

# Making Disciple Makers



DISCIPLE MAKERS MULTIPLIED





The greatest challenge the church faces in any given generation is getting people engaged in the process of replication. This is especially difficult in circles where teachers deny the Great Commission as being for today. Without the Great Commission, there remains no biblical impetus for churches to reproduce. If the church of Jesus Christ fails to reduplicate itself through effective discipleship, churches will slowly become vacant because new members stop being added to the body of Christ.

Getting Christians into the game is the heart of this study. Don't be derailed by the use of terms like **discipleship**, or becoming a **disciple-maker**, derived from Matthew 28:19-20. Rather, make it your goal to understand and apply the principles of replication found in this study so that you can be used by God to bring new people into the greatest and most unique organism in the world, the church of Jesus Christ. A future church in your town, and in the world, is at stake. Will you leave someone to fill your place in church when you graduate to heaven? Will you do anything to fill the empty seat next to you while you're still here?

Godspeed!

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# Making Disciple-Makers

## *Rediscovering the lost art of disciple-making*

### I. The vision and mission of Jesus Christ

#### A. The vision of Jesus Christ, “I will build my \_\_\_\_\_.”

1. The vision of Jesus Christ is to see His church, the \_\_\_\_\_ and bride of Christ, completed. Matthew 16:18; 28:19-20; Romans 11:25
2. The book of Revelation says that the body of Christ will not only be completed but will be comprised of people \_\_\_\_\_ every tribe, tongue, and nation. Revelation 5:9

#### B. The mission of Jesus Christ is The Great Commission: “And He said to them, \_\_\_\_\_ *into all the world and preach the gospel to all creation.*” Mark 16:15

1. The mission of Jesus Christ is to \_\_\_\_\_ His vision.
2. In order to fulfill this mission, Jesus commissioned His disciples to “\_\_\_\_\_.”

#### C. The Great Commission is three-fold

1. The first part of our job is **evangelism**. We are to \_\_\_\_\_ into the entire world and preach the Gospel to every creature. Mark 16:15
  - a) The Great Commission has the concept of going forth \_\_\_\_\_ into it. Matthew 28:18-20
  - b) Jesus said *you shall be my witnesses, not in one place only, but in Jerusalem, Judea, Samaria, and to the uttermost part of the earth*; Jesus wants His church to \_\_\_\_\_ world-wide. Acts 1:8
  - c) Some Christians teach the \_\_\_\_\_ that if the world wants the truth then they will come and ask for it, or “if they want it they will find it.” But is this what Christ indicated?
    - 1) People in general, whether believers or unbelievers, naturally speaking do not \_\_\_\_\_ for what is good for them. Romans 3:11-12
    - 2) The task belongs to the preacher or teacher to \_\_\_\_\_ forth and teach.
      - (a) In this dispensation, God has chosen to \_\_\_\_\_ the foolishness of preaching. 1 Corinthians 1:21-23
      - (b) We know that faith comes by hearing and hearing by the \_\_\_\_\_ of God. Romans 10:17
      - (c) They will only hear if someone \_\_\_\_\_ to go and tell. Romans 10:14-15

- (d) 2 Corinthians 4:3-4 – Our \_\_\_\_\_ is to take the message forth. This has been the method of the church from the beginning.
- d) As opposed to other “religions,” true Christianity does \_\_\_\_\_ maintain its growth through natural human reproduction.
- 1) Whereas a child may be born a Muslim, a Jew, or a Buddhist, no one is \_\_\_\_\_ a Christian.
  - 2) Every person must be born \_\_\_\_\_ in order to be a part of the family of God and the church of Jesus Christ. John 3:3
  - 3) God does \_\_\_\_\_ have grandchildren - only children.
  - 4) Every generation since Christ has witnessed the complete rebirth of the entire church through some \_\_\_\_\_ of evangelism.
  - 5) Since no one becomes \_\_\_\_\_ of the church apart from hearing and believing the message preached, it is incumbent upon every generation to evangelize. Romans 10:14, 15; Acts 6:1,7
  - 6) Evangelism, followed by discipleship, is critical for the growth and future of Christ’s \_\_\_\_\_.
  - 7) Across the world there exist multitudes of physically "empty" church buildings, empty because they failed in the most fundamental and basic element of Christianity: passing on the truth of God’s Word to the \_\_\_\_\_ generation.
2. The second part of our job is discipleship, or **disciple-making**. We are to establish disciples who \_\_\_\_\_ in turn teach others.
- a) From among those who respond to the Gospel, we are to \_\_\_\_\_ disciples. And Jesus came up and spoke to them, saying, “...Go therefore and **make disciples** of all the nations, baptizing them... teaching them... I am with you always...” Matt.28:18-20
  - b) The One who has all authority in Heaven and on Earth is the very One who commissions us to \_\_\_\_\_ **disciples**.
    - 1) *And Jesus came up and spoke to them, saying, “**All authority has been given to \_\_\_\_\_ in heaven and on earth**. Go therefore and **make disciples** of all the nations, baptizing them... teaching them to observe all that I commanded you...” Matthew 28:18-20*
    - 2) Or as Paul’s version goes: “The things which you have heard from me in the presence of many witnesses, entrust these to faithful \_\_\_\_\_ who will be able to teach others also.” 2 Timothy 2:2
    - 3) For the future of Christianity it is essential that \_\_\_\_\_ focus on effectively passing the baton from one generation to the next. We must learn to make **disciple-makers**.
    - 4) **Disciple-makers** are the men and women God \_\_\_\_\_ as building blocks for the establishment of local churches.

3. The third part of our job is to encourage the disciples we develop to \_\_\_\_\_ together to establish strong local New Testament churches.
  - a) The vision of Jesus Christ is to build His church. *"I will build my church and the gates of \_\_\_\_\_ will not prevail against it."* Matthew 16:18
  - b) Since the expansion of the church all over the world is the \_\_\_\_\_ of Jesus Christ in this dispensation (Acts 15:14; Ephesians 1:22-23; 5:25-27), it is right to say that the church is responsible for repeating this process until Jesus returns. We call this "world missions." 2 Corinthians 5:19
  - c) This \_\_\_\_\_ is not for para-church organizations to accomplish. (DM2 is a para-church organization!)
    - 1) God did not give the responsibility of spreading the Gospel to para-church organizations; He \_\_\_\_\_ it to churches.
    - 2) In this dispensation the church of Jesus Christ is the only organization that can claim the absolute right to exist. No other organization (DM2, etc.) can \_\_\_\_\_ the right to exist. Long after every non-profit Christian organization is dead and gone the Church of Jesus Christ will continue forward.
    - 3) Although God often blesses para-church organizations, spreading the Gospel is ultimately the responsibility of \_\_\_\_\_ churches.
    - 4) Local churches \_\_\_\_\_ understand this responsibility. (Matthew 16:18) *"I write so that you will know how one ought to conduct himself in the household of God, **which is the church of the living God, the pillar and support of the truth.**"* 1 Timothy 3:15

#### D. Local churches are \_\_\_\_\_ senders and equippers.

1. Example: Under the guidance of the Holy Spirit, the church of Antioch sent out Paul and Barnabas as missionaries. *...the Holy Spirit said, "Now separate to Me Barnabas and Saul for the \_\_\_\_\_ to which I have called them..."* Acts 13:1-4
2. Even still it is the responsibility of the church to adequately equip its members with a \_\_\_\_\_ and solid knowledge of the Gospel. Ephesians 4:11-12
  - a) Romans 10:15 says that the \_\_\_\_\_ of those who bring Good News are beautiful.
  - b) In order for the feet of the bearers of Good News to be truly beautiful, they must be fitted with the appropriate \_\_\_\_\_. *"...and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE..."* Ephesians 6:15
  - c) Ephesians 6:15 does \_\_\_\_\_ say that the messenger is to have his feet shod with the Gospel; it says he must have his feet fitted with the **preparation of the Gospel**.
    - 1) The word *preparation* ETOIMASIA as a noun is used only this \_\_\_\_\_ time in the New Testament.

- 2) This teaches that the believer is to stand with a firm and solid knowledge of the Gospel and be unmoved like a soldier in his military \_\_\_\_\_. The Roman soldiers were furnished with shoes that had cleats on the soles in order to have firm footing.
- 3) Every believer should be able to clearly \_\_\_\_\_ the Gospel with others. *“but sanctify Christ as Lord in your hearts, **always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;**”* 1 Peter 3:15
- d) It is the church’s job to prepare God’s people with the Gospel.  
Ephesians 4:11-13

## II. The Gospel

### A. What the Gospel \_\_\_\_:

1. The Gospel message that must be believed for salvation is **“Christ \_\_\_\_\_ for our sins and rose again.”** *“For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures”*  
1 Corinthians 15:3-4
2. The Gospel is an historic event; it is about a \_\_\_\_\_ God performed for mankind, through Jesus Christ, on a weekend in history over two thousand years ago.
  - a) The Gospel is *not* a subjective how-to event that happens in your heart, nor is it your personal testimony of \_\_\_\_\_ you came to believe.
  - b) The Gospel is the objective message about an event that happened in \_\_\_\_\_ past.
    - 1) The Gospel is the most unique and important \_\_\_\_\_ report in the world. It is the news report concerning a person: the Lord Jesus Christ, the promised Messiah.
    - 2) It is the news report concerning what Jesus Christ did \_\_\_\_\_ us: He died on the cross for our sins and then rose again three days later.
  - c) God desires the whole world to \_\_\_\_\_ and believe this most important message. *“who desires **all men to be saved** and to come to the knowledge of the truth.”* 1 Timothy 2:4; Titus 2:11
  - d) Everyone who personally believes this news report is saved. Paul stated *“The gospel is the \_\_\_\_\_ of God for salvation to everyone who believes”*  
Romans 1:16
  - e) Whoever believes this message is transferred by God from death into \_\_\_\_\_. *“Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.”* John 5:24

3. When a person believes the Gospel, he or she is legally declared righteous by God and made a \_\_\_\_\_ person.
  - a) *“Therefore, having been justified \_\_\_\_\_ faith, we have peace with God through our Lord Jesus Christ,”* Romans 5:1
  - b) *“Therefore if anyone is in Christ, he is a \_\_\_\_\_ creature; the old things passed away; behold, new things have come.”* 2 Corinthians 5:17

## B. What the Gospel \_\_\_\_\_ :

1. People easily nod their heads in agreement when they hear the one \_\_\_\_\_ Gospel, but when you stipulate what the Gospel is *not* they often strongly disagree.
  - a) The apostle \_\_\_\_\_ had no problem stating both what the Gospel is and what it is not.
  - b) Salvation cannot be both Christ’s \_\_\_\_\_ and ours at the same time. It cannot be 99% Christ and 1% us. Ephesians 2:8-9, Titus 3:5-6, Galatians 2:16
  - c) We either rely solely on the **person and \_\_\_\_\_ of Christ** or solely on ourselves; there is no middle ground. *“I am the LORD, that is My name; I will not give My glory to another...”* Isaiah 42:8, Ephesians 2:8-9
2. The Gospel is not faith in Christ \_\_\_\_\_ good works.
  - a) Paul states that salvation is entirely a \_\_\_\_\_ of God.
    - 1) We can do nothing to add to what Christ accomplished; He achieved complete and \_\_\_\_\_ salvation for mankind.
    - 2) *“Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus that we might be justified by faith in Christ and not by the \_\_\_\_\_ of the law; for by the works of the law no flesh shall be justified.”* Galatians 2:16
    - 3) *“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, \_\_\_\_\_ of works, lest anyone should boast.”* Ephesians 2:8, 9
    - 4) *“Not by works of righteousness which we have done, but according to \_\_\_\_\_ mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit.”* Titus 3:5
3. The Gospel is not faith in Christ plus, “\_\_\_\_\_ your life to God.”
  - a) The saving message of the Gospel concerns the fact that Christ \_\_\_\_\_ Himself for us.
    - 1) *“...as Christ also loved you and **gave Himself up for \_\_\_\_\_**, an offering and a sacrifice to God as a fragrant aroma.”* Ephesians 5:2
    - 2) *“The Son of God, who loved me and **gave Himself up for \_\_\_\_\_**.”* Galatians 2:20b

