fallen into sin and is living in known disobedience to the Lord.

Step 1: *Commissioned*

Jesus made it very clear that the Father had sent Him and that He was commissioned by God the Father to speak to the nation (See John 4:34; 6:38; 7:16; 8:16; 9:4; and 17:3). “Again Jesus said, ‘Peace be with you! As the Father has sent me, I am sending you.’” John 20:21 (NIV) Everything about Jesus’

- Birth
- Baptism
- Temptation in the Wilderness
- Ministry of Miracles

Were intended to prepare Him for His mission to *seek and save the lost* and *make disciples* to fulfill the Great Commission. They confirmed to the nation that He truly was the Son of God,

was sent from God, and as such had the authority to speak the Word of God to them: “*This man came to Jesus by night and said to Him, ‘Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.’*” John 3:2

Wherever Jesus went, the Scripture says that the people were astonished or amazed at His teaching, “*for He taught them as one having authority, and not as the scribes*” (Matthew 7:29). And because Jesus has all authority He is able to pass that authority on to whomever He chooses. (Matt. 16:17-19 “...whatever you loose on earth...”).

The teacher, preacher, ministry leader, etc., first and foremost, must be commissioned by God to speak with authority into the life of another believer. It is not the Seminary degree, or the Denomination’s certificate of ordination that gives that authority, but being “sealed” (possessing and bearing the “authenticating stamp” of the presence of God) by the Holy Spirit that gives one disciple the authority to speak revival to the life of another (John 20:21-22).

Step 2: ***Confront***

One misses a very important part of Jesus’ ministry if they lose sight of the fact that for 3½ years a key part of His prophetic ministry to the nation of Israel was to Confront a people who were in rebellion against God. At that same time, Jesus was gathering to Him those who were willing to repent and believe the Gospel of the Kingdom.

The Gospels make it clear that as soon as Jesus returned from the Wilderness and began to teach and preach in public, His message was, “***Repent***, and believe the gospel” (Mark 1:15). John the Baptist was the forerunner of Jesus. His ministry was to prepare the people for the coming of their Messiah. John’s message was a message of ***revival*** in order to prepare the hearts of the people for the eminent arrival of the Lamb of God who would take away the sins of the nation of Israel and the world.

Jesus ministry was one long, confrontation with the religious leaders who were deep in the rebellion of unbelief, caused by hearts filled with spiritual pride, and self-righteousness, which not only prevented them from receiving *Agape* for their own selves, but made them stand in the way and exclude others from the Lord’s kingdom of *Agape* (Matthew 23:13). As we follow Jesus through the Gospel narratives, we see Him like one of the Old Testament prophets, confronting a rebellious nation through:

1. His parables

2. His sermons
3. His confrontation of the religious leaders

Confrontation is not easy for anyone, but the Lord admonishes all of us to “speak the truth in *Agape*.” (*Do you fear man or rejection?*)

We must hold each other accountable to God for if we allow anyone to continue in sin and rebellion against the Lord it will only make matters worse for them and will impact the family and the whole body of believers. Paul had to deal with this issue with the Corinthian church. The entire church was out of order and Paul had to sternly address several critical issues before they destroyed the whole church there. For confrontation to be effective it must be:

- Direct, specific and true
- Always use the specific biblical word for the sin
- Do not move beyond this step of confrontation with a person before they openly admit his/her sin

If the person is unable to confess his sins to you in private when you are confronting him, he probably cannot confess it to God.

- And most important of all, confrontation must be motivated by ***Love***. If you do not love that person, unconditionally as Jesus loves them, then your confrontation will fall upon deaf ears. It will be met with resistance, mistrust, and drive them deeper into sin and rebellion.

If you do not love them as Jesus loves them, then your motives will be tainted by self-righteousness and spiritual pride. See to it that you remove the Seven Giants from your own eye before you attempt to remove the speck from your brother’s or sister’s eye (Matthew 7:3-5). Apart from *Agape*, the teacher’s ability to forgive and restore them to the Body will be seriously hampered and most likely will place certain “strings” or conditions upon them being accepted back into full fellowship.