- b) The saving message of the Gospel does not involve giving something to \_\_\_\_\_ in return for salvation.
- 1) The Gospel is not about \_\_\_\_\_ giving your life, your heart, or anything else, to God in exchange for eternal life.
  - 2) Rather, the Gospel is that God freely gave Himself for your sins and died as your substitute on Calvary. God does not accept anything from us in exchange, or in payment, for salvation. Salvation is by \_\_\_\_\_ alone.
  - 3) If salvation is attained through an exchange of any type, then it is no longer a \_\_\_\_\_ gift but something bargained for. *“But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”* Romans 11:6
4. The Gospel is NOT faith in Christ plus, “\_\_\_\_\_ Jesus into your heart.”
- a) The Gospel is not asking Jesus into your \_\_\_\_\_. The Gospel is not asking for anything. The proper response to the Gospel is to believe the message of what Christ did for you.
    - 1) You do not have to beg, invite, or coerce Christ to come into your \_\_\_\_\_. The moment you believe that Jesus Christ died for your sins and rose again, you receive eternal life as a free gift, are placed into union with Christ, and the Holy Spirit comes to dwell within you.
    - 2) First you believe the Gospel; then Christ comes into your life in the person of the Holy Spirit. *“In Him, you also, after listening to the message of \_\_\_\_\_, the gospel of your salvation-- having also believed, you were sealed in Him with the Holy Spirit of promise.”* Ephesians 1:13
  - b) When you trust in Christ as your Savior, the Holy Spirit comes to \_\_\_\_\_ in you, but nowhere in the Word of God are you told to ask Jesus to live inside you as a part of salvation. Revelation 3:20 does not teach the sinner to “ask Jesus into your heart.”
5. The Gospel is NOT faith in Christ plus, “Confess your \_\_\_\_\_.”
- a) Confession of sins is not a requirement for salvation; you do not have to confess your sins in order to be \_\_\_\_\_.
    - 1) First of all, it would be impossible to remember \_\_\_\_\_ sin you ever committed. Most of us cannot even remember what we had for supper last night.
    - 2) Secondly, it would invite disconcerting introspection. You would never be secure in your salvation for \_\_\_\_\_ you had forgotten some sin.
  - b) Individuals will be condemned to the Lake of Fire, not because they failed to confess all their sins, but because they did \_\_\_\_\_ believe in the Lord Jesus Christ. *“He who believes in Him is not judged; he who does not believe has been judged already, because **he has not believed** in the name of the only begotten Son of God”* John 3:18

6. The Gospel is NOT faith in Christ plus, “make Christ \_\_\_\_\_ of your life” or “submit to the lordship of Christ.”
- a) It is true that if you \_\_\_\_\_ Christ is God, or Lord, you cannot be saved. More than likely, you would not trust in Jesus to be your Savior if you did not believe He is God, the Lord.
    - 1) It is necessary to believe Jesus is \_\_\_\_\_ or the LORD, for salvation. The title Christ has deity built into it. “*Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins.*” John 8:24
    - 2) To believe that Christ is the Lord God is necessary for salvation, but to \_\_\_\_\_ *Him Lord* of your life is not necessary for salvation, because that would mean your salvation is based on your good deed of making Christ your Lord, or on your submission to Christ, and not on Christ’s finished work. Titus 3:5-6
  - b) How could an unbeliever, \_\_\_\_\_ in his or her trespasses and sins, under Satan’s control, and without the Spirit of God present in his or her life, ever honestly and effectually make the choice to be *submissive to the lordship* of Jesus Christ, and thus, qualify for salvation? Ephesians 2:1-3
  - c) You do not have to make Christ the Lord of your \_\_\_\_\_ to be saved. That is a sanctification issue for the Christian, not a justification issue for the unsaved.
    - 1) No one has ever yet \_\_\_\_\_ Christ the complete Lord of his or her life. The only way to ever be completely under the lordship of Jesus Christ is to be completely sinless. 1 John 1:8-10
    - 2) Whenever we sin, at that moment we are not \_\_\_\_\_ the lordship of Jesus Christ, and all believers sin sometimes. 2 Thessalonians 3:13
    - 3) Becoming submissive to Christ’s lordship through our holy living takes \_\_\_\_\_ and spiritual growth. Romans 6:19-22
  - d) Jesus Christ our Lord wants to be Lord of every member of his body, and that is a lifelong process that He initiates at salvation and continues to perfect until \_\_\_\_\_. 1 Peter 1:13-16; Philippians 2:12-13
    - 1) This is accomplished over the course of the believer’s life, and is \_\_\_\_\_ a result of a decision made moments or seconds just prior to believing. Philippians 1:6
    - 2) Obviously, every believer struggles daily with this issue of lordship and will continue to do so until his death. Every time we sin, at that \_\_\_\_\_ moment we are in rebellion to Christ’s Lordship. Romans 6:11-23
  - e) Therefore, we conclude that lordship is a sanctification issue for the believer and \_\_\_\_\_ a salvation issue for the unbeliever.
7. The Gospel is NOT faith in Christ plus, “repent of your \_\_\_\_\_.”
- a) It may surprise you to learn that the phrase “repent **of** your sins” or “repent **from** your sins’ is not found anywhere in the \_\_\_\_\_.

- b) The Word of God does not demand repentance **from** sins in order to be saved, although **every \_\_\_\_\_ who has ever believed has repented of something.**
- c) What does it mean to repent?
- 1) Repent in Greek METANOIA means change your \_\_\_\_\_ or change your thinking.
  - 2) Every passage in the Bible that uses the word “repent,” tells you \_\_\_\_\_ specifically needed to change his mind or thinking.
  - 3) Each passage also tells about \_\_\_\_\_ the individual(s) needed to change his mind or thinking about.
  - 4) In our studies, we must correctly examine each passage where repentance appears in light of the biblical meaning of the \_\_\_\_\_ and not the modern dictionary meaning.
- d) At the moment you believed, you changed your mind about what you used to believe in, or rely on, and you trusted exclusively in Jesus Christ. That is biblical repentance, followed by \_\_\_\_\_ in Christ alone.
- e) Repentance implies that no person is a blank \_\_\_\_\_ before salvation, and this is true.
- 1) Every person in the world either has some false \_\_\_\_\_ he relies on for salvation, or else he has a false hope that gives him freedom to ignore the issue of salvation all together.
  - 2) Therefore, a change of mind will occur \_\_\_\_\_ to someone trusting exclusively in Jesus Christ.
  - 3) Repentance is not a “\_\_\_\_\_” you add to your salvation. Repentance is a change of mind and not a **change of conduct or direction**. A change of conduct or direction would be a work that you add to Christ’s work on the cross.
  - 4) As we share the Gospel, when it becomes apparent that someone needs to change his or her mind about something (religion or self-effort), we should \_\_\_\_\_ that person to change his or her mind about that issue and believe exclusively in Jesus Christ.
- f) In order to properly understand the New Testament use of the word repent (verb), or repentance (noun), we must \_\_\_\_\_ to the meaning of the word in the original language rather than the modern “religious” meaning of the word.
- 1) Simply put, the word for repent in Greek is METANOIA which literally means, “change of mind” or “after-thought” (META, change – NOIA, \_\_\_\_\_).
  - 2) A meaning change of the word repent occurred around the \_\_\_\_\_ of Jerome, (AD 347–420) when he chose to translate the Greek word METANOIA using a Latin phrase PAENITENTIAM AGITE. Jerome’s translation, called the Latin Vulgate, became the leading Bible used by the Christians for nearly 1000 years.
    - (a) Our modern meaning of repentance comes largely from this Latin phrase “PAENITENTIAM AGITE” which means “\_\_\_\_\_ penance.”

- (b) The modern English \_\_\_\_\_ “repentance” is derived from yet another Latin word REPOENETIT which means to regret or to be sorry.
- 3) Jerome’s Latin Vulgate translation caused a shift in the meaning of **repent** from “change of mind” to “do penance” to “sorrow for \_\_\_\_\_.”
- 4) This has also given way to a myriad of meaning modifications to the word repent, all of which you can \_\_\_\_\_ and hear in modern Christianity.
- g) Here are many common **incorrect** definitions of repentance that you will have heard. You should note that each of these requires an effort or \_\_\_\_\_ on the part of the sinner and not simply a **change in thinking** and faith alone in Christ alone.
- 1) All of these were adapted from websites from teachers who were trying to define biblical repentance.
- 2) There is the \_\_\_\_\_ change error!
- (a) *This error says* repent means you must \_\_\_\_\_ your life.
- (b) *This error says* repent means you have to amend your way, because you are unhappy with how you behaved in the \_\_\_\_\_.
- (c) *This error says* repent means the sinner must turn \_\_\_\_\_ from sin, resulting in a changed heart or a change of behavior before God.
- 3) There is the \_\_\_\_\_ removal error!
- (a) *This error says* repent means you must \_\_\_\_\_ doing sin, or evil.
- (b) *This error says* repent means you must stop your rebellion and \_\_\_\_\_ or surrender to God.
- 4) There is the direction \_\_\_\_\_ error!
- (a) *This error says* repent means you have to change your thinking, which must \_\_\_\_\_ in a changed life.
- (b) *This error says* repent means you must \_\_\_\_\_ the effort to turn away from sin to God.
- (c) *This error says* repent means you must turn your life around. You must do a 180 degree about \_\_\_\_\_.
- (d) *This error says* repent means you have to forsake your sin and determine \_\_\_\_\_ to return to it.
- 5) There is the \_\_\_\_\_ of remorse error!
- (a) *This error says* repent means you have to be \_\_\_\_\_ for the sins you have committed in the past, and you must desire not to sin any more ever again.
- (b) *This error says* repent means that you \_\_\_\_\_ tears or show great contrition.
- (c) *This error says* repent means you intellectually, or even verbally, condemn yourself for what you have \_\_\_\_\_.

- 6) There is also the confession of \_\_\_\_\_ error!
- (a) *This error says* repent means you have to take the \_\_\_\_\_ for your sinful condition before God.
  - (b) *This error says* repent means you must sorrow for your sin, which \_\_\_\_\_ to the confession of your sin.
  - (c) *This error says* repent means you are to hide nothing and \_\_\_\_\_ out your sinful condition to God in prayer.
- h) Remember that according to the New Testament, repentance is a **change of mind** about whatever you have been trusting in and to \_\_\_\_\_ in Christ alone.
- 1) The unsaved should change their minds concerning \_\_\_\_\_. Acts 20:21 says *“solemnly testifying to both Jews and Greeks of **repentance toward God** and faith in our Lord Jesus Christ.”*
  - 2) The unsaved should change their minds about \_\_\_\_\_. As in Revelation 9:20 the people *“did not **repent of the works of their hands**, so as not to worship demons, and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk.”*
  - 3) The unsaved should change their minds about good works, which are really \_\_\_\_\_ works, since they cannot be saved by them. Hebrews 6:1 says, *“...not laying again a foundation of **repentance from dead works** and of faith toward God.”*
  - 4) The unsaved should change their minds about Jesus Christ and heed the message of John the Baptist to \_\_\_\_\_ in Him. Acts 19:4 Paul said, *“John baptized with the **baptism of repentance**, telling the people to **believe in Him who was coming after him, that is, in Jesus.**”*
8. The Gospel is NOT faith in Christ plus, “\_\_\_\_\_ a prayer.”
- a) The Gospel is not praying a prayer. There is not \_\_\_\_\_ instance in the Bible where someone is required to pray to receive salvation. If praying were a requirement for salvation, the Lord would have made it abundantly clear.
    - 1) *...he said, “Sirs, what must I do to be saved?” They said, “\_\_\_\_\_ in the Lord Jesus, and you will be saved, you and your household.”*  
Acts 16:30b, 31
    - 2) You were not saved by walking a church \_\_\_\_\_ or praying the “sinner’s prayer.” Nowhere does the Bible even suggest such a requirement as a means of salvation.
  - b) The parable of the tax collector who called out to God (Luke 18:13) does not teach you must pray to be saved.
    - 1) This is the parable of two \_\_\_\_\_ who prayed in the temple.
    - 2) In this account, a tax-collector cried out to God for \_\_\_\_\_ because of his sinful condition. Romans 10:13

- 3) It is important to recall that Scripture says that you only \_\_\_\_\_ on the one in whom you have already believed. Romans 10:14a
- (a) It is a fact that you believe first before you \_\_\_\_\_. 2 Corinthians 4:13; Romans 10:10
- (b) This man was saved before he spoke. His prayer did not save him rather his \_\_\_\_\_ in God was counted to him for righteousness. Romans 4:5
- (c) The \_\_\_\_\_ in his prayer confirmed what was going on in his heart but were not that which saved him. Ephesians 2:8-9
- 4) What this parable does not teach.
- (a) This does not teach you must pray for salvation. There is no account in the Scripture where we are \_\_\_\_\_ to pray for salvation. This story does not give a command to the sinner to pray in order to be saved.
- (b) If this passage teaches that you must pray to be saved, then it also teaches you must \_\_\_\_\_ on your chest, in a temple, in order to be saved.
- (c) Biblically, we are repeatedly told to simply believe in Christ who \_\_\_\_\_ for our sins and rose again on the third day. Acts 16:31
9. The Gospel is NOT faith in Christ plus, “ \_\_\_\_\_ profession.”
- a) This error implies that in order for you to be saved you have to make a verbal, \_\_\_\_\_ profession of faith in Christ.
- b) If this were true, then Christ’s work on the cross to pay for our sin was not enough. You would have to add your \_\_\_\_\_ of “public confession” to Christ’s work in order to complete your salvation.
- c) It is true that public confession will be rewarded in eternity and that denial will exclude you from reward, but confession does not \_\_\_\_\_ you salvation. (2 Timothy 2:11-12) That was accomplished completely by Christ alone and cannot be undone. 2 Timothy 2:13
- d) Romans 10:9-10 does not teach that one must proclaim Christ publicly in order to be \_\_\_\_\_.
- 1) It does teach that when an Israelite publicly proclaimed Christ as \_\_\_\_\_ it was because in the privacy of his heart he had already believed in Jesus Christ.
- 2) Even today Jewish people do not proclaim Christ as the LORD of the Old Testament without \_\_\_\_\_ having believed in Him. 1 Corinthians 12:3
- 3) It is important to remember that belief always comes first and *only then* does one confess what he has believed. Belief and confession are two different \_\_\_\_\_. 2 Corinthians 4:13