Step 3: ***Commandments***

Revival is intended to bring the disciple’s life back in alignment with the Word of God and not with the traditions or words of men. Jesus’ teachings on the Sermon on the Mount are key to understanding that God is concerned first with the inner life of the disciple and not just with an outward conformity to the Law. The Sermon on the Mount can be summed up in these

few words: *“Agape is the fulfillment of the Law.”* Revival is intended to bring the heart back into alignment with the “greatest commandment” to love the Lord your God with all your heart, mind, soul, and strength; and to love your neighbor as yourself. There is no greater revival purpose for reviving the heart than that.

Step 4: *Consequences*

“Consequences are simply the negative reasons why a person should not commit a sin. In the book of Proverbs, you can read many consequences which repeatedly picture how foolish it is to choose evil. The greater the feeling of anticipated pain, the less power that temptation exerts... Nathan’s presentation of consequences so overwhelmed David that he immediately broke and confessed his sin.” – Bruce Wilkinson.

Jesus was not shy about warning those who refused to believe that they would be cut off if they did not believe (Note the parables of the Wicked Tenants, the Fig Tree, and Wise and Foolish Builders).

For consequences to be effective they must address:

1. Consequences to ourselves
2. Consequences to our immediate family
3. Consequences to the Christian community
4. Consequences to our relationship to the Lord

Step 5: **Confession**

This is the point where Jesus wants to lead those who are in sin and rebellion. Jesus presented the offer of Revival to the nation of Israel, but they refused, and for the most part rejected His call to revival. And eventually, they rejected Jesus Himself. This is the reason why those who start on this journey of Kingdom Discipleship must deal with the strongholds and other issues of life that threaten their walk with Him. No doubt, in the beginning Judas never thought he would ever betray Jesus, but after 3½ years of refusing to repent and confessing his hard and sinful heart, he found himself selling out his Lord for a few silver coins. *But for those who do see their need for revival, Confession is the first step in the right direction; it is the turning away from sin and rebellion and heading towards complete revival and restoration.*

SEVEN RULES TO REVIVE THE HEART

Before looking closely at these Rules for teaching to revive the heart, it will help to examine one of the greatest and most often quoted passages in the Bible concerning *Revival*: 2 Chronicles 7:14 “...if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land.” (NIV)

One of the most often overlooked truths about Revival is the necessity to meet certain conditions before Revival can come. Reviving the heart is the work of the Holy Spirit; it begins when the disciple turns to God in prayerful repentance and, as King David did after his great sin, asks the Lord to “Create in me a clean heart, O God, And renew a steadfast spirit within me” (Psalm 51:10). Yes, we must pray for revival, but that revival will not come to a heart that is unwilling or unprepared to receive it. It is only natural that we want God to hear from heaven our cries for help and deliverance, to forgive our sins, and to bring healing. However, we cannot expect for that to happen apart from a heart broken and humbled that leads us to pray not for material blessings, but only to know God intimately (face-to-face). Revival will not come because we follow a step-by-step pattern of “how to...” It will come only after we repent and turn from our sins and rebellion and obey the Word of God to pick up our cross daily and follow Him. Then and only then will true revival of the heart come to an individual, a family, a church, a community, or a nation. We can pray and proclaim *2 Chronicles 7:14* for our nation as much as we please; we can hold rallies in stadiums; we can paste the verse on our car, wear it on our clothing or jewelry, etc. but it will not come before there is an genuine outpouring of national repentance with a cry for God to return to the midst of His people.

Rule 1: Revival is spiritual restoration. It is the spiritual teacher’s responsibility to teach to revive the hearts of their students.

“Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly. We all stumble in many ways. If

anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check.” James 3:1-2 (NIV)

If you review all the Rules of Jesus the Master Teacher, you will find that almost all put the responsibility squarely on the shoulders of the teacher. Jesus instructed His disciples how to treat a believer who sins:

“... if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word may be established.’ And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.” Matthew 18:15-17

These guidelines were meant for:

1. Christians, not unbelievers
2. Sins committed against you and not others
3. Conflict resolution in the context of the church, **not** the community at large.

These guidelines were not intended to be a license to attack others in the church, or to start a destructive gossip campaign against someone. They were intended for **Revival** for, *“if he hears you, you have gained your brother.”* Galatians 6:1 adds: *“Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.”*

Master teachers recognize that they have the responsibility not only to teach the word but to repair and restore any of their students from the damage wrought by sin:

“Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.” James 5:19, 20

By taking the initiative, praying for the person, and acting in love, we can meet the person where he or she is and bring them back to God where they will find His forgiveness and restoration. **This is the essence of revival.**

Rule 2: *Revival is possible only for those who have first experienced the second birth.*

Evangelism centers on bringing the unsaved individual or community to Christ because it involves conversion or new birth.

Revival centers around bringing the disobedient saved individual or community back to Christ, and therefore, involves consecration or renewal.

We greatly err when we strive to produce revival in our students without assurance they have already received Christ and become “*children of God, even to those who believe in His name*” (John 1:12). Until they have met Jesus Christ, the Bible says they are still “dead in their trespasses and sins” and therefore cannot be revived until they are first made alive in Christ.

Rule 3: *Revival is not a completed event but a continuing experience.*

Christians are not immune to sin. But 1 John 1:9 says, “*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.*” Therefore *Revival* must not be presented as a one-time “event” or annual “meeting” but as part of the ongoing journey of walking in the light, love, and life of “Christ in you.” The theological term for *Revival* is *Sanctification* (the process of acquiring sanctity, of being made or becoming holy). True revival is not a special event to hold annually in church meetings, but it is something that must be sought continuously by disciples who are in the process of being made – transformed into a holy vessel in the Lord’s service. So anytime a Christian who is overtaken by any trespass, turns from their sin and rededicates their life to the Lord *Revival* takes place.

The master teacher understands that each of their disciples fluctuates in and out of fellowship. Sometimes they fail the test and stumble or fall, but **Proverbs 24:16 reminds us that**, “...a righteous *man* may fall seven times and rise again, but the wicked shall fall by calamity.” Therefore teachers will look for any signs of spiritual need in their students and must be ready to teach and guide their students to revival whenever needed.

Rule 4: *Revival can occur in the life of an individual, group, or nation.*

Revival is not limited by:

- Geography
- Number
- Age

The biblical record and church history demonstrate that revival can occur in:

- An individual
- A family
- A small class or group
- A church
- A town, region, or a whole nation

One of the Old Testament concepts that are lost in modern Western democracies is the concept or principle of corporate responsibility in the moral and civil life of the community that was reflected in the moral and civil laws of Moses. In Moses' account of the covenant curses found in Leviticus 26, God indicated the linkage between the sins of the forefathers and the sins of the contemporary generation in the punishment. For example, verse 39 states, "And those of you are left shall waste away in their iniquity in your enemies' lands; also in their fathers' iniquities, which are with them, they shall waste away." Because of this corporate responsibility for sins committed, the children are to confess both their own sins and the sins of their fathers: "But if they confess their iniquity and the iniquity of their fathers... then I will remember my covenant with Jacob...I will remember the land" (vss. 40, 42). "We need to be so broken that we will confess the sins of God's people as our own. This is what Daniel did (Daniel 9:3-19). He was not personally guilty of most of the sins he catalogued. But he identified himself so closely with the nation of Israel that their sins became his sin. In this he reminds us, of course, of the One who 'took our sins and our sorrows and made them His very own.' And the lesson for us is that instead of criticizing other believers and pointing the accusing finger, we should confess their sins as if they were our own." – William MacDonald.

The Holy Spirit can use anyone at any time to bring a revival. Therefore, the master discipler must prepare his disciples for revival. The discipler must pray and plead for revival in every context of their own life and in the lives of their students.

Rule 5: *Teaching revival of the heart always requires teaching true repentance and forsaking all known sin.*

A disciple needs revival for only one reason: personal sin. True Repentance is more than an acknowledgement of sin; it first requires the disciple to remove him or herself from the sin, and then return to the Savior where freedom from sin is found. “Here is the problem: every minute spent on working on the past is another minute lost to the present moment. The present is on standby when we live in the past. Sure, there are legitimate issues for us to deal with from our past. But addressing these things needs to be done intentionally and with the goal of moving beyond the past. The only way our past can become an asset is for us to use it as a teacher. The past becomes an asset when we use it as a springboard to launch us into the future.” – David Cooper.

The only way to reconciliation with God is through the cleansing and forgiveness at the foot of the cross where our sins are “washed away” by His precious blood. This is God’s way of releasing us from the past and setting us back on the Agape Road so we can continue on our journey of becoming all that God wants us to be in Him. As a pastor/teacher, your roll of restoring your student is never complete until the disciple’s behavior aligns with the Word of God with full obedience in Agape.