### C. Understanding the Gospel Dynamics:

1. Salvation is of the \_\_\_\_\_.

- a) As \_\_\_\_\_ of the Gospel message, we are required to take utmost care in how we plant and water, but ultimately God saves people. *“So then neither the one who plants nor the one who waters is anything, but God who causes the growth.”* 1 Corinthians 3:7
- b) The Bible emphatically says that no one \_\_\_\_\_ God. From birth onward, all humans are dead in sins, hopelessly swept away by the current in the world’s system.
- 1) *“All we like \_\_\_\_\_ have gone astray; we have turned, every one, to his own way.”* Isaiah 53:6.
  - 2) *“There is none who understands; there is \_\_\_\_\_ who seeks for God;”* Romans 11:6
- c) Natural man does not come to God on his \_\_\_\_\_ accord. He always comes in response to God’s overtures. God works tirelessly to draw people - all people - to Himself.
- 1) *“No one can come to Me unless the Father who sent Me \_\_\_\_\_ him.”* John 6:44
  - 2) Jesus came *“to \_\_\_\_\_ and to save that which was lost.”* Luke 10:19b
  - 3) *The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for \_\_\_\_\_ to come to repentance.* 2 Peter 3:9
  - 4) *“Who wants all \_\_\_\_\_ to be saved and to come to a knowledge of the truth.”* 1 Timothy 2:4
2. How does God \_\_\_\_\_ men to Himself?
- a) What are the dynamics that God has in place to \_\_\_\_\_ people to the point of salvation?
  - b) Does God \_\_\_\_\_ people to believe against their will?
  - c) These questions are answered by examining the dynamics God has in place to \_\_\_\_\_ us to Christ.
3. Itemizing God’s \_\_\_\_\_ dynamics
- a) There is an inborn understanding of God that \_\_\_\_\_ person has.
    - 1) God has created in every human heart the innate ability to \_\_\_\_\_ that God exists. Ecclesiastes 3:11
    - 2) Those who do not believe must deny what they instinctively \_\_\_\_\_ to be true. Romans 1:19
  - b) God has designed the world so that creation testifies day and night that He \_\_\_\_\_. Psalm 19:1, 97:6
    - 1) Creation shows God’s divine nature and eternal power so clearly that \_\_\_\_\_ people are without excuse. Romans 1:20
    - 2) If humankind responds to these natural revelations of God, God \_\_\_\_\_ respond to it. Hebrews 11:6; Acts 17:25-27
    - 3) This is *not* to say that because someone is sincere in his religion, God will \_\_\_\_\_ him. (**Universalism** is an unbiblical teaching.)

- c) God gave the Ten Commandments to show all people (Romans 3:19) their sinfulness and \_\_\_\_\_ for salvation. Hebrews 7:19
- 1) The correct \_\_\_\_\_ of the Law is a dynamic God uses to bring people to Christ for salvation. 1 Timothy 1:8-11
  - 2) The Law was given to leave the whole world \_\_\_\_\_ and accountable to God. Romans 3:19-20; 5:20
  - 3) The Law serves as a school master to \_\_\_\_\_ a person to Christ. Galatians 3:23-26
- d) Probably, the greatest of all overtures on the part of God to draw people to Himself is the work of God the \_\_\_\_\_ Spirit.
- 1) The \_\_\_\_\_ of the Holy Spirit is to convince and not to condemn the world. His job is to show the world its need for salvation through Jesus Christ. John 3:17-21
  - 2) The Holy Spirit is in the world to convict **all humanity** of \_\_\_\_\_ critical problems and direct them to Jesus Christ as their only answer. *“And when He [the Holy Spirit] has come, He will convict the world of **sin**, and of **righteousness**, and of **judgment**...”* John 16:8-11
    - (a) Why convince the world of **sin**?
      - (i) An unbeliever must recognize his sin, and the consequences thereof, in order to understand his \_\_\_\_\_ for salvation.
      - (ii) People will never accept Christ’s \_\_\_\_\_ of salvation if they do not realize their own sinful condition and corresponding need. John 3:18,36
    - (b) Why convince the world of **righteousness**?
      - (i) Unbelievers must understand they fall \_\_\_\_\_ of God’s righteous standards.
      - (ii) Humanity’s unrighteousness prevents it from ever being able to \_\_\_\_\_ Heaven and live in the presence of a perfect and righteous God. Romans 3:10-12,23
      - (iii) Remember that *“...All our righteousnesses are like filthy \_\_\_\_\_.”* Isaiah 64:6
    - (c) Why convince the world of **judgment**?
      - (i) Unless a person understands the penalty for sin, the Gospel means \_\_\_\_\_.
      - (ii) The prince of this world, \_\_\_\_\_, has already been judged, condemned, and by implication, defeated.
      - (iii) Therefore, human beings must understand they too cannot ever expect to \_\_\_\_\_ God’s judgment. Romans 2:1-3.
- e) The Word of God.

- 1) God has given His Word as the \_\_\_\_\_ of the Spirit to do His bidding. Ephesians 6:17; Hebrews 4:12.
  - 2) When we preach the Word of God, we wield the Holy Spirit's weapon, and God uses it to pierce the hearts of the hearers in order to \_\_\_\_\_ them to Christ. Romans 10:17; 1 Thessalonians 2:13; 1 Peter 1:23.
  - 3) God said; My Word "...shall not return to Me \_\_\_\_\_, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it" Isaiah 55:11; Jeremiah 23:29.
- f) God has given us the Gospel, which is "the \_\_\_\_\_ of God to salvation for everyone who believes." Romans 1:16; John 3:16
- 1) Whenever Christ is preached, God works mightily through the Gospel to bring people who \_\_\_\_\_ to Himself. 1 Corinthians 1:18; 2 Corinthians 2:2
  - 2) Jesus said, "And I, if I am lifted up from the earth, will \_\_\_\_\_ all peoples to Myself." John 12:32
  - 3) In our preaching we \_\_\_\_\_ Him up before our hearers' ears and eyes. Galatians 3:1
- g) God, in His infinite wisdom, has amazingly chosen to use human beings as instruments to \_\_\_\_\_ the world rather than doing it Himself or using angels. 1 Corinthians 3:9; 2 Corinthians 5:18-21
- 1) The Great Commission was given to \_\_\_\_\_ beings. Matthew 28:19-20
  - 2) God has given every individual believer the \_\_\_\_\_ of reaching the lost for Christ. Romans 1:14; 1 Corinthians 9:16-17, Ephesians 6:19-20
  - 3) We are workers together with \_\_\_\_\_ in this job. 2 Corinthians 6:1
- h) God has divinely ordained the \_\_\_\_\_ of preaching as the delivery system to communicate His message of salvation. Romans 10:14-15
- 1) God sovereignly decided to use the seemingly weak method of "preaching" to be the vehicle through which people would \_\_\_\_\_. 1 Corinthians 1:21
  - 2) "...\_\_\_\_\_ comes by hearing, and hearing by the word of God. How shall they hear without a preacher...?" Romans 10:17-18
- i) God is \_\_ willing that any should perish. (John 3:16; 2 Peter 3:9) Even though only a few respond, it is God's earnest desire to reach the whole world with this \_\_\_\_\_ message.

**D. \_\_\_\_\_ has anti-gospel tactics that he employs to dissuade people from believing. The enemy uses many tactics to try to counter God's dynamics.**

1. As in the beginning, Satan is still in the business of promoting death by putting every imaginable \_\_\_\_\_ enticement before the lost. Matthew 13:19; Acts 26:18
2. Sometimes Satan also tries to \_\_\_\_\_ God's servants from being able to preach. 1Thessalonians 2:18

3. Satan does everything he can to \_\_\_\_\_ people to the truth of salvation.  
2 Corinthians 4:3-4; Hebrews 2:14-15
4. Satan has built a deadly \_\_\_\_\_ around the world to poison people everywhere.  
Ephesians 2:1-3; Colossians 1:13; 1 John 2:16
5. Day after day, people haplessly remain trapped in his \_\_\_\_\_ because of their unbelief.  
2 Corinthians 2:11; 1 Peter 5:8
6. All people are \_\_\_\_\_ under the dominion of the prince of this world. Ephesians 2:1-3
7. Obviously, in such a state, it is impossible for any person to contribute in \_\_\_\_\_ way to his salvation.

### E. The Response to the Gospel dynamics

1. It is crucial to remember that when a person believes, it is in response to the dynamics God used to \_\_\_\_\_ that person to Himself.
2. God doesn't give a so-called gift of faith in order to be able to believe, yet He does \_\_\_\_\_ these dynamics to draw people to Himself.
3. For that reason, we should remember that when a person believes in the work of Christ on the cross, his \_\_\_\_\_ is not some exertion or work; rather it is a non-meritorious response to the work of God on his or her behalf.
  - a) The Gospel is designed to \_\_\_\_\_ people to the place where they decide either to believe what God has provided and by faith accept His grace, or to ignore Him.
    - 1) The Gospel is a message of \_\_\_\_\_ and life to some and a message of death to others, depending on their response.
    - 2) *"For we are to God the fragrance of Christ \_\_\_\_\_ those who are being saved and among those who are perishing. 2 Corinthians 2:15"*
    - 3) *To the one we are the aroma of death leading to death, and to the other the aroma of \_\_\_\_\_ leading to life. And who is sufficient for these things?" 2 Corinthians 2:16*
    - 4) Every human being is \_\_\_\_\_ with the same life and death decision Adam and Eve faced. The presentation of the Gospel message should always bring people to one of these two extremes, belief or disbelief.
  - b) In order for a person to be saved, the Gospel \_\_\_\_\_ be believed.
    - 1) *"But as many as received Him, to them He gave the right to become children of God, to \_\_\_\_\_ who **believe** in His name." John 1:12*
    - 2) *"So they said, "**Believe** on the Lord Jesus Christ, and you \_\_\_\_\_ be saved..." Acts 16:31a*
    - 3) *"For God so loved the world that He gave His only begotten Son, that whoever **believes** \_\_\_\_\_ Him should not perish but have everlasting life. John 3:16"*

- 4) *He who **believes** in Him is not condemned; but he who does not believe is condemned already, because he has not **believed** in the name of the \_\_\_\_\_ begotten Son of God.” John 3:18*
- 5) *“These things I have written to you who **believe** in the name of the Son of God, that you may know that you \_\_\_\_\_ eternal life.” 1 John 5:13a*

## F. Summarizing God’s Gospel dynamics

1. Clearly, God uses \_\_\_\_\_ dynamics to draw people to Himself.
  - a) In order to reach the world with the Gospel, we do not \_\_\_\_\_ on ourselves, but on His great power as expressed in these Gospel dynamics.
  - b) *“...namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the \_\_\_\_\_ of reconciliation...”* 2 Corinthians 5:19
2. Salvation is made possible only through the awesome work of God on a person’s \_\_\_\_\_. But God does not force anyone to believe, nor does God believe for anyone.
  - a) The \_\_\_\_\_ of God is eternal life (Romans 6:23) or salvation, and not faith (Ephesians 2:8, 9). No one is ever coerced against his will to believe.
  - b) Just as in the Garden of Eden, today there are still \_\_\_\_\_ options: believe God’s word and live or disbelieve and die.

## III. The Biblical Model of Disciple-making

### A. What Disciple-making is and is not

1. What is **disciple-making**?
  - a) **Disciple-making** is the \_\_\_\_\_ of passing on both who and what we are and then empowering “our” disciples to go forth and do the same.
  - b) When a carpenter teaches an apprentice, he gives him on-the-job training. He sets his protégé on the opposite end of a two-by-four and teaches him how to measure, cut, and hammer. The apprentice makes mistakes, but little by little he \_\_\_\_\_.
  - c) The plan is that eventually your apprentice goes on to be independent, though you’ll be the first one he \_\_\_\_\_ when he has a question.
  - d) **Disciple-making** is the process of exposing our daily lives to those whom we teach while we eat, drink, cry, and serve together. Acts 20:36-38
    - 1) It is teaching by \_\_\_\_\_ and example. 1 Thessalonians 1:6-8; 2:13-14
    - 2) To be hands-on with the \_\_\_\_\_ is probably the most basic principle of **disciple-making**, followed immediately by enabling the learner to be involved.
2. In many senses we have \_\_\_\_\_ the art of making disciples.
  - a) We have replaced **disciple-making** with the \_\_\_\_ of making followers, or worse, students.

- b) We have infused a Western way of thinking into the **disciple-making** \_\_\_\_\_.
- c) We see **disciple-making** as sending our best men and women off to schools of theology with the \_\_\_\_\_ they will return as capable professionals.
- d) In this western \_\_\_\_\_ students are herded into classrooms where they focus on taking tests and writing copious notes. After taking the final exam in a class, students breathe a sigh of relief, sell their books, and move on to the next subject.
- e) Although a lot of information is accumulated in this way, this is \_\_\_\_\_ **disciple-making**. Teaching students is not a substitute for making disciples. A complete rethink is in order.

## B. Jesus' Example: Jesus gave us a perfect example to follow.

1. Jesus purposely \_\_\_\_\_ ordinary men to be His disciples. Matthew 4:18-22
  - a) Our Lord did not send these men off to school to get trained for service; instead, He walked and talked with them for several \_\_\_\_\_.
  - b) These were the men He chose to be His disciples; the foundation of the \_\_\_\_\_.
  - c) Jesus trusted some pretty rickety men to do the job, and amazingly, it worked. For indeed we have been "\_\_\_\_\_ on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone," Ephesians 2:20
2. Jesus was always \_\_\_\_\_-on in his discipleship; His classroom was life itself.
  - a) Jesus \_\_\_\_\_ advantage of ordinary opportunities. "As He was going out of the temple, one of His disciples said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!" Mark 13:1
  - b) As He was going \_\_\_\_\_... Jesus said to them, "Follow Me and I will make you become fishers of men." Mark 1:16-17
3. Long \_\_\_\_\_ Jesus gave the Great Commission of Matthew 28, He gave His disciples another commission and **followed up on it**.
  - a) In this minor commission, Jesus sent the twelve disciples to reach and teach the \_\_\_\_\_ sheep of the Israel.
  - b) "Then He called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. He \_\_\_\_\_ them to preach the kingdom of God and to heal the sick." Luke 9:1-6
  - c) "And the apostles, when they had returned, \_\_\_\_\_ Him all that they had done. Then He took them and went aside privately into a deserted place belonging to the city called Bethsaida." Luke 9:10
    - 1) When the twelve disciples whom He had sent forth returned, Jesus took the \_\_\_\_\_ to listen to all their stories.
    - 2) In spite of his immense popularity and all the demands on his time, Jesus made a concerted effort to \_\_\_\_\_ with His disciples privately.

4. Luke 10:1-24 – Another great **disciple-making** success \_\_\_\_\_
- a) Luke 10:1-16 – Jesus sent forth seventy more disciples. Although these disciples had been taught by Jesus for some time, before He sent them out He gave some \_\_\_\_\_ minute instructions.
- 1) Luke 10:1 – **Disciple-making** should be done by a \_\_\_\_\_... *two by two*.
  - 2) Luke 10:2 – Jesus told them to \_\_\_\_\_ God would send more laborers.
  - 3) Luke 10:3 – Then He said for them to be \_\_\_\_\_ as they would be going out among “wolves.”
  - 4) Luke 10:4 – He told them not to \_\_\_\_\_ and not to worry about food, shelter, and money.
  - 5) Luke 10:5-15 – Jesus also explained the protocol for determining \_\_\_\_\_ to minister.
  - 6) Luke 10:16 – Jesus told them not to take rejection personally. Whoever rejected them was in reality rejecting \_\_\_\_\_.
- b) Luke 10:17-24 – Jesus taught disciples, sent them forth, and then \_\_\_\_\_ accomplished an incredible work through them.
- 1) Luke 10:17 – The disciples returned with great enthusiasm, and Jesus listened to their \_\_\_\_\_.
  - 2) Luke 10:18-20 – Jesus assessed what \_\_\_\_\_ had said, giving appropriate teaching, admonishment, and clarification.
  - 3) Luke 10:21-22 – The Lord then rejoiced with great \_\_\_\_\_ and gave praise to God for what the seventy had been able to accomplish.
    - (a) In the whole of the Bible, this is the \_\_\_\_\_ occasion we see Jesus rejoice. Here He is not only rejoicing, but He is full of joy through the Holy Spirit.
    - (b) The context would indicate that He rejoiced to have a first-hand view of **disciple-making** at \_\_\_\_\_.
  - 4) Luke 10:23-24 – Jesus then \_\_\_\_\_ together in private with His inner circle of disciples and told them they were blessed to have witnessed this.
    - (a) What had they witnessed?
    - (b) They witnessed **Disciple-Making** happen first-hand. The disciples saw a small example that attested to the fact that the Great Commission would indeed \_\_\_\_\_!

### C. Paul used this basic kind of disciple-making concept with Timothy.

1. *“You therefore, my son, be strong in the grace that is in Christ Jesus. The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be \_\_\_\_\_ to teach others also. Suffer hardship with me, as a good soldier of Christ Jesus.”* 2 Timothy 2:1-3

2. 2 Timothy 2:1a – \_\_\_\_\_ *therefore, my son...*
- There is a strong emphasis on \_\_\_\_\_ in this phrase.
  - Paul is clearly pointing out that an important task \_\_\_\_\_ on Timothy.
  - Discipleship is not something you should try to pawn off on someone else. If you have been taught, it is now \_\_\_\_\_ responsibility to make disciples.
  - Timothy was a \_\_\_\_\_ to pastors. He was to go to churches where the apostle Paul had begun a ministry and finish the work by additional teaching and the appointment of pastors and elders. 1 Corinthians 4:17; Titus 1:5
3. 2 Timothy 2:1b – *You therefore, my \_\_\_\_\_*
- Paul's relationship with Timothy was a father-son \_\_\_\_\_.
  - We \_\_\_\_\_ to approach disciple training the same way.
  - Paul told the Thessalonian church, "*You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers; just as you know how we were exhorting and encouraging and imploring each one of you as a father would his \_\_\_\_\_ children,*" 1 Thessalonians 2:10-11
  - It is too \_\_\_\_\_ to settle for the teacher-student relationship, but we must change our methodology to more closely match the biblical model.
4. 2 Timothy 2:1c – *...be \_\_\_\_\_ in the grace that is in Christ Jesus*
- The phrase "be strong" ENDUNAMOO is actually a compound word made up of the words "\_\_\_\_\_" and "strengthen." Ephesians 6:10; Joshua 1:9
    - As a compound word, this word is only ever found in Christian writings; it is not \_\_\_\_\_ in secular Greek literature.
    - You can think of it as "in-strengthen." It was the Holy Spirit-inspired way of describing \_\_\_\_\_ a Christian is really strengthened. Ephesians 3:16
    - While the \_\_\_\_\_ is concerned with external, physical strength; the Christian needs internal strengthening. 1 Timothy 4:8
    - Paul used this word two other times in his writings to Timothy. In both places he described this in-strengthening as something that \_\_\_\_\_ did for and through him. 1 Timothy 1:12; 2 Timothy 4:17
    - Even further, we read how this word is used by the apostle to describe how all believers are \_\_\_\_\_ strong. Acts 9:22; Romans 4:20; Ephesians 6:10; Philippians 4:13; 2 Timothy 2:1
  - The \_\_\_\_\_ Paul is about to put on his young friend would require his being strengthened internally.
    - This is not something Timothy could \_\_\_\_\_ by himself.

- 2) It is the type of strengthening David experienced the day he found he was alone, with everyone in the world against him, having lost his family and all his possessions to the Amalekites. David strengthened himself in the \_\_\_\_\_. 1 Samuel 30:1-6
- c) Evangelism and discipleship *must* be done in and through the \_\_\_\_\_ of Christ. *“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me...”* Acts 1:8
- 1) Jesus told His disciples to wait to be witnesses until after God’s Holy Spirit had come to \_\_\_\_\_ in them. Apart from the power of God within us, we cannot hope to accomplish the Great Commission.
- 2) When Jesus sent forth His disciples during His earthly ministry, He \_\_\_\_\_ them special authority and power to do His bidding. *“And He called the twelve together, and gave them power and authority over ... And He sent them out to proclaim the kingdom of God and to perform healing.* Luke 9:1-2
- 3) These men did not yet \_\_\_\_\_ the Holy Spirit living inside them. For this reason Jesus gave them *“power and authority.”*
- (a) Jesus \_\_\_\_\_ that apart from God’s power they could not do God’s work.
- (b) This is a simple \_\_\_\_\_, yet it is both profound and indispensable. *“But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.”* John 16:7
- d) It is of utmost importance to understand that we are workers together *with* Christ, and not so much workers \_\_\_\_\_ Christ.
- 1) Frankly put, without God’s \_\_\_\_\_ input and supervision, missions will accomplish nothing.
- (a) Paul is a prime example of this truth. In Romans 15:14-21 he speaks about his ministry in the Gospel among the Gentiles. In verse 18 he says, *“for I will not \_\_\_\_\_ to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles obedient.”*
- (b) In his second epistle to the Corinthians, Paul states: *“Not that we are sufficient of ourselves to think of anything as being \_\_\_\_\_ ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, ... for the letter kills, but the Spirit gives life.”* 2 Corinthians 3:5,6
- (c) In Colossians 1:24-29 we read about Paul’s service. In verses 28 and 29 he says, *“Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labor, striving according to His working which works in \_\_\_\_\_ mightily.”*
- (d) God uses humble vessels. *“But we have this treasure in earthen vessels that the excellence of the \_\_\_\_\_ may be of God and not of us.”* 2 Corinthians 4:7

- 2) If Paul, one of the greatest missionaries ever to live, understood that the real means for ministry was Christ in and through him, then Christ must be the \_\_\_\_\_ of ministry in our lives as well.
- 3) In Matthew 28 Jesus encouraged His disciples with the fact that He would be \_\_\_\_\_ them until the end of the age. Jesus is the true source for accomplishing missions in this dispensation. *“and lo, I am with you always, even to the end of the age.”* Matthew 28:20b
- 4) God is the One who ultimately gives any increase. *“...I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who \_\_\_\_\_ the increase ... For we are God’s fellow workers...”* 1 Corinthians 3:5-9
- e) Biblical missions must be based on *“Christ through us.”* To be faithful **disciple-makers** we need to be \_\_\_\_\_ in the strength that is found in the person of Christ Jesus.
5. 2 Timothy 2:1d – *...be strong in the \_\_\_\_\_ that is in Christ Jesus...* Timothy did not need to try to be strong on his own power and wisdom.
  - a) This grace is what makes you \_\_\_\_\_ to live the Christian life. Titus 2:11-12
  - b) Grace is the \_\_\_\_\_ of the Christian life. It is God giving you what you do not have and giving it to you freely. 2 Corinthians 12:9-10
  - c) We can be strong only in the \_\_\_\_\_ found in the person of Jesus Christ. Hebrews 13:9
  - d) Christians often are strong in their \_\_\_\_\_ strength, in their preparation, or in their own abilities. (Jeremiah 15:5-7) This is not what Paul is calling Timothy to as he prepares him for the task of verse two. 2 Timothy 4:2
  - e) Paul would call Timothy away from \_\_\_\_\_-dependence, or self-reliance. These things are counter to the grace of God.
    - 1) In Philippians 3:1-8, Paul said he considered his training, natural abilities, education (the things we would say he should have considered as gain) as \_\_\_\_\_, or refuse.
    - 2) Even though he could easily have done so, Paul placed *“no confidence in the flesh...”* in order to be able to experience the \_\_\_\_\_ of God in his life. Philippians 3:3
  - f) There are two facets to this \_\_\_\_\_ that are of importance here.
    - 1) Not only must disciples be strengthened in God’s grace in order to serve, they must exhibit that grace \_\_\_\_\_ others. 1 Peter 5:12b
    - 2) Timothy would need to portray this same grace to his \_\_\_\_\_ disciples. It is never right to be harsh or impatient with those we disciple. Philippians 4:5
    - 3) *The Lord’s bond-servant must not be quarrelsome, but be \_\_\_\_\_ to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,* 2 Timothy 2:24, 25

6. 2 Timothy 2:2b – *The things which you have \_\_\_\_\_ (aorist, active, indicative) from me in the presence of many witnesses...*
- a) It was Timothy's (the pastor's) responsibility to \_\_\_\_\_ what he had been publicly taught by the apostle Paul.
  - b) Although Paul warned Timothy in chapter three of the difficult times that would come in the last days, in chapter four he entreated Timothy to \_\_\_\_\_ the Word anyway.  
1 Timothy 4:6-14
  - c) Paul wanted Timothy to \_\_\_\_\_ to teaching sound and accepted doctrine.  
1 Timothy 1:3-7
    - 1) These refer to things Timothy definitely and emphatically heard Paul preach in \_\_\_\_\_.  
 (a) There is a great need to preach the Word that was \_\_\_\_\_ for all given to the church of Jesus Christ.  
 (b) Jude says, *"Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the \_\_\_\_\_ which was once for all delivered to the saints."* Jude 3
    - 2) **Disciple-making** requires diligence to teach and emphasize \_\_\_\_\_ doctrine.  
 (a) We should \_\_\_\_\_ to the certainties of the Word of God. We should not teach things that are dubious or doubtful. 1 Timothy 1:3-7; Titus 3:9; 2 Timothy 2:14,16  
 (b) When we do teach something we are unsure about, we should clearly make the delineation between what God says in His Word, and what we may deduce \_\_\_\_\_ the text.
7. 2 Timothy 2:2a – Paul told Timothy: *"**entrust these** to faithful men who will be able to teach others \_\_\_\_\_."*
- a) The verb *"entrust"* in Greek conveys the idea of placing something before someone as when you were serving \_\_\_\_\_.  
    - 1) Timothy was to entrust, or \_\_\_\_\_ up, the Word of God to faithful men.
    - 2) You cannot force someone eat, but if you put good \_\_\_\_\_ on the table most people won't resist it.
8. 2 Timothy 2:2b – *"...to faithful \_\_\_\_\_"*
- a) These are the \_\_\_\_\_ of people to whom the apostle would have Timothy serve-up good doctrine.
  - b) Paul used this \_\_\_\_\_ word *"faithful"* in 1 Timothy 1:12.  
    - 1) There he stated *"I thank Christ Jesus our Lord, who has strengthened me, because he considered me **faithful**, putting me into service."*