Rule 6: *Revival always results in seeking and serving Christ with renewed fervency.*

Revival is often related to the need to turn away from sin – and that cannot be denied. When significant sin is soundly defeated in a believer, then genuine “fruits of repentance” will become evident.

However, revival that does not go deeper than stopping bad behavior will miss dealing with those issues that choke out the joyful heart and quench acts of service. Worldliness, prayerlessness, and the endless distractions of an entertainment-fueled culture like America do more spiritual damage to Christians on a daily basis than the obvious sins of breaking the Ten Commandments. Kyle Idleman in his book, “Not a Fan” told this story:

“Several years ago I heard the testimony of an elderly missionary who was returning from the foreign field to the United States to live out the days he had left with his married daughter in the Midwest. Upon arriving on the California coast he boarded a bus to begin his trip across the country. The first night the bus stopped in Las Vegas. He had been out of the United States for more than thirty years. He had never been to Las Vegas. He checked into a hotel and took a walk down the strip. Although it was close to midnight, it looked like midday, because of all the lights. As he walked down the strip he heard the loud music, saw the amazing hotels, and even went to a car show where he saw the world’s finest automobiles. He saw the games being played in the casinos and heard the money coming out of the slot machines. He saw the marquees announcing the amazing entertainers. He saw the drink specials announced and the amazing food advertised in the restaurants. Eventually he went back to this room in the high rise hotel where he was staying. He entered the room but didn’t turn on the light. He walked across the room and opened the curtains. In the quietness of his room he got on his knees in front of the window, and looked down at the Vegas strip, then into the more impressive lights of the heavens, and prayed this prayer, ‘God, I thank you that tonight I haven’t seen anything I want more than I want you.’”

A similar story to that of this nameless missionary can be found in Matthew 4:1-11. In this story from the life of Jesus, He was offered all the kingdoms of this world in exchange for His Father’s kingdom (the price for worshiping Satan). Jesus said in essence, “No thanks. Nothing you have to offer compares with the Kingdom of heaven.”

Private and internal change leads to public and external change. Jesus, the Master Teacher was always on the lookout for the “fruits” in the lives of His disciples: “A bad tree cannot produce good fruit... neither can a good tree produce bad fruit... by their fruits you shall know them” (see Matthew 7:17-20). He is the vine, we are the branches; apart from Him we cannot bear fruit. Revival restores our broken relationship with the Lord and reattaches us to Him, the true vine. Once the heart is revived, His Life flows into the spirit, unhindered by “*every weight, and the sin which so easily ensnares us,*” and the fruit of the Spirit is manifested once more in our life as we experience a renewed zeal to “*run with endurance the race that is set before us*” (See Hebrews 12:1-2).

Rule 7: *Revival reestablishes life’s proper priorities.*

True biblical revival is an internal, spiritual process that ultimately realigns the believer with his:

- God
- Others (family, church, friends)
- Himself
- And the world around him.

Here is the problem with the un-revived heart: “Most of us don’t mind Jesus making some minor change in our lives but Jesus wants to turn our lives upside down. Fans don’t mind him doing a little touch-up work, but Jesus wants complete renovation. Fans come to Jesus thinking tune-up, but Jesus is thinking overhaul. Fans think a little makeup is fine, but Jesus is thinking makeover. Fans think a little decorating is required, but Jesus wants a complete remodel. Fans want Jesus to inspire them, but Jesus wants to interfere with their lives.” – Kyle Idleman. Revival separates those who are just “admirers” of Jesus; those who are willing to follow Him to a point – that point being the point where following Jesus might actually cost them something of great value.

It is easy to “give to Jesus” those things that are obviously destroying us – the dysfunctional relationships, the illegal drugs, the alcohol, and the dangerous and immoral behaviors that plague us. But when it comes to the good things this life has to offer, that becomes a different story entirely.

Jesus was in constant conflict with the Jewish leaders of his day because they used their religion to produce an outward conformity to the Law while their hearts were opposed to the Lord. They were more than willing to give up idols, and make other concessions to maintain their religious purity, but when it came to pride, envy, greed, wrath, and other sins of the heart, they were violently opposed to Jesus’ efforts to revive them.