- 2) That is an amazing statement since he had been anything but faithful...unless we \_\_\_\_\_ at faithful from a different perspective.
- 3) What did Jesus see in the apostle Paul when He counted him faithful?
  - (a) He saw a man who was willing to give his \_\_\_\_\_ to what he did.
  - (b) Although he was doing the wrong thing, Jesus chose to use him since he was wholeheartedly \_\_\_\_\_ what he was doing.
- 4) When Paul spoke of a “*faithful*” person he was most likely referring to a \_\_\_\_\_ of person.
  - (a) This kind of person is completely \_\_\_\_\_ to whatever he or she does.
  - (b) This type of person provides for his family consistently and is reliable to his \_\_\_\_\_.
- c) When it comes to **disciple-making**, we should \_\_\_\_\_ in faithful men and women.
  - 1) If we are seeking to invest the precious Word of God in people so that they will \_\_\_\_\_ it on to others, we should seek to invest specifically in faithful people.
  - 2) When Paul spoke of a “*faithful*” person he referred to a person who is faithful in his \_\_\_\_\_ tasks in life and work.
- d) Messengers, ambassadors, or stewards must be faithful to represent the \_\_\_\_\_ who engaged their services. 1 Corinthians 4:1-2
  - 1) An ambassador is a high-ranking envoy \_\_\_\_\_ to a foreign government as a resident representative of his or her government.
  - 2) An ambassador is expected to accurately represent his country. To do any less would invite dismissal from \_\_\_\_\_.
  - 3) We are Christ’s ambassadors; we represent the sovereign Creator of the universe and His message. “*Now then, we are ambassadors \_\_\_\_ Christ*” 2 Corinthians 5:20a
    - (a) As His ambassadors, Christ sent us into the world to \_\_\_\_\_ the salvation message.
    - (b) As such, it is only logical that we \_\_\_\_\_ absolutely precise and accurate with the message He entrusted to us.
  - 4) The \_\_\_\_\_ is the foundation of Christianity and yet it is often treated lightly.
- e) Many Christians today insist that God accepts any overture toward the nebulous subject of Jesus. This is absolutely \_\_\_\_\_.
  - 1) Unfortunately, when it comes to the Gospel, precision is often frowned \_\_\_\_\_ by Christian “leaders.”
  - 2) The Gospel of Jesus Christ should be the area of highest accuracy, since it is the foundation of the church. “*For no other foundation can anyone \_\_\_\_\_ than that which is laid, which is Jesus Christ...*” 1 Corinthians 3:11-15

- 3) In the book of Galatians, Paul was emphatic that if anyone preaches a Gospel other than the one he preached, that person should be accursed. “...so now I say again, if anyone preaches any \_\_\_\_\_ gospel to you than what you have received, let him be accursed.” Galatians 1:6-9
  - 4) In Corinthians, Paul chided his readers because of their acceptance of \_\_\_\_\_ old gospel, right or wrong! 2 Corinthians 11:3-4
  - 5) Paul stated it rather emotionally: “Therefore, we are **ambassadors** for Christ, as though God were making an appeal through us; we \_\_\_\_\_ you on behalf of Christ, be reconciled to God. He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” 2 Corinthians 5:20-21
  - 6) Getting the Gospel \_\_\_\_\_ is a matter of life and death. Correct communication is vital.
    - (a) Salvation comes only through believing in Christ and the historical message of His \_\_\_\_\_ for our sins and resurrection. Galatians 3:1; 1 Corinthians 15:3-4
    - (b) Paul was not afraid to speak the exact truth of the Gospel, even when it was unpopular or misunderstood. “...but we preach Christ crucified, to Jews a stumbling \_\_\_\_\_ and to Gentiles foolishness, but to those who are the called... Christ the power of God and the wisdom of God.” 1 Corinthians 1:23-24
9. 2 Timothy 2:2c – “...who will be \_\_\_\_\_”
- a) The phrase “be able” is equivalent to be satisfactory, or \_\_\_\_\_ adequate.
  - b) Paul is not speaking of superheroes, but of men and women who are able, or adequate, to the \_\_\_\_\_.
    - 1) Paul told Timothy to commit what he had learned, to faithful, \_\_\_\_\_ professional, men.
    - 2) The Bible nowhere teaches that one must have a seminary degree in order to \_\_\_\_\_ on the truth of Scripture.
  - c) This is the example \_\_\_\_\_ by Jesus.
    - 1) Remember how \_\_\_\_\_ greatly rejoiced when the seventy returned.
    - 2) In his prayer he said, “At that very time He **rejoiced greatly in the Holy Spirit**, and said, ‘I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to \_\_\_\_\_.’” Luke 10:21
    - 3) Jesus referred to His disciples as children as opposed to \_\_\_\_\_ or intelligent.
10. 2 Timothy 2:2d – Able to do what? “...to teach others \_\_\_\_\_.”
- a) The goal is to teach people who will \_\_\_\_\_ to teach others as well.
    - 1) God’s plan is a \_\_\_\_\_ of continuation.
    - 2) This is precisely where we most often \_\_\_\_\_.

- 3) We must teach trustworthy, or faithful people whom we will trust to go on and teach \_\_\_\_\_ as well.
  - 4) This should be an overriding mindset in \_\_\_\_\_ our teaching, whether in formal or informal settings.
- b) Discipleship requires \_\_\_\_\_ in God.
- 1) \_\_\_\_\_ must be willing to trust God's method.
  - 2) We must be willing to trust God to work through \_\_\_\_\_.
  - 3) Making **disciple-makers** and micromanaging \_\_\_\_\_ not the same.
  - 4) Biblical **disciple-making** carries with it \_\_\_\_\_-taking.
    - (a) As soon as Paul told Timothy to entrust the teaching to faithful men who would teach others also it was out of control both his and Timothy's \_\_\_\_\_.
    - (b) That's **disciple-making** because you are empowering \_\_\_\_\_ to do what you do and then trusting them to do it.
    - (c) In their context they will do it much better than we ever could and your ministry will take a quantum leap in getting the \_\_\_\_\_ out.
11. 2 Timothy 2:3a – Paul encouraged Timothy to, “\_\_\_\_\_ *hardship with me as a good soldier of Jesus Christ.*”
- a) Paul invited Timothy to \_\_\_\_\_ SUGKAKAPATHEO together with him.
- 1) This word comes from a concept which means to suffer evil, or affliction, together \_\_\_\_\_ someone.
  - 2) “Misery loves company” is not what Paul had in \_\_\_\_\_.
  - 3) Paul was talking to Timothy about the suffering that accompanies investing in the \_\_\_\_\_ of others.
  - 4) Paul wanted Timothy to share \_\_\_\_\_ him in any suffering necessary to get the Word of God into the hands of the masses.
- b) Many Christians mistakenly think that going and making disciples is like \_\_\_\_\_ on a vacation or an adventure.
- 1) **Disciple-making** is an \_\_\_\_\_ investment.
  - 2) Teaching faithful men and women so that they in turn go forth and teach others is \_\_\_\_\_ work that often requires exposure to harm.
  - 3) All too often we want to take the easy road and still get results. We forget we are in a \_\_\_\_\_; teaching faithful men requires suffering.
12. 2 Timothy 2:3b – “...as a good \_\_\_\_\_ of Christ Jesus.”
- a) We are in a battle for the \_\_\_\_\_ of mankind. Genesis 3:15; 2 Timothy 4:1
- b) The Holy Spirit is saying that teaching faithful men will \_\_\_\_\_ suffering. Colossians 1:24

### D. Let's summarize the subject of disciple-making.

1. We go forth \_\_\_\_\_ the authority of Jesus Christ. Matthew 28:18-19a
  - a) We preach the Gospel \_\_\_\_\_. Mark 16:15
  - b) We trust in God's \_\_\_\_\_ – the Holy Spirit. Acts 1:8
2. We can \_\_\_\_\_ from Christ's methods.
  - a) Jesus purposely \_\_\_\_\_ ordinary men to be His disciples. Matthew 4:18-22
  - b) Early on Jesus \_\_\_\_\_ his 12 disciples opportunities to participate in the ministry. Luke 9:1-10
  - c) Jesus also took a chance on 70 lesser disciples the opportunity to go \_\_\_\_\_ disciples. Luke 10:1-24
  - d) Jesus sent them out in \_\_\_\_\_ of two. Luke 10:1
  - e) Jesus encouraged them to \_\_\_\_\_ for more workers. Luke 10:2
  - f) Jesus warned of \_\_\_\_\_. Luke 10:3 "wolves"
  - g) Jesus encouraged them not to \_\_\_\_\_ in getting to the task. Luke 10:4
  - h) Jesus instructed them as to \_\_\_\_\_ to do the ministry. Luke 10:5-15
  - i) Jesus advised them to \_\_\_\_\_ rejection. Luke 10:16
  - j) Jesus assessed their \_\_\_\_\_ when they returned and greatly rejoiced. Luke 10:17-24
3. We \_\_\_\_\_ in God's methods as found in 2 Timothy 2:1-3.
  - a) We \_\_\_\_\_ the responsibility personally. 2 Timothy 2:1a
  - b) We go in God's enabling \_\_\_\_\_ and strength. 2 Timothy 2:1b
  - c) We teach accepted and \_\_\_\_\_ doctrine. 2 Timothy 2:2a
  - d) We entrust the truth to faithful and \_\_\_\_\_ people. 2 Timothy 2:2b
  - e) We commission the faithful people to \_\_\_\_\_ what they have been taught on to others. 2 Timothy 2:2c
  - f) We are willing to suffer together as a team in order to \_\_\_\_\_ **disciple-makers**. 2 Timothy 2:3a
  - g) We understand we are soldiers and must be willing, therefore, to \_\_\_\_\_ suffering. 2 Timothy 2:3b
  - h) We are fully aware that we are in a battle for the souls of men against a real and \_\_\_\_\_ enemy. 2 Timothy 2:3c

## IV. The Role of DM2 in Fulfilling the Great Commission

### A. DM2 is a service organization created for the benefit of \_\_\_\_\_ churches.

1. Since world evangelism rightfully belongs to the church, DM2 exists to \_\_\_\_\_ the church as she fulfills the Great Commission.
  - a) Local churches are the organisms Christ has ordained to preach the Gospel, teach sound doctrine, and ultimately through whom He desires to \_\_\_\_\_ disciples.
  - b) DM2 seeks to establish **disciple-making** programs, organized through \_\_\_\_\_ churches, which will dynamically reproduce.
  - c) These **disciple-making** organisms, comprised of church members, constantly make \_\_\_\_\_ disciples who in turn make more disciples.
2. We strive to facilitate pastors and their churches in North America so they can get involved in a viable way both at home and \_\_\_\_\_.
3. We seek to help pastors and churches overseas get trained in making **disciple-makers** in their countries in the hopes that they also will reach their world and \_\_\_\_\_.
  - a) We desire to see these churches band together to do the \_\_\_\_\_ of **disciple-making** unto the ends of the earth.
  - b) We labor in **disciple-making** so that eventually even the remotest people can be reached \_\_\_\_\_ the Gospel of Jesus Christ through well-trained **disciple-makers**.

### B. Making disciple-makers overseas

1. The last words of Jesus Christ on earth were: *“But you will receive power when the Holy Spirit has come \_\_\_\_\_ you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”* Acts 1:8
  - a) Christ commanded the apostles to testify in Jerusalem and \_\_\_\_\_.
    - 1) The disciples had spent their lives in rural Judea with numerous pilgrimages to Jerusalem; they \_\_\_\_\_ Jewish culture so this task would be in a familiar setting.
    - 2) In the familiar territory of Jerusalem and Judea they did a pretty good job of completing the \_\_\_\_\_ Commission.
  - b) Jesus also told them to be witnesses in Samaria and to the uttermost \_\_\_\_\_ of the earth. They reached Samaria and even a large portion of the “uttermost” parts of the earth.
  - c) \_\_\_\_\_ we are all still working on reaching the uttermost parts of the earth.
  - d) In order for the apostles and early church to reach the uttermost parts of the earth it required stepping over boundaries, leaving behind the familiar, and laboring to \_\_\_\_\_ the message in many foreign and diverse situations. The same is true for us.
2. DM2 works toward the goal of seeing in every country possible a \_\_\_\_\_ of Gospel-believing leaders whom God will use to disciple others who repeat the process until their entire country is reached for Jesus Christ.

- a) DM2 does not go all over a particular country **making disciple-makers**, but rather we teach one core group of faithful men and women and then challenge them to go forth and \_\_\_\_\_ more disciple-makers.
- b) We believe that the work on the field must be done by local people using their \_\_\_\_\_ resources.
  - 1) DM2 does not \_\_\_\_\_ for or support the **disciple-making** that is done by national churches on the fields where they train.
  - 2) God gave the Great Commissions to each and \_\_\_\_\_ individual church; therefore, each church must play its part in the fulfillment of God's command using the means God has given it.
- c) **Disciple-making** takes \_\_\_\_\_ and God gave the Great Commission to every church - even low-financed churches.
- d) **Disciple-making** is \_\_\_\_\_ only for the American church.
- e) Churches that purpose to go and make **disciple-makers** will be blessed by God since this is His command and He always provides for \_\_\_\_\_ He commands.

### C. Practical disciple-making

1. The saying goes, "Give a man a fish and he will eat for a \_\_\_\_\_; teach a man to fish and he will eat for a lifetime."
  - a) This is also true when it comes to the church of Jesus Christ. If we do all the work for the churches rather than teaching the churches to do the work themselves, **disciple-making** will only exist "for a \_\_\_\_\_."
  - b) If each church is not taught that **disciple-making** is its responsibility to be done with its \_\_\_\_\_ budget and giving, it will not last in that community and ultimately the church will disappear in that area.
  - c) If we teach people to be indigenous, sound in doctrine, and dependent upon the Lord only, **disciple-making** will continue long after we are \_\_\_\_\_.
2. A **disciple-maker** is \_\_\_\_\_ than personally being *disciple of Christ*.
  - a) A **disciple-maker** is someone who not only becomes a disciple, but in turn \_\_\_\_\_ other disciples.
  - b) A **disciple-maker** is someone who becomes an apprentice of his mentor and then goes on to produce \_\_\_\_\_.
  - c) The **disciple-maker's** fruit is the creation of \_\_\_\_\_ disciples.
3. **Disciple-making** entails gathering ordinary men and women, teaching them an extraordinary message, and then trusting them, in the supernatural power of God, to \_\_\_\_\_ it on.
  - a) Ministry \_\_\_\_\_ should be given to those we mentor sooner rather than later. Luke 10:3

- 1) Like Paul did with Timothy, we need to encourage potential **disciple-makers** to be a \_\_\_\_\_ of our efforts. This should be a priority.
  - 2) As in the case of the faithful men Timothy taught, we should strongly encourage future **disciple-makers** to instruct their disciples to \_\_\_\_\_ further and teach others also, to invest in other faithful men and women.
  - 3) If we follow the divine \_\_\_\_\_ as laid out by Paul in 2 Timothy 2:1-3, we will see **disciple-makers** grow and multiply.
- b) Unfortunately, far too often we resist letting our disciples minister the Word because we are afraid they might \_\_\_\_\_ mistakes.
- 1) Biblical **disciple-making** involves trusting God's model and command enough to let people try and even \_\_\_\_\_ sometimes. Matthew 28:19-20
  - 2) When we give people the opportunity to fail we give them an enormous opportunity to \_\_\_\_\_ as disciples of Jesus Christ. There is no better teacher than experience. Proverbs 24:16
  - 3) Paul did not instruct Timothy to go and teach those who had the *gift of teaching* or those who were *popular pastors* or *exceptional leaders*. He \_\_\_\_\_ said to teach **faithful** men who would be able to *teach others also*. 2 Timothy 2:2
  - 4) We can trust God's program. It \_\_\_\_\_ work.
4. **As stated before**, in many senses we have \_\_\_\_\_ the art of making disciples.
- a) **Disciple-making** is the \_\_\_\_\_ of passing on both who we are and what we hold dear.
  - b) Don't \_\_\_\_\_ **disciple-making** with the act of making followers, or mere students.
  - c) Don't follow the Western model in **disciple-making** and feel you must send away your best people hoping they will \_\_\_\_\_ as capable professionals.
  - d) Make **disciple-makers**, purposefully by \_\_\_\_\_ your disciples involved in ministry sooner than what conventional wisdom demands.

#### **D. The Indigenous Paradigm.**

1. DM2 encourages churches and **disciple-making** to \_\_\_\_\_ autonomous
  - a) We believe in self-\_\_\_\_\_ **disciple-making** programs that are led by local leaders.
    - 1) We believe in efforts that are under the lordship of \_\_\_\_\_.
    - 2) We believe in efforts that trust people who carefully follow the truth of the \_\_\_\_\_ of God.
    - 3) We believe in efforts that are led by the \_\_\_\_\_ Spirit.
    - 4) We believe in efforts that empower local churches to teach the \_\_\_\_\_ of God to others.

- b) We believe in self-\_\_\_\_\_ **disciple-making** programs, sponsored by the local church in the country where the **disciple-making** occurs.
- 1) From day one we show that **disciple-making** can easily be done on a grassroots level by \_\_\_\_\_ church in any country of the world.
  - 2) **Disciple-making** flourishes \_\_\_\_\_ of all when there is no outside funding.
  - 3) **Disciple-making** can and should be led completely through national churches with their \_\_\_\_\_ teachers and leaders.
    - (a) National churches do not need professionals who come and do the work *for* them, but rather they need \_\_\_\_\_ people who are trained and willing to trust God and watch Him work. Romans 12:1-2
    - (b) National churches need to believe that God can and will use them regardless of their limitations. **Against all** \_\_\_\_\_ Abraham believed God and God accomplished the impossible. Romans 4:18
  - 4) **Disciple-making** can and should be done through the national churches from their \_\_\_\_\_ buildings and facilities.
    - (a) First of all, we need to establish the fact that **disciple-making** does not require \_\_\_\_\_ walls and a roof, although that is nice to have when possible. Matthew 8:20, 2 Timothy 2:3
    - (b) **Disciple-making** \_\_\_\_\_ anywhere in the world, with or without buildings.
  - 5) When **disciple-making** requires feeding people, it should be done within the means of those being taught and with their \_\_\_\_\_ cooks and food.
    - (a) It is good to \_\_\_\_\_ a fee for the cost of food or housing to those who come and learn the Word of God at a workshop.
    - (b) With careful planning a workshop \_\_\_\_\_ be done very economically.
  - 6) Why **disciple-making** should never \_\_\_\_\_, or be done, based on foreign support.
    - (a) Because the day financial support no longer arrives **disciple-making** also \_\_\_\_\_.
    - (b) Because when **disciple-making** is supported by outside funding you cannot encourage repetition because you will hear, "We cannot do a workshop because we do not \_\_\_\_\_ the funding. Send us money and we will do the Great Commission."
    - (c) Because when there is outside funding very often many people will make disciples because of the funding and not because they are \_\_\_\_\_ by Jesus Christ to do His Great Commission.
    - (d) Because everyone knows that funding from international sources is very unstable and always short-term. It often \_\_\_\_\_ abruptly and without warning when priorities change, and then the program changes priorities.

- (e) Because ultimately, **making disciples** was meant to be \_\_\_\_\_ by each individual church in every country and in every culture. If it is funded by outside money, **disciple-making** is owned and controlled by outsiders.
- 7) The dangers in giving a **hand-**\_\_\_\_\_ and not a **hand-up!**
- (a) One of the quickest ways to obstruct the **disciple-making** process is to go into **disciple-making** with your wallet (money) held out in front of you instead of your Bible. Americans are most guilty of this \_\_\_\_\_.
- (b) You cannot produce **disciple-makers** if you are deemed to be a \_\_\_\_\_ cow.
- (c) Many disciples in training do not start with \_\_\_\_\_ motives. They are normal people; money and the desire for possessions can easily ruin them. Even a gift destroys some people. "...a \_\_\_\_\_ *destroyeth the heart.*" Ecclesiastes 7:7, (KJV)
- (d) In our homes, we must give children what they need (food) and not what they want (\_\_\_\_\_). This is true in ministry as well. People need the Word of God, but they often focus on material gain instead. We must use wisdom not to encourage this error.
- 8) You must realize that biblical **disciple-making** can be done with *very few* \_\_\_\_\_.
- (a) You must have a willingness to \_\_\_\_\_ the Great Commission.
- (b) You must have a \_\_\_\_\_ and be able to rightly divide it.
- (c) You must have \_\_\_\_\_ to believe that God can use even you.
- (d) You must invest \_\_\_\_\_ time in the Word of God.
- (e) You must have at least \_\_\_\_\_ person willing to learn from you.
- (f) You will benefit from having an \_\_\_\_\_-to-use curriculum (like those provided free of charge by DM2 and other organizations).
- (g) Are you ready to go fulfill Christ's command?
- 9) If making **disciple-making** cannot be done in every culture of the world, then Jesus Christ was mistaken when He commanded **us all** to go into **all the world** and \_\_\_\_\_ disciples of **every nation**.
- (a) Christ did not say, "*If it is economically feasible \_\_\_\_\_ make disciples.*"
- (b) It is safe to say that **not one** of Jesus' disciples had much \_\_\_\_\_ when He gave them the Great Commission.
- (c) And not one of His disciples had \_\_\_\_\_ been to seminary when He commanded them to go.
- 10) DM2 lives and functions by the \_\_\_\_\_ that disciple-making is for all churches everywhere!
- c) We believe in \_\_\_\_\_-reproducing **disciple-making** that comes out from local churches and builds them up exponentially.

- 1) Making disciples requires the **participation** of the \_\_\_\_\_ being taught.
  - (a) In a relatively short amount of time, DM2 feels it necessary to require the **disciple-makers** in training to re-teach the materials they have been \_\_\_\_\_.
  - (b) This is probably the most basic element in discipleship – to take what you have learned and teach it to others with the idea that \_\_\_\_\_ in turn teach others.  
2 Timothy 2:2
  - (c) The place for most of these leaders to start the process of **disciple-making** is in their \_\_\_\_\_ local churches. They should go home and re-teach the materials taught in the workshops in their ministries.
- 2) Whether in our own culture or in a cross-cultural setting, **disciple-making** is \_\_\_\_\_ effective when there is a symbiotic relationship between the **disciple-maker** and the disciple.
  - (a) By symbiotic we mean that \_\_\_\_\_ the **disciple-maker** and the disciple must contribute to the **disciple-making** process. Matthew 10:38
  - (b) Those you disciple should be required to provide \_\_\_\_\_ contribution to the discipleship process. 2 Samuel 24:24
  - (c) The people you give the most to without requiring anything in return are very often the least thankful, least productive and the \_\_\_\_\_ demanding. Psalm 41:9
    - (i) Spiritual returns on our investments become very \_\_\_\_\_ when there is not a personal investment on the part of the one being trained.  
Matthew 8:20-22
    - (ii) Often those who are given the most without being required to invest in their \_\_\_\_\_ training turn out to be the least responsible. 2 Corinthians 12:15
    - (iii) Often the people who receive the least amount of help and have to make the most sacrifices \_\_\_\_\_ the most thankful for the teaching and most responsible in teaching others.
    - (iv) Don't be afraid to ask people to invest in their \_\_\_\_\_ training. Luke 17:16-18

### **E. Future Disciple-makers must be committed to discipleship**

1. Paul said of Timothy, *"For I have no one like-minded, who will sincerely care for your state. For all seek their \_\_\_\_\_, not the things which are of Christ Jesus. But you know his proven character, that as a son with his father he served with me in the gospel."* Philippians 2:20-22
2. Major on the majors. Focus on what is \_\_\_\_\_ important.
  - a) In **disciple-making**, we must communicate a clear-cut purpose and \_\_\_\_\_ for the **disciple-maker**. 1 Corinthians 14:8
  - b) A great challenge in **disciple-making** is to **always** keep the Gospel as the central \_\_\_\_\_.  
*"For I determined to know nothing among you except Jesus Christ, and Him crucified."*  
1 Corinthians 2:2

- c) After the Gospel, we must focus on the \_\_\_\_\_ biblical themes as opposed to doubtful or arguable issues. 1 Timothy 1:3-7; 4:6-7; 6:3-5; 20-21; 2 Timothy 1:13; 2:14; 23-26
- d) Teaching the major doctrines right from the beginning is \_\_\_\_\_ to future progress. In doing this, there are many helpful curricula with some better than others and, of course, many that should be avoided all together. 2 Timothy 2:14-15
- e) Whatever we use for curriculum, we are \_\_\_\_\_ modeling what is important by what we emphasize. *“Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings”* 2 Timothy 3:10-11a
3. Let’s look at some quick knockouts for potential **disciple-makers**. We distill these from the filtering process Jesus used just \_\_\_\_\_ to sending forth the seventy disciples. Let’s read Luke 9:57-62.
- a) Luke 9:57-58 – If you are looking for the \_\_\_\_\_ road...look elsewhere
- 1) If a potential **disciple-maker** expresses interest in being trained, or being a part of the ministry, let him know right up front that ministry is not the \_\_\_\_\_ life.
  - 2) *The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to \_\_\_\_\_ His head.* Matthew 8:20
  - 3) If, after explaining the sacrifice and difficulty involved, the potential disciple-maker is still determined to be a \_\_\_\_\_ you have something to work with.
- b) Luke 9:59-60 – If you have strong family responsibilities, **disciple-making** is \_\_\_\_\_ for you.
- 1) If a potential disciple says, *“Let me first bury my father...,”* then challenge him to examine his priorities \_\_\_\_\_ becoming a disciple-maker.
    - (a) This man was probably not saying that his father was dead, but was likely saying his father was \_\_\_\_\_ and he needed to stay close until after he died.
    - (b) People often have some perceived family need they use to \_\_\_\_\_ them from service.
  - 2) You cannot become a \_\_\_\_\_ **disciple-maker** if family ties are more important to you than the Lord.
- c) Luke 9:61-62 – If you have other priorities to do first...you are not \_\_\_\_\_ to be a disciple-maker.
- 1) If a potential **disciple-maker** wants to go do something \_\_\_\_\_, that individual is not qualified. *Another also said, ‘I will follow You, Lord; but first permit me to say good-bye to those at home.’ But Jesus said to him, ‘No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.’* Luke 9:61
  - 2) Involvement in ministry requires \_\_\_\_\_ on the task. If someone says, *“But first permit me to...,”* he or she is really not qualified. This is not the kind of person you are looking for.