Jesus’ confrontations with the religious leaders of the Jews are intended to shine the light of truth that says such efforts of outward conformity apart from a heart surrendered to God will only lead to a form of pharisaical legalism. If the students are unwilling to allow the Holy Spirit to renovate their hearts, eventually that will discourage and defeat both teacher and student.

Jesus, the Master Teacher knew that the Holy Spirit must work from the inside out to first produce Revival of the heart which then leads to true repentance and the fruit of righteousness.

“You must be born again” is what He told the Pharisee, Nicodemus. And in His Sermon on the Mount He expressed the same thought as, “Blessed are the pure in heart, for they shall see God.”

The essence of the Law of Revival is the three words:

“Revive the Heart.”

The discipler should encourage an ongoing personal revival
in students’ lives.

SEVEN THINGS EVERY MASTER DISCIPLE-MAKER SHOULD KNOW ABOUT REVIVAL

1. Know that revival is needed by most Christians most of the time.

The believer’s relationship to the Lord is central to their life. However at any given moment, most Christians are struggling over some sin or temptation in some area of their life. Therefore, we must make revival one of the top priorities when we teach. “You see one of the greatest challenges of today is that many people who have been made citizens of the kingdom look, well, like citizens of the world. Yet King Jesus is making a new people who live like *his* people. They are changed to be agents of the kingdom because they live differently – that’s a mark of being a kingdom citizen. And it changes us. It changes the things in our lives. Jesus is unapologetic to connect who you are in Christ with how you live for Christ. Those things matter.” Ed Stetzer

2. Know that revival must be earnestly sought through intense and persistent private and public prayer.

Not only must the master teacher pray for revival, but we should also encourage our students to join with us. The parable of “The Persistent Widow” (Luke 18:1-8) is

often understood to mean that if we persist in prayer God will give us whatever we ask for because if a godless judge can respond to constant pressure, how much more will our great and loving Father God respond to us? However, if we read on from verse 8 and study “The Parable of the Pharisee and the Tax Collector” (verses 9-18) in context of the first eight verses, a picture emerges of a God who we can trust and believe to hear will hear our cries for help and repentance when we persistently and humbly seek Him for Revival.

3. Know that revival should be taught according to your disciples’ spiritual response.

“Something is wrong when churches are filled with people who seemingly haven’t changed their loyalties. People who have a religious veneer but live like everybody else. People whose goals and values are little more than ‘Baptized’ versions of the world’s goals and values. People whose citizenship has been supernaturally transferred into the kingdom of God but who choose not to live like loyal subjects of the King. People who have been rescued from the death trap of the world’s domain. But for what? To sit around in church and think they’re doing God a big favor by being there? To have the same basic take on everyday life as the people they work with and live around? Not if they knew whose kingdom they were in, what it cost to put them there, and what it means to be an agent at his command.” Ed Stetzer

The challenger for the master teacher is find meaningful and effective ways of leading their students to the place where they are ready to repent of their sins and then enjoy Revival in their hearts. This is especially hard to do when people in the churches believe that by having once said a sinner’s prayer and being baptized, all is required of them is regular church attendance and to put some money in the offering as it is passed in front of them. Christians who have the attitude that the kingdom is all about them having the best of everything and living like privileged children will resist the any move of the Holy Spirit to bring genuine Revival of the heart. But God is looking for disciples who will not give up and persist in prayer for Revival of the heart to take place.

4. *Know that revival must come with instruction to the students in the knowledge and practice of the spiritual disciplines.*

The spiritual disciplines are not complicated or difficult for any believer to master; they are:

- Read your Bible every day
- Walk by the Spirit and not by the flesh
- Pray without ceasing

The carnal mind looks for and expects big changes to happen in dramatic fashion. We think of Revivals in terms of big evangelistic meetings with signs, wonders, and fantastic healings. However, that is not where revival of the heart takes place; it happens when the still, small voice of the Spirit speaks to the inner man who is listening and waiting on God. “Small strides are actually God’s deliberate design for effective growth. It’s how his kingdom happens. Jesus was born in a manger in a little town on the backside of nowhere, and today more than a billion people on the planet consider themselves his followers. That’s kingdom economy. A mustard seed ‘Becomes a tree, so that the birds of the sky come and nest in its branches’ (v. 32). Little by little it produces shocking, unexpected growth until ‘birds of every kind will nest under it’ – representing all the nations of the world – ‘taking shelter in the shade of its branches’ (Ezek. 17:23).” Ed Stetzer.

5. *Know that revival requires a final call for revival clearly and expectantly.*

“Whether we are calling one or one thousand to repentance and revival, we must invite them clearly and with a sense of expectancy and urgency... Because of the desperate struggle our students face, you and I must invite them to return to the Lord with great courage and unwavering resolve. Our courage must lend immediate strength. Our confidence in the Lord must carry them through their Red Sea.” – Bruce Wilkinson. John the Baptist is a role model for making a passionate plea for Revival. He lived uncompromising and refused to sugar-coat his words to make people think they could go through the outward motions of repentance without demonstrating the fruit of that

repentance. Preparing the way for the Savior to bring revival to the heart is not for the timid or for the man-pleasing teacher.

6. *Know that revival will be accompanied by intense spiritual warfare.*

Revival is directly opposed to the work of our enemy, Satan; it involves radical actions of “pulling down of strongholds,” uprooting those thorns and tares in the heart that choke out the Holy Spirit, and taking back what the enemy of our souls has captured. Therefore, we must expect revival to be met by strong resistance from Satan. In this world, we will always have tribulation, but Jesus says, “...take heart for I have overcome the world.”

“Though I walk in the midst of trouble, You will revive me; You will stretch out Your hand Against the wrath of my enemies, And Your right hand will save me.” Psalm 138:7

Ephesians 6:10-20 is an often-used passage of Scripture used to prepare for spiritual warfare those who are following Jesus Christ. There is no time here to go into a detailed study of the spiritual warfare that surrounds us. However, Christians must live with the understanding that there are invisible dimensions where we must battle against “rulers and authorities” (potent evil forces of fallen angels headed by the devil, who is a vicious fighter, and a powerful adversary – see 1 Peter 5:8). However, we do not live in fear because God has fully us with everything necessary to withstand their attacks. As we depend on God's strength and use every piece of his armor (study carefully what this armor is and what it is for – offensively and defensively). Paul, no stranger to spiritual warfare, is giving clear instructions to the church, the body of Christ. Every disciple needs to be armed and empowered by the Holy Spirit to win battle against the "mighty powers in this dark world" and fully Revive the heart.

7. *Know that you must lay yourself before the Lord as a clean vessel committed to revival.*

Jesus, the Master Teacher would not settle for the mere *transference of information*. He came for the *transformation of individuals* through the power and presence of the Holy Spirit. Kingdom Discipleship means we are to be master teachers like Jesus. To make disciples like Jesus, we must first become disciples like Jesus by joining our hearts with the Holy Spirit, and allowing Him to cleanse us. And once cleansed, with the heart motivated by pure Agape, we can be committed to teaching God's truth God's way without the self getting in the way.

"Whenever revival is openly discussed, I almost want to take off my shoes, for the bush is burning and I sense we are standing on holy ground. Whatever applications we may make, whatever needs we may address, whatever content we may teach, the crown of all of it is found when we take the heart of the student and place it in the hand of the Lord. How precious are those teachers whose hearts join with the heart of the Lord to 'seek and restore those who have strayed.' Why not pause right where you are and make sure your heart is prepared for this ministry of revival?" Bruce Wilkinson.

CONCLUSION

In the study of *Kingdom Discipleship: Becoming A Disciple Like Jesus*, we began by examining *The Three Things God Lost* in the Garden. What Adam lost, and what God lost: Adam lost ***The Life*** of the Spirit of God in man; ***The Truth*** of the Reign of God in himself; and ***The Way*** of intimacy with his Creator. God also lost ***The Life*** (His living Tabernacle in the hearts of men); ***The Truth*** (His Reign over the hearts of men and over the earth); and ***The Way*** (His intimate relationship with those created in His image). *Kingdom Discipleship* is God's way to restore that which was lost when Adam's race fell.

In *Kingdom Discipleship* we saw the problem: for far too many Christians, the way of being a disciple of Jesus Christ is not being taken. This was reflected in the exchange the renowned missionary, E. Stanley Jones had with Mahatma Gandhi many years ago. Gandhi rejected Christianity not because of who Jesus was or what He taught, but because he saw very little of Jesus' character and life reflected in those who bore the name "Christian." Gandhi's answer to Jones' question about how to make the Christian religion relevant to contemporary India was brilliant and insightful because he stated what should be obvious to all Christians: be and act like Jesus' disciples are supposed to.

The truth that Christians are supposed to be and act like Jesus brought us to ask the question, why are Christians not becoming more like Jesus? The answer is found in Jesus' teachings – in particular in the key parable of "The Sower and the Soils." In that parable, Jesus revealed to His disciples the heart conditions that prevented "the seed of the word of the kingdom" from penetrating the hearts of so many who start out as believers, but never reach the goal of being like Jesus. The spiritual strongholds and hearts entangled in the earthly pursuits are what prevent those who are called to a life of maturity and fruitfulness in Christ from reaching that intended purpose.

The remedy for those poor heart conditions is found in the terms of *Kingdom Discipleship* that Jesus laid out for all who wanted to follow Him. But the cost is high; the road is narrow and few enter in because Jesus calls everyone who follows Him to have a supreme love for Him that overshadows every other earthly relationship. He also requires a deliberate choosing

of the cross; a life spent following Him; a fervent love for all who belong to Him; an unswerving continuance in His word; and forsaking everything in this world to follow Him.

Not one of those terms of *Kingdom Discipleship* is possible for anyone to achieve apart from taking up their cross daily and dying to self. The dying to self is the *Agape Road* because God's love **for** us and working **in** us is the only motivating factor powerful enough to keep the disciple moving down the road towards total transformation into the image and likeness of "Christ in us."

Exactly what we must die to was called "the Seven Giants of Self": Look Good, Feel Good, Be Right, Stay in Control, Taking Personal Advantage, Having a Hidden Agenda, and Remain Undisturbed. In the *Kingdom Discipleship* study guide we examined in detail how each of these Giants in their own way block the flow of *Agape* in the life of the disciple and keep them from being able to *Abide* in Jesus Christ the Living Vine. It is in *Abiding* that the life of the Vine flows into the branch (the disciple) and as the love, light, and life of the vine flows through the branch, it reaches maturity and bears an abundant crop for the King and His kingdom. This is the purpose for pursuing with the whole heart the life of being a Disciple of the Kingdom: to discover what it means to be a true disciple of Jesus Christ and how we must yield to His *Agape* as it flows into the "good soil" of our hearts prepared to receive, then we are in the right place for the Holy Spirit to bring *Life-change* (transformation).

Being a disciple is only part of what we have been called to; we have also been called to "go and make disciples." This is the Great Commission: being salt and light to the world as we make disciples. The intended result of being salt and light to the world is to go and make disciples. "***Disciples making disciples***" (D2D) is integral part of Kingdom Discipleship: disciples teach and are being taught. Those who are more mature in Christ and who are further along in the process are the "trailblazers" who teach and train other disciples to follow Christ. The Great Commission will be fulfilled as we equip, educate, and encourage disciples to go and evangelize the lost.

In *Disciple To Disciple: Making Disciples Like Jesus*, we studied the Seven Laws of Jesus the Teacher not to create clever formulas or to provide step-by-step instructions on how to make disciples (not that it is even possible to do it "by the book"... because in reality, making disciples can be a messy process), but those Laws were studied to provide the most effective tools and guidelines to keep us on the right road: the *Agape Road*, as Bob Mumford said it. It all

comes down to the fact that it is Jesus Christ – in and by the Holy Spirit – who does the actual “making”; all the disciple does is identify those things that obstruct the Lord’s work of transformation, and teach others to become more like Christ, in the same way others have taught us. **We do the *Abiding*; God does the *Making*.**

In its fullness, KINGDOM DISCIPLESHIP is about *Being* and *Making* disciples like Jesus. It is the only way the church will ever fulfill the Great Commission (Matthew 28:19-20). If we fail at this, we fail at everything we have been called to be and do.

AMEN

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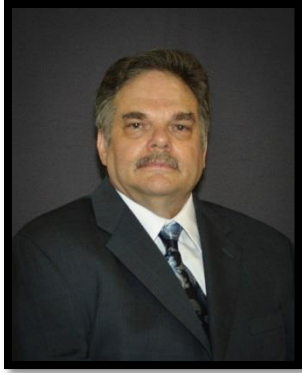
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