- d) Be willing to let potential **disciple-makers** go their \_\_\_\_\_ way or stay home.
- 1) Sometimes in the **disciple-making** process, we need to be willing to let potential **disciple-makers** go \_\_\_\_\_, so to speak.
  - 2) If someone does not prove to be “able” or “adequate” in the above areas, that person needs to be encouraged to take the \_\_\_\_\_ door.
  - 3) You have to be able to watch people walk away. Even though the walkers are often the most talented, you have to let people \_\_\_\_, and even encourage it at times.
    - (a) Demas had to be allowed to go \_\_\_\_\_ to the world. 2 Timothy 4:10
    - (b) The apostle Paul \_\_\_\_\_ John Mark go, but later John Mark came to be of service to the apostle. Not only that, he ended up writing the book of Mark. Acts 13:13
  - 4) Sometimes when you let someone go, he or she comes back later more convinced and determined than ever to \_\_\_\_\_ the Lord. Sometimes not. 2 Timothy 4:11
4. Future **disciple-makers** must be willing to go pass on what they have been taught.
- a) In DM2, when we present **disciple-making** workshops, only those who \_\_\_\_\_ forth and reteach what they have been taught are welcome to continue in the discipleship program.
  - b) From the beginning, we expect those we disciple to \_\_\_\_ pass on what they have learned.

## V. A Workable Strategy

### A. A Basic Strategy for Implementing an Organic Disciple-making Program

1. Everything stated below is to be accomplished through the leading of God and only as you look to Him in effectual \_\_\_\_\_. King Solomon said that to everything there is a season. Ecclesiastes 3:1
2. Start first at \_\_\_\_\_. Start **disciple-making** in your own local church by teaching the materials you have learned at a workshop.
  - a) If you are a pastor, you can do this from the pulpit each \_\_\_\_\_.
  - b) Virtually anyone can do this in a \_\_\_\_\_ group setting.
  - c) You should immediately begin to encourage participation from faithful men and women whom you \_\_\_\_\_ will eventually become **disciple-makers**.
  - d) As a **disciple-maker** your \_\_\_\_\_ is to help locate, or create, appropriate venues for your **disciple-makers** who are under your training.
    - 1) The training field for \_\_\_\_\_ from your congregation might be your Sunday school classes, or a Wednesday evening class, or you might even encourage this in small group studies.
    - 2) A possible training field for \_\_\_\_\_ **disciple-makers** might be in women’s groups in your church or community, or with the youth of your congregation.

3. How do you find a place to make **disciple-makers** in another town or country?
  - a) This can be done either by invitation or possibly by calling a fellow pastor or leader who lives elsewhere. You might explain that you have a teaching program designed to make **disciple-makers** and you'd like to \_\_\_\_\_ train his people.
  - b) You may also do this by \_\_\_\_\_ on a survey trip to a target area and meeting with people to whom you present your plans.
  - c) Later, as you gain experience, you might \_\_\_\_\_ a couple more target fields, but don't overextend yourself.
    - 1) You need to be able to do a good job and \_\_\_\_\_ what you start when you make **disciple-makers**.
    - 2) When teaching a target field, you need to plan on teaching your target audience at least \_\_\_\_\_ times a year, using a clear strategy and curriculum, until you finish.
    - 3) One of the biggest pitfalls for those who make **disciple-makers** is that they start going everywhere without a plan and end up getting too \_\_\_\_\_. The whole idea of **disciple-making** is that you train and encourage others to do the job too.
4. After choosing a target field, communication must be established with a \_\_\_\_\_ contact.
  - a) On every target field you must have a \_\_\_\_\_ contact that prepares workshops and invites potential **disciple-makers** to attend.
    - 1) This person should be a \_\_\_\_\_ of leaders and respected in the community.
    - 2) This person will become the local organizer who gets the people you train to go forth and \_\_\_\_\_ the Great Commission in their areas.
  - b) Your local key contact must gather a \_\_\_\_\_ group of leaders for the workshop.
    - 1) A \_\_\_\_\_ size for a core group is from 20 to 100.
    - 2) You do not want your workshop to be too large and take \_\_\_\_\_ the mission field of those you are teaching, therefore, a small group is okay.
    - 3) Those who do not attend become the target field of \_\_\_\_\_ you teach.
  - c) A clear explanation of your \_\_\_\_\_, focus, and vision must be communicated to the field contact.
    - 1) There must be a clear understanding that you are not going to be providing finances, medical help, etc.; but rather you are there to \_\_\_\_\_ and provide study materials.
    - 2) Although one should \_\_\_\_\_ for the sick, the goal in discipleship is not to eradicate sicknesses.
    - 3) Although it is right to help the poor, the needy, the widows and orphans; your job cannot be to wipe \_\_\_\_\_ poverty. John 12:8

- (a) It is the local church's \_\_\_\_\_ to do what God shows them to do in *their* community concerning social needs.
  - (b) As an outsider and visitor, you are not responsible for the needs where you \_\_\_\_\_ to make **disciple-makers**.
  - (c) If you start taking responsibility for \_\_\_\_\_ where you go, you will lose your vision for making **disciple-makers**, and you will remove the responsibility of the local churches to do *their* job in *their* community.
  - (d) Remember, God plants local churches in very difficult community settings in order *for them* to be Christ's \_\_\_\_\_ and feet in that place.
  - (e) Be careful not to \_\_\_\_\_ what God wants to do in the community where you make **disciple-makers** by doing their job for them.
  - (f) If you succeed in your *Christ given task* of making strong **disciple-makers** on the target field where you minister, you will leave strong churches that will greatly \_\_\_\_\_ the society where they live.
  - (g) If you want to see real change in a society, \_\_\_\_\_ **disciple-makers** there.
5. A \_\_\_\_\_ workshop must be planned and brought to completion.
- a) After a target field is established, dates must be selected for returning to the target field at least every \_\_\_\_\_ months.
  - b) About every six months thereafter a team must be \_\_\_\_\_ from among your own personal **disciple-makers**. This is critical, because each team member can contribute financially toward the ministry as part of the missionary trip cost.
    - 1) Local churches should be encouraged to sponsor their pastor or other leaders on these \_\_\_\_\_ of endeavors. It takes patient teaching and careful instruction for the congregation to see their part in missions outreach.
    - 2) Each and every church should become a part of a **disciple-making** process; including churches that do not typically have \_\_\_\_\_ offerings.
    - 3) Every congregation should have a \_\_\_\_\_ in world evangelism and making disciples.
    - 4) The Great Commission was given to the \_\_\_\_\_ church of Jesus Christ and not only to wealthy churches in affluent communities. Mark 12:44; 2 Corinthians 8:1-5
6. Through the course of the first few workshops the “\_\_\_\_\_ group” will become more defined and fixed (usually within 1 to 2 years).
- a) How to determine the “core group”
    - 1) The core group is defined according to whether or not they \_\_\_\_\_ with the teaching.
    - 2) The core group is defined according to whether or not they are \_\_\_\_\_ to attend workshops.

- 3) The core group is defined according to whether or not they \_\_\_\_\_ themselves to be faithful men and women who in turn teach others also.
- b) Once this core group is clearly established, your teaching should focus on this group \_\_\_\_\_.
- 1) You must resist the temptation to travel all over the countryside or to be the \_\_\_\_\_ teacher.
    - (a) You should not \_\_\_\_\_ the mission field from those you train going all about and teaching everywhere yourself.
    - (b) Your focus should be on \_\_\_\_\_ set of leaders per target field.
    - (c) You must force yourself \_\_\_\_\_ to do all the work and to utilize the men and women you are training.
    - (d) This is God's way, shown in the command of Christ to "go make disciples," because the job of the disciple is to go make \_\_\_\_\_ disciples.
  - 2) This core group is responsible for reaching its own \_\_\_\_\_.
    - (a) This group is encouraged to stage regional workshops, teaming together to reach their own \_\_\_\_\_ with their own resources.  
1 Corinthians 16:1-2; 2 Corinthians 8:3
    - (b) This group should be taught to strategize and \_\_\_\_\_ their region into sections that they each seek to reach. 1 Corinthians 9:26
    - (c) If possible, the core group should \_\_\_\_\_ together for prayer and for sharing victories and failures. Luke 9:10
7. By God's grace and provision, DM2 will continue to offer teaching materials every six months in the countries where they serve that may be copied and used on \_\_\_\_\_ field.
- a) You are \_\_\_\_\_ to make copies of these materials, but you should not charge more for them than the cost of duplication.
  - b) You are \_\_\_\_\_ free to change the contents of our materials since they are copyrighted materials.
8. Workshop Basics
- a) The goal is to go to a field \_\_\_\_\_ a year for a workshop.
  - b) The workshops done by DM2 are designed to cover DM2's specific \_\_\_\_-year curriculum.
    - 1) The teaching will follow DM2's \_\_\_\_-year curriculum presented later in this manual.
    - 2) At least \_\_\_\_\_ module will be covered at each workshop.
    - 3) Note: If the **rapture** occurs **we will not** \_\_\_\_\_!
  - c) As always a workshop will require dedication on the part of the **disciple-maker** who is being taught as it will usually be an **INTENSE** \_\_\_\_\_ of study. You might warn them of this fact carefully without turning them off before they try it.

## 9. Practical planning

- a) Do basic research before traveling.
  - 1) \_\_\_\_\_ out the weather.
  - 2) \_\_\_\_\_ the potential health issues.
  - 3) Keep \_\_\_\_\_ on the political conditions.
  - 4) Learn the \_\_\_\_\_ cultural dos and don'ts.
- b) Keep communicating with your \_\_\_\_\_ members as you approach the travel dates.
  - 1) You should communicate what they should \_\_\_\_\_ when they are on the field and in their travels.
  - 2) They should be told \_\_\_\_\_ they should prepare for the trip. They should be instructed on dress codes, etc.
- c) Preparations should be made in a \_\_\_\_\_ manner.
  - 1) Each traveler should be informed as to what they may \_\_\_\_\_.
    - (a) They may need to \_\_\_\_\_ a passport and this can take considerable time sometimes.
    - (b) They will most likely need to acquire a \_\_\_\_\_ to enter the host country.
    - (c) There could be the need of a yellow international \_\_\_\_\_ card and certain vaccinations.
  - 2) You will need to purchase bus and/or airfare \_\_\_\_\_ in a timely way.
  - 3) You may need to make reservations for \_\_\_\_\_ or other accommodations while traveling.
  - 4) You will have to make provisions to have teaching materials and workbooks translated and printed \_\_\_\_\_ of time.
  - 5) If desired, you may be able to purchase extra \_\_\_\_\_ materials for pastors/leaders on the field.

**B. Regional Ministry Directors (RMDs). *This information is provided so that you can understand how DM2 International works.***

1. Defined:
  - a) A Regional Ministry Director (RMD) is an individual responsible for the establishment and direction of **disciple-making** in a \_\_\_\_\_ country.
  - b) Regional Ministry Directors are trained to establish **disciple-making** \_\_\_\_\_ in countries the world.
2. What DM2 looks for in a Regional Ministry Director
  - a) Proven character:

- 1) A faithful believer who \_\_\_\_\_ personal integrity.
  - 2) A person of the \_\_\_\_\_ of God and prayer.
  - 3) A strong champion of the Gospel of grace who is willing to \_\_\_\_\_ defend and teach it.
  - 4) A person who \_\_\_\_\_ initiative.
  - 5) Able to \_\_\_\_\_ a ministry singlehandedly following the DM2 curriculum and teaching program
  - 6) Able to \_\_\_\_\_, survey, and establish hubs for the implementation of DM2's **disciple-making** program in the countries of the majority world.
  - 7) Able to \_\_\_\_\_ projects moving ahead – an administrator and organizer.
  - 8) Capable of \_\_\_\_\_-raising for the ministry (establishing a hub for the implementing **disciple-making** in the host country has many costs).
  - 9) Must be able to lead \_\_\_\_\_.
  - 10) \_\_\_\_\_ to teach Christian leaders and pastors; a leader of leaders.
- b) Required to be in complete and full agreement with DM2.
- 1) Full agreement with the doctrinal statement. \_\_\_\_\_ exceptions!
  - 2) Agree with \_\_\_\_\_ and mission statements.
    - (a) A solid grasp of \_\_\_\_\_ DM2 functions.
    - (b) An understanding and appreciation of indigenization principles.
  - 3) \_\_\_\_\_ and agree with ideology and ministry paradigm with a \_\_\_\_\_ of DM2's approach to ministry.
  - 4) Have a willing \_\_\_\_\_ and a teachable attitude; willing to accompany and learn from a coach who has experience in with DM2.
  - 5) Must be **proactive** in getting needed training and orientation as provided by DM2. Must be able to attend special training sessions on the \_\_\_\_\_ philosophy.
  - 6) Must be willing to make the sacrifice to attend biannual workshops for RMD's and be "certified" in the teaching of \_\_\_\_\_ DM2 module. This will require...
    - (a) Attending the whole module and \_\_\_\_\_ in the workbook.
    - (b) Reading and presenting summary \_\_\_\_\_ of each required reading book.
    - (c) Must \_\_\_\_\_ the materials to others.
  - 7) Must be able to \_\_\_\_\_ at own expense.
    - (a) Will travel overseas \_\_\_\_\_ a year for each field where serving.
    - (b) Wife and family will need to be in \_\_\_\_\_ agreement with RMD's service requirements.

- 8) Ideally, an RMD would have:
- (a) **Field** experience, or other related **ministry** experience, in the culture being served, or at least be apt to aggressively \_\_\_\_\_ the culture of the people where serving.
  - (b) The ability to \_\_\_\_\_ the lingua franca of the country where serving would be a plus.
- c) Function
- 1) The RMD will \_\_\_\_\_ directly to the Director of DM2.
  - 2) Although an RMD will not be \_\_\_\_\_ by DM2, he or she will be considered an official part of the DM2 ministry. The RMD must raise his or her own support.
  - 3) DM2 will provide the RMD with training, technical support, accountability, visibility (newsletter), accounting, and logistical services.
  - 4) The RMD will be required to assemble and lead teams for \_\_\_\_\_ trips a year (six months apart) for each field he directs.
  - 5) Management, financing, and planning for these projects will \_\_\_\_\_ the responsibility of the RMD.
  - 6) RMDs cannot preside over more than three fields since each field requires two trips per year. With 3 fields an RMD would \_\_\_\_\_ approximately 14 days every two months.
  - 7) RMDs interface with the Field Director or \_\_\_\_\_ contact person on their target field.
- d) Part-time RMD
- 1) An individual involved in ministry (a pastor or leader), or someone who has a full time job, may become an RMD over \_\_\_\_\_ field.
  - 2) All requirements would be the \_\_\_\_\_ as for the full-time RMD except the person would only have one field to manage.
- e) Funding
- 1) The RMD will be personally supported by \_\_\_\_\_ churches and individuals.
  - 2) He must be able to raise sufficient support from churches and individuals for both his personal \_\_\_\_\_ and ministry expenses.
    - (a) All designated \_\_\_\_\_ received are put into the individual RMD's account minus 12% which is placed into the general fund for use in the administration of DM2.
    - (b) From the funds in the RMD's account, a monthly \_\_\_\_\_ will be established.
  - 3) The individual RMD will provide for his personal \_\_\_\_\_ insurance from his individual monthly support.
  - 4) Ministry Expenses

- (a) An RMD must raise the finances to \_\_\_\_\_ workshops. Expenses include...
  - (i) Flight \_\_\_\_\_ for team members.
  - (ii) Lodging and \_\_\_\_\_ costs for team members.
  - (iii) The purchase of \_\_\_\_\_ for the pastors, when permissible, by the target country.
  - (iv) Equipment for PowerPoints, personal computing, cell phone, etc.
  - (v) Equipment for making CDs or DVDs
  - (vi) Printed materials
- (b) Methods of Funding
  - (i) By raising needed \_\_\_\_\_ from churches and individuals by visiting with them and sharing your financial needs as appropriate.
  - (ii) By recruiting enough \_\_\_\_\_ members to cover costs.
- (c) The cost for each team member includes his/her own personal travel expenses, a share in books purchased, a share in the RMD's travel, and a share in any other \_\_\_\_\_ expenses.
  - (i) Sometimes the workshops may be completely paid for by \_\_\_\_\_ church or individual. When this happens, it is a huge blessing.
  - (ii) Sometimes the national churches in the target \_\_\_\_\_ provide the lodging and food for the workshop attendees. This is greatly preferable as it creates a symbiotic relationship.
  - (iii) Most of the time, the team member's contributions come together to \_\_\_\_\_ the trip possible.
- (d) Workshops can cost from the price of the tickets for the team, all the way to several thousands of dollars, depending on the amount of people taught and the \_\_\_\_\_ available.

### **C. Field Directors (FDs)**

1. The Field Director (FD) may or may not be the original \_\_\_\_\_ contact person on the target field. It may take several workshops (i.e. several years) before this person is determined by the RMD responsible of said field.
2. Field Directors report to the RMD over their particular \_\_\_\_\_.
  - a) The FD is preferably a national pastor or leader who is a \_\_\_\_\_ among leaders.
  - b) The FD should be \_\_\_\_\_ at administration and communication, as well a capable teacher.
  - c) The FD needs to be in complete agreement with DM2's vision, doctrine, and operating principles, though this will take \_\_\_\_\_.

- d) There will be \_\_\_\_\_ FD per field unless the field is extensive and requires a separate **disciple-making** hub in a different part of the country.
  - e) Since the FD \_\_\_\_\_ on the field, he is responsible for the direction of DM2's **disciple-making** work on that field.
    - 1) The FD will do the majority of directing and encouraging the ongoing process of **disciple-making** in his country on a day-to-day \_\_\_\_\_ in the interim between workshops.
    - 2) The FD is a critical \_\_\_\_\_ of the puzzle since he understands the language, culture, and people better than the average RMD ever will.
3. A Field Director pay
- a) The FD may or may not be \_\_\_\_\_ for his services, depending on each situation.
  - b) It is the RMD's responsibility to raise the funds for the field director if there is a \_\_\_\_\_ to do so.
    - 1) If a FD is paid, it will be in accordance with the average salary in \_\_\_\_\_ country.
    - 2) If a FD is paid, there will be a severance period of tapered pay for the FD at the end of the 10 year teaching plan. This will need to be clearly communicated from the beginning by the RMD.
  - c) An FD will only be paid **if his RMD** is able to \_\_\_\_\_ those funds, and no promise can be made that the employment and pay would indeed last the full 10 years.

## VI. The Curriculum

### A. The Focus of the DM2 Curriculum

1. DM2 curriculum is focused primarily on the \_\_\_\_\_, evangelist, church planter, teacher, or missionary who is already functioning in ministry.
  - a) This does not mean the average person in the pew will not benefit; he or she definitely \_\_\_\_\_.
  - b) This does not \_\_\_\_\_ the use of the DM2 materials.
2. The focus of the curriculum is to \_\_\_\_\_ leaders be able to function and be fruitful in accord with the truth of the Word of God.

### B. INTRODUCTORY: The first four years of curriculum major on laying foundation in global areas. The goal is to make the disciple-maker \_\_\_\_\_ in the faith.

1. We show the **divine worldview**, illustrate the Creator/creature distinction and erect a biblical framework on which to create a rounded understanding of God's eternal \_\_\_\_\_.
2. The goal is for the **disciple-maker** to understand God's perspective of history past and eternity future. Also, we desire that the **disciple-maker** understand the basics of \_\_\_\_\_ Testament theology. Here is an ideal, although not definite, plan of teaching.

3. Year 1
  - a) We present an overview of history past with the Panorama of the \_\_\_\_\_ Testament curriculum.
  - b) We introduce justification, sanctification, and glorification by teaching \_\_\_\_\_ 1-8 and other added materials.
4. Year 2
  - a) We take a look at the life of Christ in the Panorama of the Life of \_\_\_\_\_.
  - b) We examine Israel's \_\_\_\_\_ and practical Christian living Romans 9-16.
5. Year 3
  - a) We follow the books of Acts in order to present the Panorama of the \_\_\_\_\_ Testament, which includes an overview of the New Testament books.
  - b) We teach Galatians because it addresses many common attacks on the Gospel of \_\_\_\_\_.
6. Year 4
  - a) We seek to get a perspective of the future with the Panorama of the \_\_\_\_\_ Times which includes the book of Revelation, Daniel, and Zachariah.
  - b) We teach Colossians, as it addresses the common heresies that attack \_\_\_\_\_ church.

**C. ESTABLISHMENT: The curriculum for the second 3 year period is for the establishment of the disciple-maker in several critical \_\_\_\_\_.**

1. Year 5
  - a) We put a focus on the form and function of the \_\_\_\_\_ Testament church.
  - b) We teach 1 Timothy and Titus in order to focus is on \_\_\_\_\_ formation and church leadership.
  - c) We teach 1 Corinthians in order to teach on how to handle practical problems facing churches in \_\_\_\_\_ age.
2. Year 6
  - a) We put a focus on equipping and tooling the **disciple-maker**. Obviously, we cannot teach every book of the Bible, but we seek to give the \_\_\_\_\_ and methodology necessary to rightly divide Scripture. Therefore, the next two years are for tooling the **disciple-makers**.
  - b) Bible \_\_\_\_\_ Methods.
  - c) Classical dispensational theology.
3. Year 7
  - a) In this year we seek to further prepare the **disciple-maker** for effective service.

- b) We teach **Critical Differences**. This allows the pastor/teacher to quickly delineate between like-sounding biblical \_\_\_\_\_. It includes confusing topics which are found in the Scriptures like: Law versus grace, Israel versus the church, kingdom teaching versus church, the 7 Judgments, 7 baptisms in the Bible, etc.
- c) We teach **Critical Confusions**. We give practical teaching against the many doctrinal confusions and heresies facing Christianity \_\_\_\_\_.

**D. DOCTRINE: The curriculum for the last 4 years is focused on doctrine and Greek/Hebrew. This will allow our disciple-makers to quickly and adequately defend the faith. This is designed to make them strong in what they believe as well as \_\_\_\_\_ teachers.**

1. Year 7-10
  - a) Specifics determined by the RMD.
  - b) A course on biblical Greek and Hebrew.

## VII. Conclusion:

**A. We have been empowered \_\_\_\_\_ the greatest message on earth, the Gospel of Jesus Christ.**

1. We are empowered \_\_\_\_\_ the Holy Spirit: God “tabernacling” inside us.
2. We each have been given spiritual \_\_\_\_\_ for service to the Body of Christ.
3. We possess the promise of Christ: *“I will \_\_\_\_\_ my church.”*
4. We have a purpose of God concerning our role in the body of Christ: *“For we are \_\_\_\_\_ workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.”* Ephesians 2:10

**B. The job of worldwide disciple-making can be \_\_\_\_\_!**

1. The \_\_\_\_\_ century church came close to the goal of making *“disciples of all the nations.”*
2. We see in Colossians 1:23 the apostle Paul stating: *“...the gospel...which was proclaimed in \_\_\_\_\_ creation under heaven...”*
3. In the book of Acts, Doctor Luke recorded that even the world recognized the universal impact of the believers’ witness: *“...They began... shouting, “These men who have upset the \_\_\_\_\_ have come here also”.”* Acts 17:6
4. The first century church seems to have followed the Great Commission concept \_\_\_\_\_ diligently.
  - a) They accomplished what they accomplished because they had the \_\_\_\_\_ to believe Christ’s declaration; *“I will build My church, and the gates of Hades shall not prevail against it...”* Matthew 16:18

- b) They had the willingness to go forth in faith “and \_\_\_\_\_ *disciples of all the nations*” Matthew 28:19a.
  - c) They clearly trusted God’s \_\_\_\_\_ and boldly followed His command.
  - d) The task of planting the church of Jesus Christ in every culture on earth has \_\_\_\_\_ changed since the day Jesus first sent forth His disciples with the purpose of making disciples of all the nations.
5. God promises there will be people from every tribe, tongue, and nation as a \_\_\_\_\_ of the church of Jesus Christ.
- a) We know that Christ promised to \_\_\_\_\_ His church. Matthew 16:18
  - b) The apostle John confirmed it will be complete when he shared a heavenly vision of disciples from every tribe, tongue, and nation singing glory to God around the \_\_\_\_\_. Revelation 5:9-10
  - c) God has \_\_\_\_\_ to utilize faithful men and women from a multitude of New Testament churches to be His **disciple-makers** to complete this important mission. 1 Corinthians 3:9; Ephesians 2:22; 2 Corinthians 6:1
6. Are you ready for the challenge? Go \_\_\_\_\_ **disciple-makers!**

## Notes: