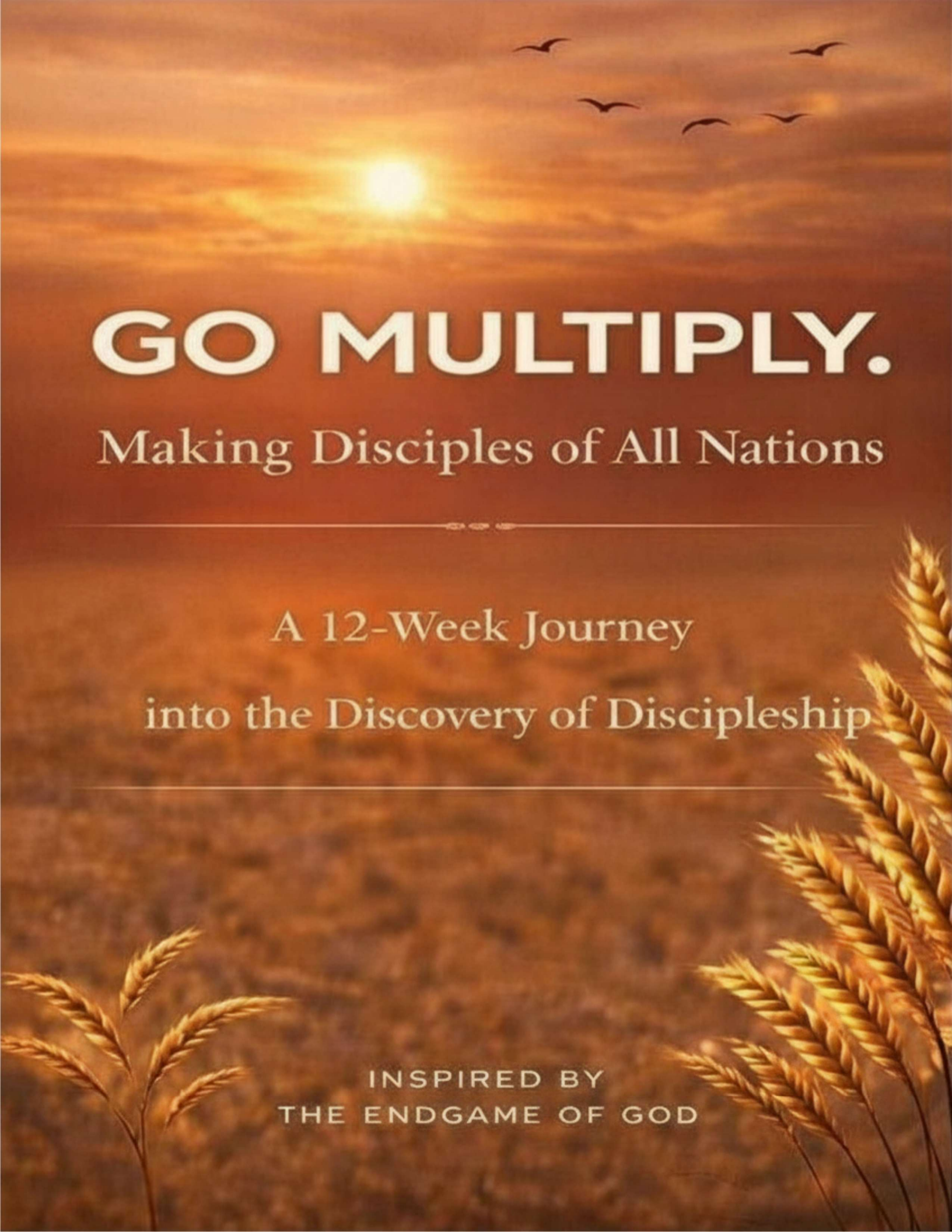




GO MULTIPLY.

Making Disciples of All Nations

A 12-Week Journey
into the Discovery of Discipleship

INSPIRED BY
THE ENDGAME OF GOD

GO MULTIPLY.

Making Disciples of All Nations



PARTICIPANT GUIDE

INSPIRED BY
THE ENDGAME OF GOD



This study was inspired by *The Endgame of God* by Kurt Olson — the result of over a decade of launching Disciple-Making Movements around the world, where hundreds of thousands have become true disciples of Jesus Christ. *The Endgame of God* reveals Jesus' training program to disciple the nations and applies it to our day. It reveals the miraculous results of ordinary disciples operating in the powerfully simple, reproducible, scripture-based ways of Jesus. The principles you will practice over these next twelve weeks are explored in greater depth in the book. If this topic stirs something in you, reading *The Endgame of God* will take you further in your journey.



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Inspired by The Endgame of God by Kurt Olson

PREFACE

What if the way Jesus made disciples is as simple as it appears?

That is the question at the heart of this study — and the answer, when it fully hits home, has a way of changing everything.

Jesus did not build an institution. He did not launch a program. He did not develop a curriculum and wait for people to enroll. He walked and lived with a handful of ordinary people — fishermen, tax collectors, zealots; men with no religious credentials — and invited them to follow Him and to become like Him. They watched how He lived. They listened to how He spoke. They asked questions along dusty roads, in boats, and around evening fires. They watched, listened, obeyed, and were transformed.

Then they did for others what He had done for them.

That is it. That is the whole design.

And through that simple design — was birthed generation after generation of disciples of Jesus through ordinary people in ordinary relationships — the message of Jesus has reached much of the world. Not through programs. Not through institutions. Through obedient disciples who consistently made more obedient disciples of Jesus the gospel went viral.

Jesus was not fishing with a hook — one person at a time, only the hungry ones. He was fishing with a net. He used one person to reach a household. He used a person to reach a town. Jesus taught His disciples to win households and towns — not one individual at a time. (John 4:28–30; Luke 19:9; Acts 10:24; Acts 16:31–34) He sent His disciples to find a person of peace and let that relationship open the door to that person's entire social network. That is how the Kingdom expands. That is how it has always expanded.

This study is not an attempt to introduce something new. It is an invitation to return — to the first century powerful simplicity of how Jesus actually made disciples, equipped them to disciple nations, and to the pattern we see in the gospels and the book of Acts. These stories still stir something deep in us. A longing for something more; more powerful, more meaningful, more real. Something ancient that we long to return to.

The question people often ask after encountering this pattern is: Why haven't we been doing this before?

That question is worth contemplating. Not with regret, but with anticipation. Because Jesus is restoring first century powerful simplicity today — in churches, in neighborhoods, in families and friendships — and He is inviting ordinary people to join Him in what He is doing. That includes you. That includes the people around you. The mandate to make disciples — to go, preach, baptize, and teach obedience to everything Jesus commanded — begins with the relationships you already have.

You do not need a religious title. You do not need a platform. You do not need anything more than what you already have: a life being shaped by obedience to Jesus' final

command, a willingness to move in the authority of Jesus, and relationships with people who need to know Him.

As disciples grow in obedience to Christ, the gospel spreads naturally through the relationships they already have. That has always been true. It is still true now.

Throughout these lessons, you will explore Scripture, reflect personally, and discover together what it means to follow Jesus as a disciple today. The goal is more than understanding. It is transformation — the kind that moves outward, from your life into the lives of the people around you, as you become a disciple who makes disciples who make disciples. (2 Timothy 2:2)

This has always worked. It is working all around the world today. This is how the Great Commission will be completed in our lifetime. Now it's time to disciple America!

God is on the move around the world today. The question is: Are we moving with Him in our world today?

INTRODUCTION

Something happens when people discover the way Jesus actually made disciples.

There is a moment — sometimes sudden, sometimes gradual — where the pieces come together and a person thinks: “This changes everything. Why haven't we learned this before?”

It is not that the concept of disciples making disciples is new. It is actually ancient. It is so simple, so powerful, and so entirely the way of Jesus that it is turning the world upside down once again! The church is recovering something that was lost. Jesus is restoring the powerful simplicity of the early church today. This course is your invitation to join Him.

The Great Commission is not one command among many. It is the primary mission of the Church. Before Jesus ascended to the Father, He gathered eleven disciples and gave them the command that is the purpose of the church and should define the spiritual practices of all believers today:

“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey all that I have commanded you. And behold, I am with you always, to the end of the age.” (Matthew 28:18–20)

These words are not complicated. But they are easy to misunderstand. Many people think of the Great Commission as a command to go and preach. And while going and preaching are part of it, the bulk of the work — the part Jesus named last and emphasized most — is, “teaching them to obey everything I have commanded you.” That is discipleship. That is the work. And that work is never finished. Those who are being taught to obey must go and do the same for others.

Two simple words began it all: Follow Me. He called them. They walked with Him. They watched His life. They heard His teaching. They asked questions. They struggled. They tried. They obeyed. And slowly — through the daily experience of following Him and learning to do what He did — they were transformed.

Then He sent them. To represent and imitate Him. And they did for others exactly what He had done for them.

That is the design. Remarkably simple. Entirely reproducible. Available to anyone who follows Jesus.

Jesus taught His disciples to fish for souls with a net. Not a hook. When you fish with a hook, you catch one fish at a time — and you only catch the hungry ones. When you fish with a net, you catch people in groups, in households, in social networks. You find one person who is open to Jesus and you introduce Jesus to the people they love. That is exactly what Jesus modeled. He found the woman at the well — and, through her, won the whole town (John 4:28–30). He went to the home of Zacchaeus — and salvation came to the whole household (Luke 19:9).

He and His disciples left people right where they found them. They trusted the Holy Spirit to continue teaching and maturing them. Look at the one rule of Paul (1 Corinthians 7:17,20,24). Paul says that when people come to Christ they should remain where they are. This is because we are expanding a Kingdom, not extracting people from their communities and bringing them to ours.

The early church understood this. They did not build programs or platforms. Ordinary men and women who had been with Jesus gathered in homes, shared meals, opened the Scriptures together, and walked in relationship with new disciples helping them grow in obedience and faith. As each new disciple was formed, that disciple was expected to do the same for someone else.

They would go from Jerusalem. To Judea. To Samaria. To the ends of the earth (Acts 1:8). Not through a strategy. Through a way of life. Through obedient disciples who consistently made more obedient disciples.

The reason this pattern feels surprising — even revolutionary — to many believers today is not that it is difficult. It is that somewhere along the way, discipleship became associated with programs, credentials, maturity, and complexity. Ordinary believers began to feel they did not have the training. That they needed to say something perfect. That making disciples was someone else's job. Maybe just the job of the professional Christians.

Jesus never suggested any of that. His training program was a powerful life shared with people He loved — and the only qualification He required of the people He sent was that they had been with Him, had obeyed Him, and had become like Him.

You have been with Him. You are being formed by His word, shaped by His teaching, changed by His presence in your life. As you follow and obey, you will become like Him as well. That is enough.

This study is an invitation to return to Jesus' powerful simplicity — to rediscover the original pattern of disciples making disciples at its foundation. Jesus is restoring this today. All over the world, in cities and neighborhoods and homes, He is inviting ordinary people back into the first century design He never abandoned.

His words still beckon. His presence still goes with us. The mandate He gave to eleven ordinary people on a mountain in Galilee has never been rescinded. It applies to you. It applies to the people around you.

Jesus said, "Follow Me. And I will show you how to fish for people." (Mark 1:17)

The journey begins with a single step of obedience. It ends — if it ends at all — with disciples making disciples to the ends of the earth until the return of Jesus.

HOW JESUS MADE DISCIPLES

Before the crowds gathered, before the miracles spread His name across the region, Jesus began with something remarkably simple.

He invited a few ordinary people to follow Him.

They were fishermen, tax collectors, zealots, and men with no formal religious training. They were not scholars or spiritual experts. Yet Jesus called them to join Him, and through them the message of the Kingdom of God would eventually reach much of the world.

What happened next was not in a classroom. It wasn't a lecture series, or a structured program. Jesus had a training program — but it looked nothing like what we might expect. They walked. They watched. They listened, obeyed, and were transformed.

Day after day they observed how Jesus spoke to people, how He responded to suffering, how He explained the Scriptures, how He prayed, and how He trusted His Father in every circumstance. They saw His compassion. They saw His courage. They saw His authority over sickness, demons, and death. They asked questions along dusty roads, in boats, and around evening fires.

Slowly, something began to change inside them.

Jesus showed them how to fish for people. He showed them how to trust God, how to love people, how to serve others, and how to share the message of the Kingdom. He showed them how to find a person who was ready to receive the gospel and follow that person to reach an entire household — or an entire town. Over time, these ordinary men and women began doing the very things they had watched Him do.

His training program moved through four clear stages:

First, He showed them — demonstrating in front of them everything He would eventually ask them to do (Mark 1:14–2:12). They watched Him preach, heal the sick, cast out demons, cleanse lepers, heal the lame, and get alone to pray.

Second, He involved them — having His disciples begin doing the work while He was present to guide them. In John 3:22–26 Jesus preached and baptized while his disciples observed. Then in John 4:1–2 He involves His disciples by having them baptize those who respond to His preaching.

Third, He sent them — first the twelve (Matthew 10, Mark 6, Luke 9), then the seventy-two (Luke 10:1–12). He sent them out to do what they had watched Him do (preach, heal, deliver, and pray), and they returned to report how it went.

Fourth, He commissioned them — "But now," He said, signaling the shift from training to lifestyle (Luke 22:35–36). The rest of their lives would be spent living out what He had taught them.

That four-step pattern — watch Me, help Me, try it, go do it — is still how disciples are made. It is not complicated. It is the way Jesus designed it.

Eventually He sent them out.

They traveled to nearby towns, shared the message of the Kingdom, healed the sick, and invited others to follow Him. They found people who were receptive and let those relationships open doors to entire households. They left new disciples right where they found them, trusting the Holy Spirit to continue the work (1 Corinthians 7:17, 20, &24). What started as a small group walking beside a teacher began spreading from life to life, household to household, town to town.

This simple pattern continued after the resurrection.

The first disciples gathered in homes, devoted themselves to following the teachings of Jesus, prayed together, and helped one another learn how to follow Him. As new disciples were formed, they began guiding others along the same path. This was the original DNA of the body of Christ — the blueprint Jesus embedded in His church from the very beginning.

The purpose of this study is not simply to learn about that story. It is to step into it and live it out yourself. In this way you will reach your full potential in Christ AND hear “well done” when you meet Jesus in person!

Each lesson invites you to explore the teachings of Jesus, reflect on His words, and consider what it means to follow Him as a disciple in your everyday life.

Along the way you will encounter the same invitation the first disciples heard beside the Sea of Galilee.

Follow Me and I will show you how to fish for people. (Mark 1:17)

The journey of discipleship still begins the same way it always has — one step of faith at a time, accepting the call to follow as a humble, teachable, moldable, obedient, reproducing disciple of Jesus Christ.

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FOLLOW ME



LESSON OVERVIEW

Every disciple's journey begins the same way — not with a program, not with a plan, but with A PERSON revealing themselves to you and saying two words: Follow Me.

THIS WEEK'S SCRIPTURES

Matthew 4:18–22

Luke 5:1–11

Read both passages in order. Then have someone retell the passages in their own words. The group can fill in any missing details.

EXPLORING THE PASSAGE

1. Read Matthew 4:18–22 and Luke 5:1–11. Retell the passage in your own words. What actually happens in these passages — who is present, what does Jesus do and say, and what do the disciples do in response? What details stand out?

2. What does this passage tell you about Jesus — His authority, His awareness of these men, and the way He calls them?

3. What does Simon Peter's response — "Go away from me, Lord, I am too much of a sinner" — tell us about what a genuine encounter with Jesus does to a person?

4. They leave the greatest catch of their lives on the shore. Nets, boats, livelihood — all of it. What does obedience to Jesus cost these men, and what does that cost reveal about the nature of the call?

5. How will you respond to what you have just read? Is there an invitation or a challenge in this passage for you personally this week? How will it look to apply this passage in your own life?

NOTES

STEP INSIDE

As the sun peaks over the horizon, the boats begin making their way toward the shore of the Sea of Galilee.

Simon and Andrew have been out all night. The nets have been thrown and pulled and thrown again — hour after hour, through the dark — and there is nothing to show for it. The lake gave nothing.

They are tired. The nets are being washed and folded. The work of the long night is almost done.

A crowd has begun gathering along the water's edge. Word has been spreading through the towns along the lake about a teacher from Nazareth — a man who speaks about the Kingdom of God with an authority no one can quite explain. Some say He heals. Some say He casts out demons. The crowds follow Him from village to village.

Jesus walks down to the water.

He sees two boats sitting at the edge of the shore. The fishermen are nearby, cleaning their nets. He steps into Simon's boat and asks him to push out a little from the shore. Simon does it without argument. Jesus sits down and begins to teach the crowd from the boat.

When He finishes, He turns to Simon.

"Now go out where it is deeper, and let down your nets to catch some fish."

Simon looks at Him. "Master," he says, "we worked hard all last night and didn't catch a thing. But because you say so, I'll let the nets down again."

They push out into the deep water. The nets go down.

What happens next, Simon will never forget.

The nets fill. Not with a few fish — with so many fish that the nets begin to tear. Simon shouts across the water to James and John in the other boat — "Come and help us!" Both boats come alongside the overloaded net. They fill them with fish until both boats are so full they begin to sink.

This is the greatest catch of their lives. Every fishing family in Bethsaida would have heard about it for years.

Simon Peter stares at what is happening around him — the thrashing fish, the breaking nets, the boats going low in the water — and falls to his knees in front of Jesus.

"Oh, Lord, please leave me — I'm such a sinful man."

He is not asking Jesus to go. He is simply overwhelmed. The presence of Jesus has exposed something in him that no amount of religion ever could. He recognizes his total unworthiness.

"Don't be afraid," Jesus says. "From now on you'll be fishing for people."

They pull the boats onto the shore and Jesus just walks away, which forces them to make a choice.

They leave the greatest catch of their lives flapping away on the sand.

Two overflowing boats. Full nets. The catch of a lifetime and worth a fortune — left behind.

They simply walked away from it. They followed Him.

At the beginning they did not fully understand what following Jesus would mean. They did not know where the road would take them. They did not know what it would cost.

They simply followed.

And disciples were beginning to learn how to bring others to Jesus.

PAUSE AND REFLECT

Imagine standing on that shoreline.

You have worked all night. Your hands know this work. This is your livelihood, your routine, the life you have always known.

And then Jesus says: Follow Me.

- What do you think it would have felt like to hear those words — exhausted but excited, walking away from an overflowing net, watching the greatest catch of your life disappear?

- Is there a place in your life right now where Jesus seems to be saying follow me into something unfamiliar? What makes it feel both right and uncertain at the same time?

RETURNING TO THE NEW TESTAMENT PATTERN

When we read the accounts of the first disciples in the Gospels, something becomes clear very quickly.

Discipleship began with a relationship — not a program, not a class, not an event.

Jesus did not begin by establishing an institution or organizing a system. He invited people to walk with Him. They learned by observing His life. They listened to His teaching. They

began putting His words into practice. Over time, this relationship with Jesus transformed them from the inside out.

And from some of the first words He spoke to them — "Follow me, and I will show you how to fish for people" — the direction of discipleship was always outward. It always included the person's friends, family, or social network. It was never only personal. From the moment they said yes, they were being shaped to help others follow Jesus as well.

The early church understood this. They did not gather only to be spiritually fed and return to their private lives. They gathered to encourage one another — and then they went. They went to their households. They went to their neighbors. They went to the people in their towns. Eventually they went to the nations and in every context, they brought others to Jesus.

The same invitation that was spoken along the shores of Galilee continues to echo today. Jesus still calls ordinary people. He still asks them to follow. And He still intends for that following to move outward — beginning with the relationships they already have. Those who follow Him are expected to help others begin the same journey.

LIVING THIS OUT

The first disciples did not leave the shoreline with a plan. They simply followed in faith.

That is how discipleship begins — not with everything figured out, but with a willingness to follow and obey.

This week, take a few minutes to think about this:

Is there someone in your life — a family member, a friend, a neighbor, a coworker — who would be open to exploring who Jesus is if someone they trusted simply shared with them?

You do not need all the answers. You do not need to be a theologian. You just need to be willing to take the next step.

If someone comes to mind — write their name down. Pray for them this week. Ask God to open a door. And make a plan and a commitment to share with them.

If no one comes to mind — ask God to bring someone across your path. He is already at work in the people around you. Ask Him to show you who.

Then think beyond that one person. Jesus taught His disciples to fish with a net — to reach households, families, and social networks — not just one individual at a time. Who in your circle of relationships is God already preparing to hear about Jesus from you?

Will you share what you learned with them this week so another group can start? When will you tell them? What might you say?

MULTIPLICATION REFLECTION

Think about the person who first helped you encounter Jesus.

They probably did not hand you a curriculum or follow a program. They simply brought you closer — through a conversation, a moment of honesty, an invitation to see something real. That was the beginning of your discipleship journey. Simple. Relational. Powerful.

You carry that same ability to introduce someone else to Jesus right now.

For further study, see Tool 2 — *The Group Discovery Bible Study in the Tools for the Journey* section at the back of this study.

PRAYER

Lord Jesus, thank You for the simplicity of Your invitation — and for the weight of it. You did not ask Simon and Andrew to have everything figured out before they began their journey with you. You simply said follow Me.

We ask for that same willingness. Help us respond to Your invitation with trust and obedience.

Teach us what it means to walk with You, to listen to Your voice, and to follow wherever You lead.

And give us eyes to see the people around us — the ones You are already preparing to hear the same invitation — they need someone to bring them to You.

In Jesus' Name we pray, **Amen**.

NEW TESTAMENT INSIGHTS

For further reflection, consider these passages related to the call to follow Jesus and what it meant to be His disciple.

- Mark 1:16–20 — Mark's parallel account of the calling, emphasizing the immediacy of their response.
- Luke 5:27–28 — The calling of Levi (Matthew) — another ordinary man, another immediate response, another life left behind and another friend group reached.

NOTES & REFLECTIONS

Use this page to record insights, questions, obedience and sharing commitments, or prayers that arise during this lesson.

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WE HAVE FOUND



How did your sharing and obedience go?

LESSON OVERVIEW

The message of Jesus spreads through relationships — one person introducing another to Jesus, opening the door to an entire household and beyond.

THIS WEEK'S SCRIPTURES

John 1:35–51

Mark 1:29–34

EXPLORING THE PASSAGE

1. Read John 1:35–51. Retell what happens in this passage — who meets Jesus, what do they do immediately afterward, and who do they bring?

2. What does this passage tell you about Jesus — the way He sees people, names them, and knows them before they speak?

3. What does the chain of introductions — John the baptist sends Andrew, Andrew brings Simon, Jesus finds and calls Philip, Philip finds and brings Nathanael — tell us about how you think God designed the gospel to travel?

4. Nathanael was skeptical. Andrew had no prepared speech and only said five words. Phillip said one sentence to Nathanael. What does this tell us about what is and is not required to introduce someone to Jesus?

5. Read Mark 1:29–34. One invitation — one household — one whole town met Jesus. Is there someone in your life who might be a doorway to a community like that? What is one step you could take toward reaching out to them this week?

NOTES

STEP INSIDE

The morning air carries the scent of dust and olive trees along the narrow roads outside Bethany.

A small group stands beside John the Baptist as travelers pass along the road. The Jordan River moves nearby.

John watches the road.

People come and go along the path. Some pause to listen. Others continue on their journey.

Then Jesus walks past.

For a moment John says nothing. Then his voice rises above the quiet conversations around him.

"Look, the Lamb of God."

Two of John's disciples glance at one another. They have heard John speak of the one who would come. They have listened to his warnings, his calls to repentance, his promise that someone greater was near.

Now Jesus walks ahead of them on the road.

Two of John's disciples begin following Jesus.

At first, they keep their distance, unsure what to say or how to approach Him. Dust rises gently beneath their feet as they walk along the road.

Jesus stops and turns.

"What are you looking for?" he asks.

They hesitate for a moment before answering.

"Rabbi... where are you staying?"

"Come," he says. "And you will see."

The two men spend the day with him.

Hours pass in conversation. Questions turn into stories. Curiosity grows into something deeper.

Andrew walks quickly along the road as the sun begins to sink toward the hills. His thoughts move faster than his steps.

He must find his brother Simon.

"We have found the Messiah."

Simon studies his brother's face. The excitement is unmistakable.

Andrew leads him through the village streets until they reach the place where Jesus is staying.

Jesus looks directly at Simon.

"You are Simon, son of John, " He says. "You will be called Cephas."

A new journey begins.

The next day, Jesus finds Philip.

"Follow me," He says.

Philip does not wait. He quickly goes to find his friend Nathanael sitting under a fig tree.

"We have found the one Moses wrote about in the Law — Jesus of Nazareth, the son of Joseph."

Nathanael looks up. "Nazareth? Can anything good come from there?"

"Come and see," Philip says.

Nathanael comes. He listens. And then Jesus says something that stops him.

"I saw you while you were still under the fig tree before Philip called you."

Nathanael stares at him. "Rabbi, you are the Son of God — you are the king of Israel."

One by one, people are being brought to Jesus. Not through programs or announcements. Through the relationships of those who have already met Him.

The circle keeps widening.

They go to Simon's house. Jesus heals Simon's mother-in-law. She gets up immediately and begins to serve them.

That evening, as word of the healing and the messiah spreads through the town, the people of Bethsaida begin streaming toward the house. The whole city gathers at the door. The sick are brought. The afflicted come. Jesus heals them all and casts out all the demons — one after another through the night.

One introduction led to a household. One household opened a door to a town.

That is still how it works best today.

PAUSE AND REFLECT

Imagine hearing a friend speak with excitement about someone they had just met.

Imagine the curiosity that might rise inside you.

What would it feel like to follow that invitation and meet Jesus yourself?

Notice what Andrew did the moment his own encounter with Jesus began to take shape. He did not keep it to himself. He went immediately to find someone he loved that would want to know.

In John 1, Andrew went immediately to find his brother Simon and said, "We have found the Messiah" — and brought him to Jesus. The next day, Philip found Nathanael and said, "Come and see." These were not invitations to a meeting or a study. They were introductions to a person. Those encounters became the beginning of something much larger — a growing community of disciples who were learning from Jesus and bringing others to do the same.

Who first invited you to the faith or to consider following Jesus?

What difference can one invitation make?

RETURNING TO THE NEW TESTAMENT PATTERN

The early chapters of the Gospel of John reveal a simple pattern that appears elsewhere in the New Testament.

Someone encounters Jesus. They invite others to meet Him.

What is striking about this pattern is where it travels. Andrew went to his brother. Philip went to his friend. The pattern moved through relationships that already existed — through families, through friendships, through the ordinary connections of daily life. The message of Jesus did not spread first through strangers or institutions. It spread through people who knew one another.

Throughout the gospels and the book of Acts we see a similar pattern. In Mark 2, Jesus calls Levi to follow Him and Levi immediately gathers all of his friends and they ALL meet Jesus. In John 4, Jesus meets a woman at a well and she immediately invites many townspeople to meet Jesus.

Later, in Acts 10, after Cornelius encountered the angel, he invited his whole household to gather to hear the way of salvation. When the Philippian jailer came to faith in Acts 16, Paul shared the gospel with his whole family and they all were saved and baptized that same night. Also in Acts 16, when Lydia found salvation, her whole household came to Christ as well. The gospel moved through homes and through relationships — person to person, family to family, community to community.

This is still the most natural and most powerful way the message of Jesus spreads today. Not through pressure or obligation, but through the genuine excitement of someone who has found something worth sharing and is ready and willing to share it.

The invitation is still just as simple as it was that afternoon on the road outside Bethany — bring someone to Jesus.

LIVING THIS OUT

Andrew did not plan a speech. He did not wait until he had more information or a better understanding of everything Jesus taught. He simply found his brother and said, “We have found the Messiah.” That changed Simon's life forever.

You have that same capacity right now.

Think for a moment about someone close to you — someone in your family, your circle of friends, your neighborhood — who has not yet had a real encounter with Jesus. You do not need a program to reach them. You just need what Andrew had: a genuine experience worth sharing and a relationship worth investing in.

You are already equipped to introduce someone to Jesus. The invitation is already yours to extend.

Never forget that Jesus did not teach His disciples to reach people one at a time. He taught them to fish with a net — to find one person who was open and then, through that relationship, gain access into their household, their family community, or their social network. That is how the movement spread. In Mark 2 Jesus calls Levi to follow Him. Levi immediately throws a party and introduces Jesus to his entire social network. This is another example of Jesus fishing for souls with a net.

The same pattern is available today. The person God brings to mind rarely represents just one person — they are a gateway into a network of people who need to encounter Jesus. Who in your circle of relationships is God already preparing to hear about Jesus from you?

Will you share what you learned with them this week so another group can start? When will you tell them? What might you say?

If no one comes to mind — pray right now and ask God to bring someone across your path. He is already at work in the people around you.

MULTIPLICATION REFLECTION

The chain of events in John 1 moves quickly: John to Andrew, Andrew to Simon, Philip to Nathanael. None of them were trained evangelists. They were just people who had found Jesus and could not keep it to themselves.

That is still how it works.

You are following Jesus today because someone, at some point, cared enough to introduce you to Him. That is a gift you can give to someone else — not through pressure or performance, but through the same simple, sincere invitation that was extended to you.

Faith that stays only with us is not the pattern of the New Testament. It was always meant to move — from one life to the next, through the ordinary relationships we already have.

For further study, see *Tool 1 — The Three-Column Bible Study in the Tools for the Journey* section at the back of this study.

PRAYER

Jesus, thank You for inviting people to come and see who You are.

Thank You for the people who extended that invitation to us.

Help us share that same invitation to others with humility and love — not out of obligation, but out of genuine joy in what we have found in You.

Give us courage to open conversations about faith with the people around us, and eyes to see who You are already preparing to hear.

May others encounter You through the simple invitations we extend.

We have found the Messiah. Now please teach us what it means to become like Him.

Amen.

NEW TESTAMENT INSIGHTS

For further reflection, consider these passages related to invitation and the spread of the gospel.

- John 4:28–30, 39–42 — The woman at the well becomes one of the first evangelists, inviting her whole town to find salvation in the Messiah.
- Acts 8:26–38 — Philip and the Ethiopian — one conversation, one invitation, one life changed that changed his nation!
- Romans 10:14–15 — "How can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them?"
- 1 Corinthians 3:6–7 — Paul plants, Apollos waters, but God makes it grow — our role in the invitation.

NOTES & REFLECTIONS

Use this page to record insights, questions, obedience and sharing commitments, or prayers that arise during this lesson.

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DISCIPLES OF JESUS

How did your sharing and obedience go?

LESSON OVERVIEW

Discipleship begins when learning about Jesus becomes a commitment to live the way He lived — following His teaching, imitating His life, obeying His commands, and helping others do the same.

THIS WEEK'S SCRIPTURES

Matthew 5:1–16

Luke 6:12–16

EXPLORING THE PASSAGE

1. Have someone retell the passages in their own words. What stands out? What do you notice about who Jesus chooses to be His disciples — and what He does the night before He chooses them?

2. What do the Beatitudes tell you about God — about what He values, and what His kingdom looks like from the inside?

3. What does this passage tell you about people — about what genuine formation in Christ produces, and how it is different from religious performance?

4. A disciple in the first century was expected to become like their rabbi — to memorize, agree with, and obey his teaching, imitate his life, and gather more disciples to him. How does that definition shape the way you understand these teachings of Jesus?

5. Is there one beatitude — one quality Jesus describes here — that you sense is an invitation or a challenge for you personally this week? What will acting on it look like?

NOTES

STEP INSIDE

Before the teaching on the hillside, Jesus had spent the night alone on a mountain in prayer.

When morning came, He called His disciples to Him — and from among them, He chose twelve to be apostles. He named them one by one. Fishermen. A tax collector. A zealot. Men who had left everything to follow Jesus.

Then He went up and stood on a mountain side.

The crowd was already waiting.

Word had spread through the region. People had come from everywhere — some hoping for healing, some simply drawn by the reports of a teacher unlike any they had ever heard.

They press in from all sides.

Jesus looks across the crowd and then at His disciples and begins to speak.

"Blessed are the poor in spirit — for theirs is the kingdom of heaven."

The words fall across the hillside like water on dry ground.

Everyone in that crowd understood what the world blessed. Wealth. Power. Influence. Military strength. Roman favor.

Jesus names something entirely different.

"Blessed are those who mourn... blessed are the meek... blessed are those who hunger and thirst for righteousness."

Some exchange glances. Others lean forward.

The disciples are listening not as observers but as students who know they will be required to live out what they are hearing.

Then Jesus turns the image outward.

"You are the salt of the earth. You are the light of the world."

Not some day. Not eventually. Now.

The people they came from. The homes they will return to. The streets, the docks, the tax booths, the fishing boats.

That is where the salt is meant to enhance and the light is meant to shine.

A disciple is not formed and does not exist in isolation. A disciple is formed to go back into the world — visibly changed, and carrying something worth sharing.

PAUSE AND REFLECT

Imagine sitting on the hillside that day, hearing Jesus speak about a new kind of life — one shaped by humility, compassion, and obedience to God.

What qualities of discipleship stand out in Jesus' teaching?

Why might these characteristics have surprised the people listening — people who were expecting a different kind of leader?

What might it have meant for the disciples to realize that following Jesus would change not only what they believed, but how they lived each day, in every ordinary interaction?

RETURNING TO THE NEW TESTAMENT PATTERN

In Jesus' day, the rabbi was considered the lord and master of the disciple. The original Greek word for rabbi can be translated as master (John 13:13), and the original word for disciple (mathetes) carries the sense of bondservant — or even slave (Luke 14:26–27). To become a disciple of a rabbi was to place your entire life under his authority.

Every person standing on that hillside the day Jesus taught the Beatitudes understood this. Discipleship was not a metaphor. It was a way of life with specific, understood characteristics. And Jesus did not invent it — He capitalized on it.

In the first century, a disciple of Jesus was characterized by five things:

- 1) Obedience without question or hesitation. Peter let down the net not because he thought it was a good idea or because he thought he would catch anything. He let it down because his rabbi said so. To disobey the rabbi was to sever the relationship entirely. (John 6:66 — those who stopped following would no longer be considered disciples).

- 2) Memorizing the rabbi's teaching. Disciples were expected to store the rabbi's words in their minds — not to consult later, but to live by daily. "If you remain in me and my words remain **in you**, ask whatever you wish, and it will be done for you." (John 15:7)
- 3) Agreeing with the rabbi's interpretation of Scripture. The Sermon on the Mount is a masterclass in this: "You have heard it said... but I tell you." Jesus was not contradicting Scripture. He was revealing its fullest meaning. To disagree with your rabbi would sever the relationship with the rabbi.
- 4) Imitating the rabbi in everything. When Peter stepped out of the boat to walk on water (Matthew 14:28–29), he was doing what disciples did — attempting to do what their rabbi was doing. "Imitate me as I imitate Christ." (1 Corinthians 11:1; John 14:12) The rabbi empowers the disciple to do everything He can do.
- 5) Gathering more disciples to the rabbi. This is what Andrew did the day he met Jesus. This is what Philip did (John 1:40–46). A disciple's goal was never only their own formation — it was always to make more disciples for the rabbi as well.

These five characteristics of discipleship did not end when Jesus ascended. They are still the characteristics of genuine disciples today. It's not a program. It's a lifestyle, directed and empowered by the Holy Spirit.

LIVING THIS OUT

The Beatitudes are not a performance standard. They are a description of the kind of person Jesus forms from the inside out — as we walk with Him, listen to Him, and allow His words to impact our everyday life.

You are already in that process. Every time you choose compassion over convenience, or forgiveness over bitterness, or honesty over ease — you are growing as a disciple of Jesus. Those moments may feel small. They are not small.

Think of the people in your life who need to see the character of Christ reflected in someone they trust. You may already be that person for them without even realizing it.

That is discipleship. It does not require a title or a platform. It requires a life that is gradually, faithfully being shaped by Jesus to become like Jesus.

Remember that Jesus did not teach His disciples to reach people one at a time. He taught them to fish with a net — to find one person who was open and then, through that relationship, gain access into their household, their family community, or their social network. That is how the movement spread.

In Mark 5, Jesus cast thousands of demons out of a man. Then He told the man to go and tell what God had done for him. The next time Jesus is in that area He teaches and feeds 4,000 people! Through that one man He reached thousands still fishing with a net.

The same pattern is available to you. The person God brings to mind represents just one person — they are a gateway into a network of people who need to encounter Jesus.

Who in your circle of relationships is God already preparing to hear about Jesus from you?

Will you share what you learned with them this week so another group can start? When will you tell them? What will you say?

If no one comes to mind — pray right now and ask God to bring someone across your path. He is already at work in the people around you.

MULTIPLICATION REFLECTION

Again, a disciple of Jesus is someone who agrees with and memorizes His teaching, imitates His life, obeys His commands — and helps others do the same.

You have been discovering that in this room today.

The person who helped guide you in faith was not necessarily a pastor or a teacher. They were probably just someone whose life reflected something real — someone whose character, whose patience, whose way of treating people showed you what it looked like to follow Jesus.

Your life can carry that same influence. There are people in your world right now who are closer to Jesus because of who you are — and people who could be, if someone simply invested in them.

That someone can be you.

For further study, see Tool 3 — How to Pray as a Disciple in the Tools for the Journey section at the back of this study.

PRAYER

Jesus, thank You for inviting ordinary people to become Your disciples.

Teach us to follow Your example with humility and faith.

Help us grow in understanding as we listen to Your words and commit ourselves to living according to Your ways.

May our lives reflect Your love and truth to the people around us — and may that reflection draw others closer to You.

We are beginning to understand what this life of discipleship looks like.

In Jesus' Name we pray, **Amen**.

Next, we will discover what it costs to be a disciple of Jesus.

NEW TESTAMENT INSIGHTS

For further reflection, consider these passages related to what it means to be a disciple of Jesus.

- Luke 14:26–27, 33 — Jesus defines the full cost and commitment of discipleship.
- John 8:31–32 — "If you remain in my teaching, you are truly my disciples." What if I don't remain?
- Acts 11:26 — The disciples were first called Christians at Antioch — they were disciples before they were nicknamed Christians.
- 1 Corinthians 11:1 — Paul wrote "Imitate me as I imitate Christ" — the reproductive nature of true discipleship.

NOTES & REFLECTIONS

Use this page to record insights, questions, obedience and sharing commitments, or prayers that arise during this lesson.

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SURRENDER

How did your sharing and obedience go?

LESSON OVERVIEW

The path of discipleship requires surrender — trusting Jesus enough to place every part of life under His authority.

THIS WEEK'S SCRIPTURES

Luke 9:23–25

Matthew 16:24–26

EXPLORING THE PASSAGE

1. Read Luke 9:23–25. Retell the passage in your own words. What exactly does Jesus say? What three things does He require — and what two outcomes does He describe for those who choose each path?

2. What does this passage tell you about Jesus — that He speaks openly about the cost of following Him rather than softening or obscuring it?

3. In the first century, a person carrying a cross was walking toward their own execution. Every person in that crowd understood that image. What does it tell us about people that Jesus uses such strong imagery — and does not soften it?

4. Jesus says daily. Not once. Every day. What does that tell us about the nature of surrender — is it a single (one time) decision or a lifestyle of self-denial?

5. Is there something specific — an area of your life, a plan, a fear — where you sense Jesus inviting you to surrender this week? What would taking that step of self-denial and carrying your cross look like?

NOTES

STEP INSIDE

The road stretches through the hills of Galilee.

Dust rises from beneath their feet. Farmers move through nearby fields. The sound of children playing drifts from a village along the road.

Ordinary life in the Judean countryside.

The disciples have walked these roads with Jesus for months now. They have watched Him heal people. They have listened to Him teach. They have seen the crowds press in from every direction, desperate to get a glimpse of him.

And then, on a day that begins like any other, Jesus stops and turns toward them.

"If anyone would come after me," He says, "let him deny himself and take up his cross daily and follow me."

His audience knows what a cross is. They have seen men carrying them. They have watched executions on roadsides, the slow procession of the condemned walking toward death under the weight of the instrument they would die on.

He is not speaking metaphorically. Or at least — not only metaphorically.

The path of following this rabbi goes somewhere the other rabbis never asked their students to go.

"Whoever wants to save his life will lose it," Jesus continues. "But whoever loses his life for my sake will find it."

Silence falls over the crowd.

The disciples may have expected that following the long awaited great Messiah Jesus might lead to greatness. To positions of honor in a restored kingdom like that of King David. To possibly be seated at His right and left when He came into His glorious kingdom.

Instead, He describes a life of daily dying and self-denial.

Not once. Not in a single dramatic moment of sacrifice.

Daily.

And yet there is no anxiety in His voice. Only clarity.

He knows exactly where this road leads — and is inviting them to trust Him that following Him will be worth every sacrifice.

PAUSE AND REFLECT

Imagine walking alongside Jesus and hearing these words for the first time.

What questions might have arisen in your mind?

What emotions might the disciples have felt hearing these words — men who had already left their livelihoods, their families, their former lives?

Why do you think surrender can be such a challenging part of discipleship?

And yet — notice that Jesus frames surrender not as loss, but as the very path to finding life. What do you think He means by that?

RETURNING TO THE NEW TESTAMENT PATTERN

Throughout the New Testament we see that following Jesus involved both invitation and transformation — and that transformation always required surrender. Jesus made this explicit in Luke 9:23: "If any of you wants to be my follower, you must give up your own way, take up your cross daily, and follow me." Not once. Daily. For the rest of your life.

The disciples did not simply admire Jesus from a distance. They allowed His teaching to reshape their entire lives; their priorities, their ambitions, and their daily decisions. They had

to let go of what they had built, what they had planned, and what they had imagined their lives would become.

And through that surrender, something remarkable happened. The things they let go of were replaced by something far greater — a life of purpose, power, impact, and deep fellowship with God and with one another.

Daily surrender became a daily practice — not a single dramatic moment, but a steady, growing trust of choosing God's way over their own, in the big and small things.

The early church was filled with people who had learned this reality from Jesus and were now living it together. Their surrendered lives became powerful witnesses to others (Acts 4:13; 1 Peter 3:1–2). Others could see that something had genuinely changed — and they wanted to know why (Acts 2:47).

A life surrendered to Jesus has always been one of the most compelling invitations a watching world can receive. Your life may be the only bible some people ever read.

LIVING THIS OUT

Surrender is not a single dramatic moment. It is a continuous interaction with Jesus — a daily returning to the place of denial of self.

You do not have to have it all resolved today. What matters is that you are willing to keep moving in the right direction. Stay honest with God about the places that feel hard to trust Him with. Allow His gentleness to reach into those areas in His time.

If something surfaced for you during this lesson — a place where you sensed His invitation to deny yourself and take up your cross — simply bring it to Him in prayer. That is the whole step. Prayer is where surrender begins, and Jesus meets us there every time.

DIVING DEEPER (Taken from The Endgame of God p.53)

Now let's look at verse 27:

And whoever does not carry their cross and follow me cannot be my disciple. (Luke 14:27)

In Luke 9:23, He even tells us we must take up our cross DAILY. So what does it mean to take up your cross daily? Is it, "Oh, I've got this neighbor whose dog barks all night. I guess that's just my cross to bear?" Or is it, "I've got these difficult relatives, but they're just my cross to bear?" Or how about, "Oh, my spouse's poor cooking... it's the cross I must bear"? Are these things what Jesus was talking about? NO, they are not.

Remember what a cross was used for. It was an instrument of death. It was used to publicly execute people. The Romans used it to strike fear in the hearts of the people they ruled. Whenever anyone opposed Roman rule or

defied them, that person would be publicly executed by being nailed to a cross. Sometimes it took a person up to six days to die.

The people listening to Jesus would have been familiar with the Roman cross. More than likely, everyone listening to Him had seen people being executed on one. And they also would probably have seen those condemned to die carrying their cross on their way to their execution. If you see a person carrying their cross, what do you know about them? You know they are on their way to their execution and about to die, right?

So then, when Jesus is telling His potential disciples that they must carry their cross daily, He is telling them that they must live every day like they are on their way to their execution! Why would Jesus make that a requirement for discipleship?

Think about this: is there a death penalty for criminals where you live? In most cases, places that have the death penalty use one of four methods to end the life of the criminal. They usually conduct the execution by hanging, electric chair, lethal injection, or firing squad. Regardless of the method, in my country, when they take a criminal from their cell on death row and lead them to the place of execution, they call out the phrase, "DEAD MAN WALKING!" Why do you think they say that? Are they just trying to embarrass the person? Or is there a more important reason?

The reason is actually very significant. Guards call out that phrase because the person on their way to their execution has nothing to lose and is very dangerous. Therefore, "DEAD MAN WALKING" warns those nearby that a dangerous person is coming through.

And so it must be with Jesus' disciples. Jesus requires that His disciples live every day like a "Dead Man Walking" on their way to their execution. Only then are we truly dead to ourselves and to the things of this world which makes us very dangerous to the devil! Or think of it this way: if you are living to serve yourself, how can you live to serve Jesus?

Never forget that Jesus did not teach His disciples to reach people one at a time. He taught them to fish with a net — to find one person who was open and then follow. That is how the movement spread. In Luke 19 Zacchaeus climbed a tree to see Jesus. Jesus invited himself and His disciples over for dinner and to spend the night. The next day Jesus said, "salvation has come to this HOUSE." He used the hunger of Zacchaeus to win his entire family. Jesus fishes with a net and so should we.

The same pattern is available to you. The person God brings to mind represents just one person — they are a gateway into a network of people who need to encounter Jesus.

Who in your social circle is God already preparing you to tell about Jesus?

Will you share what you learned with them this week so another group can start? When will you tell them? What will you say?

If no one comes to mind — pray right now and ask God to bring someone across your path. He is already at work in the people around you.

MULTIPLICATION REFLECTION

One of the most compelling things a person can witness is someone who genuinely trusts God in the hard places of life.

Not a perfect life. Not someone who has everything figured out. Just a person who, when things get difficult, turns toward Jesus rather than away from Him. That kind of trust is visible. It raises questions. It draws people in.

You can be that witness. The way you navigate difficulty, the way you extend grace, the way you remain hopeful when circumstances are hard — these things matter to the people around you more than you may realize.

Your surrendered life is already an invitation. You may not have to say a word for others to begin to wonder what you have found.

For further study, see Tool 3 — How to Pray as a Disciple in the Tools for the Journey section at the back of this study.

PRAYER

Jesus, thank You for calling us to follow You fully — and for being crystal clear about what that following requires.

Teach us what it means to trust You fully, even in the places where surrender feels costly. Help us release our plans, our fears, and our hopes, our entire lives into Your hands.

Lead us as we learn to walk more fully surrendered to You each day.
And may our surrendered lives become an invitation to those around us who are watching.
Surrender is not a single moment. It is a daily losing of our lives to find true life.
We pray in Jesus' Name, **Amen.**

Next, we will learn what keeps a disciple standing.

NEW TESTAMENT INSIGHTS

For further reflection, consider these passages related to surrender and trust in Jesus.

- Matthew 10:37–39 — Whoever finds their life will lose it; whoever loses it for Jesus will find it.
- Romans 12:1–2 — Offering ourselves as a living sacrifice — the logic of surrender.
- Galatians 2:20 — "I have been crucified with Christ. It is no longer I who live, but Christ who lives in me."
- 2 Timothy 2:11–13 — If we die with Him, we will also live with Him — the promise behind surrender.

NOTES & REFLECTIONS

Use this page to record insights, questions, obedience and sharing commitments, or prayers that arise during this lesson.

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BEING ROOTED



How did your sharing and obedience go?

LESSON OVERVIEW

Lasting discipleship grows from a life deeply rooted in Christ and continually shaped by His teaching and His example.

THIS WEEK'S SCRIPTURES

John 15:1–8

Psalms 1:1–3

Colossians 2:6–7

EXPLORING THE PASSAGE

1. Read John 15:1–8. Group retells the passage. What does Jesus say about the vine, the branches, and the gardener? What happens to a branch that remains connected — and what happens to one that does not?

2. What does this passage tell you about Jesus — His role, His relationship to the Father, and what He says a disciples relationship to Him is?

3. "Apart from me you can do nothing" (verse 5). What does that statement tell us about people — about our own real capacity, and about what genuine fruitfulness actually requires?

4. Read Psalm 1:1–3. The person described is like a tree planted by streams of water — bearing fruit in season, never withering. What does this image add to the vine passage? What does it tell us about how a rooted life is built?

5. What is the habit or practice that keeps you connected to Jesus? If that connection has felt thin lately, what is one honest step back toward stronger connection to the vine you should take this week?

NOTES

STEP INSIDE

Evening settles over the hills outside Jerusalem.

The road from the upper room winds through olive groves as Jesus and the disciples walk together beneath the dim light of the moon. The city remains behind them, its distant lamps flickering through the night air.

The disciples walk close together, speaking in low voices. The events of the evening linger heavily in their thoughts.

Jesus pauses beside a vineyard growing along the road.

The branches stretch outward, twisting and reaching along the structure. Some are thick and strong, heavy with clusters of fruit. Others are thin and bare.

Jesus rests his hand on the vine.

"I am the true vine," He says, his voice calm in the still night. "And my Father is the gardener."

The disciples listen carefully.

"Remain in me, and I will remain in you. No branch can bear fruit by itself."

The wind moves softly through the leaves.

A branch separated from the vine cannot survive. Cut away, it withers quickly beneath the sun.

But the branches that remain connected grow stronger over time. Life flows steadily through them.

Jesus looks at the men walking beside him.

"You are the branches," He continues. "If you remain in Me and I in you, you will bear much fruit."

The words settle deeply.

Discipleship is not sustained by effort. It is the result of connection.

Life flows from the connection to the vine.

And those who remain connected to Christ reveal that fruit in everything they do.

PAUSE AND REFLECT

Imagine hearing Jesus describe your life as a branch connected to a vine.

What images stand out in Jesus' description — the gardener, the branches, the fruit, the pruning?

What does this image communicate about the relationship between Jesus and those who follow Him?

Notice that Jesus does not say the branch must work harder or try more intensely. He says the branch must remain. Why might remaining connected to Him be the essential thing — more essential even than all effort or activity?

RETURNING TO THE NEW TESTAMENT PATTERN

As the earliest believers began gathering in homes in their communities, they did not think of themselves as creating a new system. They believed they were continuing what they had experienced while walking with Jesus. The writer of Hebrews urged them not to give up meeting together (Hebrews 10:25) — and the context was not in religious buildings but a community of disciples encouraging one another daily (Hebrews 3:13) both publicly and from house to house (Acts 20:20).

The book of Acts describes people meeting together, praying, sharing meals, reflecting on the teachings of Christ, and encouraging one another toward obedience (Acts 2:42–47). These rhythms were not complicated. They were ordinary practices of shared life — repeated faithfully, week after week, in ordinary homes and ordinary places.

And through these simple, consistent rhythms, something extraordinary happened. Faith grew deep. Lives changed. The message of Jesus spread outward through the communities where these disciples lived.

Spiritual growth happens over time. Like roots extending deeper into the soil, disciples develop gradually as they continue walking with Christ — in His word, in prayer, in meaningful community with one another, and in the practice of obedience.

The fruit that appears in the life of a rooted, connected-to-Jesus, disciple is never only for the disciple. It draws others in. It raises questions. It creates invitations. The branch that bears fruit in Christ always points back to the true Vine.

LIVING THIS OUT

Remaining connected to Jesus does not require a complicated routine. It requires returning — again and again, in the ordinary moments of the day — to the one who is the source of life.

A branch does not strain to produce fruit. It simply stays connected to the Vine, and the fruit comes in its season.

You may already have practices that keep you rooted — time spent in prayer, in Scripture, honest conversations with other believers. If so, those rhythms are working. Trust them. Stay in them.

And if your connection has felt weak lately, the invitation is not to try harder. It is simply to return. That is what will strengthen the connection to the Vine. Jesus is not far. The Vine is always there.

We must keep in mind that Jesus did not teach His disciples to reach people one at a time. He taught them to fish with a net — to find one person who was open and then, through that relationship, gain access into their household, their family community, or their social network. That is how the movement spread.

In John 4, Jesus met one woman at a well in Samaria who was awaiting the Messiah. Jesus capitalized on that hunger to win most of town. When fishing with a net, the hunger of one leads to the salvation of many!

That pattern is still effective and is available to you today. The person God brings to mind represents just one person — they are a gateway into a network of people who need to connect to the true Vine Jesus.

Who in your circle of influence is God already preparing to hear about Jesus from you?

Will you share what you learned with them this week so another group can start? When will you tell them? What might you say?

If no one comes to mind — pray right now and ask God to bring someone to mind or across your path. He is already at work in the people around you. We just need Him to reveal them to us.

MULTIPLICATION REFLECTION

Think about someone whose life drew you closer to Jesus — someone whose rootedness and connectedness to Jesus was visible in the way they lived and loved, the way they handled difficulty, the way they spoke about God.

You probably never saw them working at it. You just saw the fruit.

That is what a deeply rooted life produces — more than just religious activity, but genuine, natural, visible evidence of a life connected to Christ. And that evidence reaches people in ways that arguments or debates never could.

You are growing that kind of life right now. The people around you — whether they are following Jesus or still far from Him — are watching. And the fruit of a rooted life always raises the question: Where does that come from?

For further study, see Tool 1 — The Three-Column Bible Study in the Tools for the Journey section at the back of this study.

PRAYER

Jesus, thank You for inviting us to remain connected to You — not by striving, but by abiding.

Help our lives become firmly rooted in Your truth so we will also bear as much fruit as possible.

Teach us to trust Your words and to respond to them in obedience each day.

May our lives grow in faith and bear fruit that reflects Your love — fruit that draws those around us closer to You.

A life connected to You cannot stay hidden.

In Jesus' Almighty Name, **Amen**.

Next, we will see what it looks like when it shines.

NEW TESTAMENT INSIGHTS

For further reflection, consider these passages related to remaining rooted in Christ.

- Deuteronomy 6:4–9 — The Shema — God's command to keep His words central in every part of life.
- Acts 2:42 — The early disciples devoted themselves to teaching, fellowship, breaking bread, and prayer.
- Colossians 2:6–7 — "Just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him."
- Hebrews 10:24–25 — Encouraging one another and not neglecting to meet together — the community of rootedness.

NOTES & REFLECTIONS

Use this page to record insights, questions, obedience and sharing commitments, or prayers that arise during this lesson.

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SALT AND LIGHT

How did your sharing and obedience go?

LESSON OVERVIEW

A disciple's life is meant to influence the world — reflecting the character of Christ in the everyday places where we already live and work.

THIS WEEK'S SCRIPTURES

Matthew 5:13–16

EXPLORING THE PASSAGE

1. Read Matthew 5:13–16. The group retells the passage in their own words. What images does Jesus use to describe His disciples — and what does He say can go wrong with each one?

2. What does this passage tell you about God — specifically, what He intends His disciples to be like in the world? What is His design for how a follower of Jesus affects the people around them?

3. Salt and light are both ordinary, functional, and essential. What does this passage tell us about people — about how the gospel travels — that Jesus uses these ordinary images rather than dramatic or spectacular ones?

4. Jesus says a lamp is put on a stand so that it gives light to everyone in the house. The light is not for the lamp's benefit — it is entirely for others. What does that tell us about the purpose of a disciple's visible life?

5. In the specific places where you spend most of your time — your home, your workplace, your neighborhood — what is one way your light could shine more brightly this week?

NOTES

STEP INSIDE

The hillside fills with people as word spreads through the villages of Galilee.

Farmers, fishermen, merchants, and families gather together along the grassy slope overlooking the sea. The morning sun climbs slowly over the hills as the crowd settles around Jesus.

Some stand along the edges of the gathering. Others sit on the ground. Conversations fade as people lean forward to listen.

The disciples sit near the front.

Jesus looks out over the crowd then back at His disciples.

"You are the salt of the earth," He says.

People exchange curious glances.

Salt preserves food and brings flavor. In every home it serves a small but essential purpose.

"But if the salt loses its saltiness," Jesus continues, "how can it be made salty again?"

The question lingers.

Then Jesus continues.

"You are the light of the world."

He gestures toward the nearby villages.

A town built on a hill cannot remain hidden. At night its lamps glow across the dark countryside.

"No one lights a lamp and puts it under a basket," He says. "Instead, they place it on a stand, so it gives light to everyone in the house."

The disciples listen carefully.

"In the same way," Jesus says, "let your light shine before others that they may see your good deeds."

The words describe something larger than private belief.

Discipleship is visible.

The life of a follower of Jesus influences the world around them — like salt preserving what is good and light revealing what was hidden.

PAUSE AND REFLECT

What do the images of salt and light suggest about the kind of influence a disciple is meant to have?

Notice that Jesus does not say become salt and light — He says you are salt and light. The identity is already given. The question is whether the salt retains its saltiness and whether the lamp is placed where it can actually give light and not under a basket.

Imagine hearing Jesus say that your life — your ordinary, everyday life — could shine like a lamp in a dark place.

What responsibility might that carry? What encouragement might it bring?

RETURNING TO THE NEW TESTAMENT PATTERN

Throughout the New Testament we see disciples living in ways that reflect the character of Christ to the world around them. Jesus said it plainly in Matthew 5:13–16: you are the salt of the earth, you are the light of the world. Not "you could be" or "you should try to be." You are. The question is whether you are letting your light shine and your salt influence.

Their faith was not hidden. It was expressed through compassion, generosity, integrity, boldness, power, and courage — in ordinary places, among ordinary people, in the everyday rhythms of life.

The early church grew not only through formal teaching but through the visible witness of lives transformed by Jesus (1 Peter 2:12; Acts 2:47). As believers lived differently — loving their neighbors, loving their enemies, caring for the vulnerable, showing grace and power in difficult circumstances — others began asking questions about the hope they carried (1 Peter 3:15).

These believers were not separated from their communities. They were part of them. They worked alongside their neighbors, ate with their families, lived in the same streets and markets. Paul called this principle "When you come to Christ, remain where you are" — the

gospel takes root in the soil of existing relationships (1 Corinthians 7:17,20,24). And in those ordinary spaces, their lives shone.

Discipleship was never meant to remain hidden. The transformed life naturally begins to influence the world around it — consistently, like salt in a meal or a lamp on a stand.

The places where you already live and work are not obstacles to discipleship. They are the very places where your light is meant to shine.

LIVING THIS OUT

You do not have to go somewhere new to be salt and light. You are already in the places where your light is meant to shine — your home, your workplace, your neighborhood, the relationships you already have.

The question Jesus asks is not where should I go? It is simply am I letting my light shine where I already am? Is my life having an influence like salt has on food?

You probably do more of this than you realize. It's the patient response in a tense conversation. The kindness extended when no one expected it. The integrity maintained when it would have been easy to compromise. These are not small things. These are the ways disciples change the world — faithfully, from the inside out.

Walk out of this session knowing that your ordinary life, lived faithfully and visibly for Jesus, matters more than you may ever fully know.

Never forget that Jesus did not teach His disciples to reach people one at a time. He taught them to fish with a net — to find one person who was open and then, through that relationship, gain access into their household, their family community, or their social network. That is how the movement spread.

In Matthew 9, Jesus calls a tax collector named Matthew to follow Him. Next, we see Jesus and his disciples having dinner at Matthew's house with MANY other tax collectors and sinners. Through Matthew, Jesus is able to reach his entire social network! What a great example of fishing with a net!

The same pattern is available to you. The person God brings to mind represents just one person — they are a gateway into a network of people who need to encounter Jesus.

Who in your circle of relationships is God preparing you to tell about Jesus?

Will you share what you learned with them this week so another group can start? When will you tell them? What might you say?

If no one comes to mind — pray right now and ask God to bring someone to mind or across your path. He is already at work in the people around you.

MULTIPLICATION REFLECTION

People rarely come to faith because they were argued into it. They come because someone they knew lived or spoke differently — and they wanted to know why.

Your life is already making an impression on people around you. The way you love your family. The way you treat people who can do nothing for you. The way you respond to disappointment or hardship with something that looks like genuine peace. The way you share the gospel or represent Jesus.

Those things are noticed. They create interest and curiosity that no program could manufacture.

You don't have to wait to become a disciple who influences others. If you are a follower of Jesus, you are a disciple already. As you live for Jesus and speak about Jesus, the light of Jesus will shine through you.

For further study, see Tool 4 — How to Share the Gospel in the Tools for the Journey section at the back of this study.

PRAYER

Jesus, thank You for calling Your followers to reflect Your light in the world — not from a distance, but from within the places where people actually live.

Help us live with humility, kindness, and courage.

May our lives draw others toward the hope that is found in You alone.

Teach us to love people better and to represent You well everywhere You have placed us.

May Your light shine brighter and brighter each day. Help us to recognize the doors You are opening and to be salt and light in those places.

In Jesus' Mighty Name we pray, **Amen.**

Next week we'll learn how to find people God has already prepared to receive Him.

NEW TESTAMENT INSIGHTS

For further reflection, consider these passages related to visible, influential discipleship.

- Acts 2:44–47 — The early church's visible, communal life drew people to them daily.
- 1 Peter 2:12 — "Live such good lives among the pagans that they may see your good deeds and glorify God..."
- 2 Corinthians 2:14–15 — Believers live as the aroma of Christ spreading everywhere.
- Titus 2:7–8 — In everything, set an example by doing good — integrity that silences opposition.

NOTES & REFLECTIONS

Use this page to record insights, questions, obedience and sharing commitments, or prayers that arise during this lesson.

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PERSONS OF PEACE

How did your sharing and obedience go?

LESSON OVERVIEW

God prepares people in advance to receive the message of Jesus — and through those individuals, entire households and communities can be reached.

THIS WEEK'S SCRIPTURES

Luke 10:1–11

EXPLORING THE PASSAGE

Read Luke 10:1–11. Retell the passage in your own words.

1. What does Jesus actually tell the seventy-two to do — what are His specific instructions for how to enter a town, how to find someone to stay with, and what to say?

2. What does this passage tell you about Jesus — His strategy, His confidence that people have already been prepared, and His awareness of the harvest that is ready?

3. Jesus says, "the harvest is plentiful." What does this tell us about people — that many are more open than they appear, more ready than we assume?

4. The disciples are told to find a person of peace and stay in their house — to eat at their table and serve their household and community. Why does Jesus use hospitality and relationship as the entry point rather than a grand announcement?

5. Think about the people in your life right now. Who seems unusually open — asking questions, walking through difficulty, hungry for something more? What is one step you could take toward introducing them to Christ this week?

NOTES

STEP INSIDE

The fields stretch out in every direction — grain ripe and heavy under the morning sun.

Jesus looks across the landscape and then turns to the group gathered around him.

There are seventy-two of them. Not just the twelve. Seventy-two more are ready to be sent out. A wider circle of followers who have come to him, watching, learning. Ordinary men and women who had heard the call and stayed with Him. We don't know any of their names. They were just regular folks like you and me.

"The harvest is plentiful," Jesus says, "but the workers are few. Ask the Lord of the harvest to send out workers into his harvest field."

Then He gives them instructions.

"Go. I am sending you out like lambs among wolves."

He sends them in pairs. Not alone — two by two, the way He had always intended for the work to move.

"When you enter a house, first say, 'Peace to this house.' If someone who promotes peace is there, your peace will rest on them. Stay there, eating and drinking whatever they give you."

This is the pattern: find the open person. Stay with them. Eat at their table. Let the relationships deepen. Heal the sick in that house. Tell them the Kingdom of God is near.

Do not move from house to house. Do not divert your focus. One household. One network. Let the message spread from there.

Some doors will be closed. Some towns will not receive them. Jesus tells them how to handle that too — with dignity, without bitterness, dust off your feet and move on to the next place.

But somewhere on every road, there is someone God has already prepared.

A person of peace.

Waiting — without knowing it — for someone to bring the good news of salvation to them.

PAUSE AND REFLECT

What stands out in Jesus' instructions to the disciples?

Imagine being one of the disciples sent into a nearby village with these instructions. You do not know who will welcome you or who will reject you. You do not know how people will respond.

But Jesus tells you that someone is already there — persons of peace that God has already prepared.

What does it feel like to know that God has prepared people in the very places you are going to?

Notice also that Jesus sends them in pairs — two by two, not alone. What might that tell us about the way God intends His mission to move forward?

RETURNING TO THE NEW TESTAMENT PATTERN

In the New Testament we repeatedly see the message of Jesus spreading through relationships — and specifically through households and social networks.

When Cornelius encountered the gospel, he gathered his whole household and close friends (Acts 10:2,24). When the Philippian jailer believed, his entire family came to faith that same night (Acts 16:31-34). When Zacchaeus welcomed Jesus into his home, salvation came to his whole house (Luke 19:9). God did not extract individuals from their families and communities. He reached households through the openness of one prepared person. Through finding the person of peace.

One of the most striking examples is found in Mark 5. A man possessed by thousands of demons ran to Jesus from the tombs. Jesus delivered him completely. When the man begged to go with Jesus, Jesus refused — and instead sent him home. "Go home to your own people and tell them how much the Lord has done for you." (Mark 5:19) He went from Demon possessed to evangelist in one day!

Three chapters later, Jesus returns to that same region — and finds four thousand people waiting to hear Him. Most of them were probably there because of the testimony of that one delivered man who had gone back and shared with his own people (Mark 8:1-9).

Jesus left him where He found him. And from one person — one open door — a massive net fell over the entire region.

This is the pattern Jesus taught His disciples to recognize and follow. Not the person who would require the most convincing — but the person God had already prepared. The one who, once reached, would provide access to a whole network of relationships.

The harvest is plentiful. The laborers are too few. The issue is not with the harvest. The issue is that too few disciples are willing to go and recognize and reach those God has already prepared.

LIVING THIS OUT

You do not have to force spiritual conversations. God is already at work in the people around you — preparing hearts, stirring questions, opening doors — before you ever say a word.

Your part is simpler than it might feel: stay attentive, stay prayerful, and stay available. Always be on the lookout for the next person of peace. When someone seems unusually open — asking deeper questions, walking through a difficult season, expressing a longing for something more — that may be a door God is opening.

You do not need a script. You just need to be willing to invest in them. Simply help them understand that the Kingdom of God is near and to enter that Kingdom they will need to repent of their sins and believe the good news that Jesus is the Son of God and that He died and rose again to offer them eternal life.

We plant and water the seeds. God makes things grow.

Remember that Jesus did not teach His disciples to reach people one at a time. He taught them to fish with a net — to find one person who was open and then, through that relationship, gain access into their household, community, or social network. That is how the movement spread.

In Acts 10, Jesus sends an angel to Cornelius and a vision to Peter. Peter arrives at the house where Cornelius had gathered everyone he knew. Salvation came to ALL who were in that

house! Jesus saw the hunger of Cornelius and used it to save everyone in his sphere of influence. In this case, Jesus was still fishing with a net WHILE seated at the right hand of God! Fishing with a net is still the most efficient way to fish.

The same pattern is in operation today. The person God connects you to represents just one person — they are a gateway into a network of people who need to encounter Jesus. Who in your circle of relationships is God preparing to hear about Jesus from you?

Will you share what you learned with them this week so another group can start? When will you tell them? What will you say?

If no one comes to mind — pray right now that He brings someone across your path. He is already at work in the people around you.

MULTIPLICATION REFLECTION

The gospel has always traveled through receptive people into the lives of the people they love.

Think about the person who first shared the gospel with you — who welcomed you in, helped answer your questions, made space for you to encounter Jesus without pressure or performance. They may not have known how significant that was. But it changed everything.

You can be that person for someone else right now. There is almost certainly someone in your relational network — your family, your neighborhood, your circle of friends — whose openness could become a door not just for themselves, but for others in THEIR social network. That's how disciples multiply.

You may or may not know who that person is. Pray for them to be revealed to you. Trust that the same God who prepared someone to share with you is preparing hearts around you to receive your Jesus right now.

For further study, see Tool 5 — How to Find a Person of Peace in the Tools for the Journey section at the back of this study.

PRAYER

Jesus, thank You for preparing so many hearts to receive Your message — for going before us into the very places we are called to go.

Help us recognize the people You have already been preparing in our lives and to discover those not yet in our lives.

Give us wisdom, humility, and patience as we speak your truths to those who need to hear it.

Lead us to people who are ready to receive You — and help us trust that You are already at work in places we have not yet seen.

We are learning to find the open people that lead to open doors.

We pray in the almighty name of Jesus Christ, **Amen.**

Next week we face the hardest question of this entire study.

NEW TESTAMENT INSIGHTS

For further reflection, consider these passages related to persons of peace, God's initiative in reaching people, and faith spreading through households and relationships.

- Acts 10:1–8 — Cornelius, a God-fearing Gentile, receives an angelic visitation before Peter arrives — God prepares the person of peace before the messenger arrives.
- Acts 16:13–15 — Lydia opens her heart to the gospel and immediately opens her home — one person of peace becomes a gateway to reach an entire household.
- Acts 16:25–34 — The Philippian jailer asks, "What must I do to be saved?" Paul responds, "You AND YOUR HOUSEHOLD must believe in the Lord Jesus Christ! at the very moment of crisis — God-prepared openness often appears in unexpected ways.
- Romans 10:14–15 — "How can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them?" — the logic of sending and going is embedded in the mission.

NOTES & REFLECTIONS

Use this page to record insights, questions, obedience and sharing commitments, or prayers that arise during this lesson.

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THE NARROW WAY



How did your sharing and obedience go?

LESSON OVERVIEW

Every follower of Jesus eventually faces a question that must be addressed: “Do I have a genuine relationship with Jesus — or have I been content with simply being around Him?”

THIS WEEK'S SCRIPTURES

Matthew 7:13–14

Luke 13:23–27

John 6:60–71

EXPLORING THE PASSAGE

1. Read John 6:60–71. Retell in your own words. What happens in this passage? Who is present, what does Jesus say, and how do people respond? Describe what you observe.

2. What does this passage tell you about the level of commitment Jesus requires? What does He ask the twelve? How would you answer that question?

3. What do we learn about Judas? How should that impact our lives?

4. Read Matthew 7:13–14. What is the difference between the wide road and the narrow way? What does Jesus say about the people on each?

5. Read Luke 13:23–27. What is the difference between those who ate and drank with him, and those who truly know Him?

6. When was there a time in your own life when you were close to faith without really knowing Him? Are you in that place right now? What would it look like for you to fully surrender to Jesus?

NOTES

STEP INSIDE

The crowd that once filled the hillsides has grown quieter.

Days earlier thousands gathered to hear Jesus speak. Many followed for the miracles. Others hoped for signs of political change. Others for free food.

Now the teaching has become difficult.

Jesus speaks openly about the cost of following Him.

Some shake their heads.

"This teaching is hard," a man mutters.

Groups begin drifting away.

Dust rises behind their footsteps as they leave.

The disciples remain close, watching the crowd slowly disperse.

Just one day before, the crowd of over 5,000 pressed close to hear every word. Now the road slowly empties as people go back to their homes and villages.

Among those who remain walks Judas.

Judas has been with Jesus from the beginning.

He has traveled the same roads, eaten the same meals, slept beneath the same stars. He has heard every teaching — the Beatitudes on the hillside, the parables along the road, the long conversations in the evening hours when the crowds had gone home. He has watched the blind receive sight and the lame walk again. He has been present for miracle after miracle, word after word, moment after moment. He's even gone out and preached, baptized, and laid his hands on the sick and seen them healed!

From the outside, there was nothing that distinguished him from the rest.

He is one of the twelve.

He carries the group's money. He has been trusted. He has been included.

He is not performing. He is not pretending. He genuinely believes he is one of them.

That is what makes his story so troubling — not that he was deceptive, but that he was sincere. He had done everything a disciple was supposed to do. He followed. He served. He stayed. He could have told you the day he began following Jesus. He had a story. He had a history of his time and experiences with his rabbi.

But something in his heart remains unchanged. The proximity was real. The surrender was not.

The difference between Judas and Peter is not what either of them knew, experienced, or did. It is what each of them had given up or surrendered.

Jesus turns toward the twelve.

"Do you want to leave too?" He asks.

The question hangs among them.

For a moment no one speaks.

Peter answers first.

"Lord, to whom shall we go? You have the words of eternal life."

The others remain.

But Jesus looks at them and says, "Have I not chosen you twelve? And yet one of you is a devil."

The moment reveals something that no one can see from the outside.

Walking beside Jesus does not guarantee surrender or salvation.

Knowing the right answers or doing the right things does not mean the heart has yielded to Christ.

Judas had everything a disciple of Jesus could have — except the one thing that matters most: a heart genuinely surrendered to the one it follows.

The narrow way requires more than proximity.

It requires the surrender of the heart, mind, and life.

PAUSE AND REFLECT

Imagine hearing Jesus describe these two paths — the wide road that many travel that leads to eternal death, and the narrow way that leads to life.

What might the wide road represent in the lives of people who are part of a church, know about faith, are near to Jesus — but have never fully surrendered to Him?

What might it look like for them to choose the narrow way instead?

Judas is one of the most sobering figures in all of Scripture — not because he was so different from the other disciples, but because from the outside he was indistinguishable. He heard everything they heard. He saw everything they saw. He did everything they did. He was sincere. He was not performing.

What does his story reveal about the difference between being close to Jesus and genuine surrender to Him?

Is it possible to be genuinely, sincerely near Jesus — to have a history with Him, a story about Him, a real affection for Him — and still not have crossed the line of full surrender? What might that look like in a person's life?

RETURNING TO THE NEW TESTAMENT PATTERN

Throughout the New Testament we see believers choosing to follow Jesus even when that decision required genuine sacrifice — not because the cost was small, but because they had come to the place Peter had reached: "Lord, to whom shall we go? You have the words that give eternal life." (John 6:68)

The early disciples understood that discipleship was never simply about association with Jesus. It was commitment to Him — full, costly, daily, ongoing surrender to His lordship.

They did not separate belief from obedience. They did not distinguish between the Jesus they trusted privately and the Jesus they followed publicly. He was Lord of it all — or, if He wasn't, they had honestly missed the point of what it truly meant to be a disciple.

The Gospels show us that choosing to follow Jesus always leads to a moment of decision. The wide road invents a version of Jesus who is all about love but makes no real demands of His followers. The narrow way accepts Jesus as He actually is — Lord, teacher, King, and creator of the Universe who calls us to surrender everything we have, and we are to Him for our own good. (Matthew 7:13–14; Luke 13:24).

The Father begins by pulling people to Jesus. Curiosity develops along the way. Religious activity may be part of the journey. But true discipleship requires genuine surrender — a heart that has said, in all honesty: There is nowhere else to go. Only Jesus has the words of eternal life.

LIVING THIS OUT

Take time to consider the direction of your own life without self-condemnation.

This is not an exercise in self-criticism. It is an invitation — the kind Jesus extended throughout the Gospels, always with grace and always with hope.

- Is your relationship with Jesus one of genuine trust and openness — or has staying comfortable become a quiet substitute for deeper commitment and complete surrender?

- Are there areas of your life that are harder to fully surrender to Him — places where you sense His gentle invitation to surrender but haven't fully responded yet?

- Are there steps of genuine surrender God wants you to take this week — something specific, something you have been putting off?

There is no condemnation in this reflection — only an invitation to go deeper in your commitment to your Lord. Jesus meets us exactly where we are. If something rises in your mind and spirit as you study these questions, give it to Him in prayer. Surrender is where the narrow way begins.

Never forget that Jesus did not teach His disciples to reach people one at a time. He taught them to fish with a net — to find one person who was open and then, through that relationship, gain access into their household, their family community, or their social network. That is how the movement spread.

In the beginning of Acts 16 Paul and Silas shared the gospel with Lydia at the edge of a river. The next thing we see is Lydia's entire household becoming believers in Jesus and getting baptized. Paul and Silas fished with a net in order to win households and towns. They did not fish with a hook and only will people one at a time.

This same pattern is available to you today. The person God brings to mind represents just one person — they are a gateway into a network of people who need to encounter Jesus. Who in your circle of relationships is God already preparing to hear about Jesus from you?

Will you share what you learned with them this week so another group can start? When will you tell them? What might you say?

If no one comes to mind — pray right now and ask God to bring someone across your path. He is already at work in the people around you.

MULTIPLICATION REFLECTION

The most powerful witness you can carry into the world is not a well-rehearsed presentation. It is the visible evidence of a life that has genuinely changed by the presence of God— that has moved from religious performance to real, humble, daily trust in and walk with Jesus.

People around you are watching. Not to judge you, but because they are looking for something real. When they see that kind of authentic faith — honest, surrendered, and alive — it raises questions in them that nothing else can answer.

You do not need to have arrived to be that witness. You just need to be walking completely surrendered and obedient to Jesus. Your actions and your words are an invitation to everyone who sees it.

For further study, see Tools 4 and 5 in the Tools for the Journey section at the back of this study.

PRAYER

Jesus, thank You for showing us the path that leads to life — and what it really requires.

Search our hearts. Show us what remains closed to You. Give us the courage to recognize what we have been holding back.

May our lives be marked not by being near to You or by knowing about You, but by genuine total surrender to You.

Help us trust Your guidance even when the narrow way feels difficult or lonely.

Lead us away from anything in us that looks like Judas — and deeper into the type of surrender that Peter finally found.

The narrow way is not only about what we believe. It is also about what we do.

Amen.

Next, we will discover what that kind of surrender looks like in everyday life.

NEW TESTAMENT INSIGHTS

For further reflection, consider these passages related to genuine surrender, the narrow way, and the searching question of authentic faith.

- Matthew 7:21–23 — "Not everyone who calls out to me, 'Lord! Lord!' will enter the Kingdom" — Jesus' most direct word on sincere proximity without genuine surrender. (Only Christians call Him Lord.)
- 2 Corinthians 13:5 — Paul's invitation to examine yourselves, to see if your faith is genuine — a searching question offered to church people without condemnation.
- James 2:19 — "Even the demons believe" — a sharp reminder that belief alone is not the same as surrender and can lead to eternity with the demons in hell.
- Revelation 3:15–17 — The letter to Laodicea — to the church that believed it had everything in order but was luke-warm and made the Lord sick.

NOTES & REFLECTIONS

Use this page to record insights, questions, obedience and sharing commitments, or prayers that arise during this lesson.

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OBEDIENCE

How did your sharing and obedience go?

LESSON OVERVIEW

True discipleship is revealed when hearing the words of Jesus turns into living them out in daily life— not as a burden, but as the natural response of a surrendered life.

THIS WEEK'S SCRIPTURES

Matthew 7:24–27

John 14:15

James 1:22–25

EXPLORING THE PASSAGE

1. Read Matthew 7:24–27. Retell the passage in your own words. What does Jesus describe in this passage? What do the two builders do differently — and what is the result when the storm comes?

2. What does this passage tell you about Jesus — specifically, what He says His words are designed to do in a person's life?

3. Both groups of people heard the same words. Only one obeyed. What does that tell you about people? What does it tell you about yourself?

4. Read James 1:22–25. Someone retell it in your own words. What does James say happens to a person who hears the word but does not put it into practice? What image does he use — and what does it tell us about the relationship between hearing and obeying?

5. Is there a teaching of Jesus you have heard clearly but not yet obeyed yet? What would putting it into practice look like this week — one concrete, specific step?

NOTES

STEP INSIDE

The afternoon sun settles low over the hills as the crowd lingers on the mountainside. Jesus has been teaching for hours. The words have moved through themes of mercy, forgiveness, humility, generosity, and faith.

Some people sit, reflecting on what they have heard. Others speak softly among themselves.

The disciples remain close, listening carefully as Jesus continues.

Jesus looks across the hillside.

"Everyone who hears these words of mine and puts them into practice," He says, "is like a wise man who built his house on the rock."

The crowd listens carefully.

Rain begins to fall in the story he describes. Winds rise. Floodwaters press against the house.

Yet the house remains standing.

"It was built on the rock."

Jesus pauses.

Then he continues.

"But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand with no foundation."

The storm returns.

Again the rain falls. Floodwaters rise and crushing winds press against the structure.

This house collapses with a mighty crash.

The hillside grows quiet. The power of the imagery is not lost on the crowd!

The difference between the two houses is not appearance. They may have looked the same. Both were standing. Both faced the storm.

The difference was the foundation. One was built on the bedrock of obedience to Jesus' teachings and the other had heard Jesus' teachings but didn't DO them. Therefore, it had no foundation at all!

The teachings of Jesus are not meant to remain intellectual ideas. They are meant to become the foundation on which our lives are built. What about you? Is your life built on applying Jesus' teachings, or just hearing and knowing them?

PAUSE AND REFLECT

Imagine standing with the disciples while Jesus described these two houses.

Why do you think He chose this image to describe obedience — not a theological argument, but a picture of a storm and two houses?

What stands out in Jesus' comparison of the two builders? Notice that both heard His words. The difference was what they did with them. One applied them to their life and the other did not.

What might it look like for someone today to build their life on the foundation of obedience to Jesus' teaching — not just to know it, but to construct your life on top of the foundation of applying it?

RETURNING TO THE NEW TESTAMENT PATTERN

In the New Testament, discipleship consistently moves from hearing to doing. James 1:22 is direct: "But don't just listen to God's word. You must do what it says. Otherwise, you are only fooling yourselves."

The final command of Jesus was to go, preach, baptize, and teach obedience to all His commands (Matthew 28:18-20 Mark 16:15-16). Not just to obey the comfortable ones. Not the ones that fit neatly into current culture. All of them. That command has never been rescinded.

A disciple of a first-century disciple was expected to memorize every word of their rabbi's teaching so that they could obey it. They were not expected just to know it. Instead, they were required to live by it and to help others do the same. You can't help others obey the commands of Jesus if you don't have them memorized. They are in your bible but they can't be applied in your life unless they are in your mind! The only teachings of Jesus we can obey in our daily lives are the teachings we have committed to memory.

This is why the early church was so transformative. Their obedience was not occasional or selective. It was the daily shape of their lives — caring for the vulnerable (Acts 2:44-45), forgiving one another (Ephesians 4:32), sharing their resources (Acts 4:32), encouraging those who were struggling (Galatians 6:2), continuing to share the message of eternal life

through Christ. Not because they were required to. But because obedience had become as natural as breathing.

Throughout the book of Acts we see disciples growing not only by accumulating more knowledge, but by applying what they learned. Faith becomes strong by being applied in everyday life — in small decisions, in ordinary moments, in routine interactions where a disciple chooses the way of Jesus over the way of the world.

One of the most powerful things a disciple can do is let someone else see them obey the teachings of Jesus. Not perform. Not preach. Simply live out the teachings of Jesus — so that others begin to understand that following Jesus is not a private matter, but a lived out loud, contagious way of life that anyone can have.

LIVING THIS OUT

Obedience does not have to be dramatic to be real. The wise builder in Jesus' story did not do anything extraordinary. He simply put what he heard (the teachings of Jesus) into practice — one decision at a time, one day at a time — and over time, that faithfulness built something that could not be shaken.

If you are putting Jesus' teachings into practice, then you are building an unshakable life right now.

Is there a teaching of Jesus that has come alive to you recently — something that you have been hearing and sensing God inviting you to apply? You do not need a perfect plan. Just an honest, willing, surrendered heart. That is how disciples grow: hearing, then doing, in the ordinary moments of ordinary days.

Once again, Jesus did not teach His disciples to reach people one at a time. He taught them to fish with a net — to find one person who was open and then, through that relationship, gain access into their household, their community, or their social network. That is how the movement spread.

Toward the end of Acts 16, Paul and Silas met the jailer of Philippi in the middle of the night after an earthquake and a suicide attempt! The jailer asked how *he* (singular) could be saved. Paul and Silas, fishing with a net, responded with, “believe in the Lord Jesus Christ, BOTH YOU AND YOUR HOUSEHOLD.” Then they preached the gospel to the jailer and his entire household. And the entire household believed and was baptized. Even with just one man asking to be saved, they were not willing to miss the opportunity to cast the net of the Kingdom of God over his entire household.

The same pattern is available today. The person God brings to mind or connects you with, rarely represents just one person — they are a gateway into a network of people who need to encounter Jesus.

Who in your circle of relationships is God preparing to hear about Jesus from you?

Will you share what you learned with them this week so another group can start? When will you tell them? What might you say?

If no one comes to mind — pray right now and ask God to bring someone across your path. He is already at work in the people around you.

MULTIPLICATION REFLECTION

Obedience is one of the most attractive things in the world.

When someone sees a disciple respond to a difficult situation with love or extend forgiveness where others would not, or choose integrity when no one would have noticed — it is appealing and creates a curiosity in the people watching.

You may be modeling discipleship right now, whether or not you think of it that way. The people in your life are watching how you handle what comes at you. And when they see obedience to Jesus or calm confidence in the unseen in the way you live — that is an opportunity for discipleship moving through relationships, exactly the way it was meant to.

You may not need to say anything at all. You just need to keep building on the rock solid foundation of applying the teachings of Jesus and people will notice.

For further study, see Tool 9 — The Disciple Pathway in the Tools for the Journey section at the back of this study.

PRAYER

Jesus, thank You for teaching us how to live — not just what to believe.

Help us not only hear Your words but build our lives upon them.

Give us wisdom and courage to construct a life on the foundation of application of Your truth — one act of obedience at a time.

Remind us that obedience is not a burden. It is the response of a heart that loves You.

Guide us as we grow in faith and obedience each day — and may our lives become an example that others can follow.

In Jesus' Mighty Name we pray, **Amen**.

Obedience is not a destination. It is a journey. Life becomes a journey of obedience. And those who have learned to and are willing to obey are going to be sent.

NEW TESTAMENT INSIGHTS

For further reflection, consider these passages related to genuine surrender versus proximity.

- Matthew 7:21–23 — "Not everyone who calls out to me, 'Lord! Lord!' will enter the Kingdom of Heaven but only the one who **does the will** of my Father who is in heaven."
- James 2:14–17 — Faith without works is dead — the test of authentic discipleship.
- 1 John 2:3–6 — "If you claim to love Him but don't obey Him you are a liar."
- Ephesians 2:8–10 — We are saved by grace **to do the good works** God has prepared for us to do.

NOTES & REFLECTIONS

Use this page to record insights, questions, obedience and sharing commitments, or prayers that arise during this lesson.

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LESSON 10

GO FORTH



How did your sharing and obedience go?

LESSON OVERVIEW

Following Jesus always leads outward — disciples are not called only to learn, but to participate in His mission by going to others.

THIS WEEK'S SCRIPTURES

Matthew 9:35–38

Matthew 10:1–8

Luke 9:1–6

Luke 10:1–12

EXPLORING THE PASSAGE

1. Read Matthew 9:35–38. Retell the passage in your own words. What does Jesus see when He looks at the crowds? What does He say, what are they like, and what does He tell the disciples to do?

2. What does this passage tell you about Jesus — the way He sees people, the compassion He embodies, and His awareness of the harvest that is waiting?

3. Read Luke 9:1–6. What does Jesus give the disciples before He sends them — and what does He tell them to do? What is the full scope of the commission He gives them?

4. What does it tell us about people — about the readiness of the harvest — that Jesus sends the disciples into towns He is about to visit Himself? He is going there anyway. Why do you think He sends them ahead of His visit?

5. What is one step you could take into the harvest field that feels achievable to you right now — not someday when you feel ready, but in the relationships you already have this week?

NOTES

STEP INSIDE

The villages of Galilee stretch across the hills as Jesus moves from town to town.

Crowds gather wherever He goes. Some come seeking healing. Others listen carefully to every word.

Jesus walks among them, teaching and healing in the synagogues and speaking in the marketplaces. The disciples follow close behind, watching how He speaks with people and how He responds to their questions.

As He looks over the crowd, something in His expression changes.

"They are harassed and helpless," He says to the disciples, "like sheep without a shepherd."

The disciples follow His gaze.

Families. Laborers. Children. Travelers.

People searching for hope and meaning; searching for the Messiah.

"The harvest is plentiful," Jesus continues, "but the workers are few. Ask the Lord of the harvest to send out laborers into His harvest field."

The words settle deeply among them.

Soon after, He gathers the disciples together to send them into the harvest field.

He gives them authority over unclean spirits and to heal every disease and sickness.

The instructions are to go in pairs: Go to the lost sheep of Israel. Preach that the Kingdom of heaven is near. Heal the sick. Raise the dead. Cleanse lepers. Drive out demons.

These are not suggestions. They are marching orders, and they are the same things they have watched Jesus do for months.

The teaching is ending. The going and doing is beginning.

Then He sends them out — two by two, possibly into the same villages and towns they have passed through together before.

The same dusty roads. The same crowded marketplaces. The same faces they have seen watching from doorways.

But now the disciples are not walking behind Jesus.

They are going ahead of Him.

Carrying the power, authority, and message He gave them.

The movement that began with one rabbi calling fishermen on the shore has multiplied through them — town to town, household to household, one open heart at a time right up to today. It is continuing today through ordinary disciples like you and me doing the same things Jesus taught the first disciples to do.

PAUSE AND REFLECT

Imagine yourself being one of the disciples hearing Jesus give these instructions.

You have spent months learning from Him — watching, listening, absorbing everything. Now He asks you to go on the mission yourself. Not to prepare more, not to wait until you feel ready. To go.

What emotions might the disciples have felt being sent out with those instructions for the first time?

Excitement? Uncertainty? A deep sense of responsibility?

Notice that Jesus sent them in pairs — two by two. They were not sent alone, and they were not sent as large, intimidating groups. Just two disciples, walking to find the people God had already prepared.

Why do you think Jesus chose to send His disciples out rather than expecting people to come to them?

RETURNING TO THE NEW TESTAMENT PATTERN

Every training program — in any discipline, in any culture — follows the same four basic steps. Watch me. Now I watch you. Now you try it on your own. Now go do it yourself.

Jesus followed this same process with His disciples. It was not accidental. It was the most effective training program ever designed. He trained them to disciple nations!

Step 1 — I do, you watch. (Mark 1) Jesus preached, healed, cast out demons, and prayed — and the disciples were present and observed all of it. He modeled everything before He asked them to do anything.

Step 2 — I watch, you do. (John 4:1-2) While Jesus was still present and overseeing, the disciples began doing the work of ministry. They baptized those who responded. Jesus was there preaching, teaching, and healing — but the disciples were doing the baptizing.

Step 3 — You try it on your own. (Matthew 10, Mark 6, Luke 9-10) He sent the twelve, then the seventy-two — into towns He was about to visit, two by two. They went. They returned. They reported. He encouraged them and sent them again.

Step 4 — Go do it on your own. (Luke 22:35-36) Jesus' words "But now" signals the shift from training to lifestyle. The training program was ending. They were graduating into the rest of their lives — equipped to do what they had been watching and practicing for three years. Equipped to disciple the nations.

In Acts 8:1-4, when persecution scattered the Jerusalem church, it was not the apostles who went preaching everywhere — it was the ordinary disciples. Every one of them had been through some portion of the training program of Jesus. They had heard the call and responded. They had watched Jesus or one of the other disciples doing the work of ministry. They had participated on some level. Now they have been sent to the world as a result of persecution. Now they were exiles, going for good. Discipling their world had now become their lifestyle.

Discipleship always leads to some version of going. Those who have followed Jesus are always being prepared to go further — whether they realize it or not — to bring others along the same road they have been walking. The road of expanding the Kingdom of God!

LIVING THIS OUT

This lesson has been an invitation to walk with Jesus — to listen, to reflect, to obey, to go, and to consider what truly following Him as a disciple might look like in everyday life. That journey naturally moves outward over time.

The disciples were not sent because they were ready. They were sent because Jesus knew it was time to send them — while they were still learning, still growing, still figuring it out.

That may be where you are right now. And that is okay.

You have been equipped to take the next step. It may be large or small. It might be offering to pray for someone who is struggling. It might be a gospel conversation you have been meaning to have. It might simply be showing up for someone with more care and presence than usual. Or it may be going out two by two, finding the person of peace, sharing the gospel, healing the sick and establishing a new fellowship of believers.

Ask the Lord where He is sending you. Whatever comes to mind — that is probably it. And Jesus goes with you. He promised to never leave or forsake you.

Bear in mind that Jesus did not teach His disciples to reach people one at a time. He taught them to fish with a net — to find one person who was open and then, through that relationship, gain access into their household, their family community, or their social network. That is how the movement spread.

In Acts 18, Paul meets Priscilla and Aquila and makes tents with them for a little while. He must have shared the gospel with them and they must have gotten saved and baptized because 1 Corinthians 16:19 says that Priscilla and Aquila have a church meeting in their home.

These first century churches were typically made up of the friends and families of the host. So it's reasonable to assume that the core group of that church came from the relational network of Aquila and Priscilla. Remember, Paul preferred to fish with a net instead of a hook.

The same pattern is available to you. The person God brings to mind represents just one person — they are a gateway into a network of people who need to encounter Jesus.

Who in your circle of relationships is God already preparing to hear about Jesus from you?

Will you share what you learned with them this week so another group can start? When will you tell them? What might you say?

If no one comes to mind — pray right now and ask God to bring someone across your path. He is already at work in the people around you.

MULTIPLICATION REFLECTION

When Jesus sent the disciples, He sent them two by two. Not alone. Not in large intimidating groups. Just two people, walking together, trusting that God had already prepared someone for them to reach.

That is still how it works.

You may not need to go far. You do not need a complicated strategy. The relationships already in your life — the people in your household, your neighborhood, your workplace — are not random. They are the ordinary soil where the gospel has always taken root. Even the 12 began by going to their own people.

Think of one person or social network in your life that might be open right now. Not the most challenging conversation, or most complicated relationship. Just one person who, if you showed up with genuine care and a willingness to talk about Jesus, might take a step closer to getting to know Him.

They may be your person of peace. You just have to go, share, and leave the results to God.

For further study, see Tool 6 — How to Maintain Relationships with New Disciples in the Tools for the Journey section at the back of this study.

PRAYER

Jesus, thank You for inviting ordinary people like us to participate in Your mission.

Give us courage to go wherever You lead — and to stop waiting until we feel ready.

Help us recognize the people You have placed in our lives and the opportunities You have already created.

Teach us to trust You as we take steps of obedience, two by two if possible, and walk faithfully in the work You have given us.

Amen.

We are going. But going is not the end. Next, we will see what happens when disciples make disciples — and the chain reaction that changes the world.

NEW TESTAMENT INSIGHTS

For further reflection, consider these passages related to obedience as the mark of a true disciple.

- Deuteronomy 28:1–2 — The ancient promise: if you fully obey, all these blessings will come upon you.
- John 14:23–24 — "Anyone who loves me will obey my teaching... Anyone who doesn't love me will not obey me."
- James 1:22–25 — Be doers of the word, not merely hearers who deceive themselves.
- 1 John 5:3 — "Loving God means keeping his commandments, and his commandments are not burdensome."

NOTES & REFLECTIONS

Use this page to record insights, questions, obedience and sharing commitments, or prayers that arise during this lesson.

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LESSON 11

MULTIPLY



How did your sharing and obedience go?

LESSON OVERVIEW

The mission of Jesus expands when disciples help others begin the journey of following Him — through households, families, and social networks — until the message reaches far beyond where any one person could go alone.

THIS WEEK'S SCRIPTURES

Matthew 28:18–20

2 Timothy 2:1–2

Acts 2:42–47

Acts 1:8

EXPLORING THE PASSAGE

1. Read Acts 2:42–47. Retell the passage in your own words. What do the early disciples actually do together — what are the specific practices described in this passage?

2. What does this passage tell you about God — specifically, what He was doing through the daily rhythms of an ordinary community of disciples?

3. What does this passage tell us about people — that multiplication did not begin with a program or a strategy, but with a shared way of living? What made it spread?

4. Read 2 Timothy 2:1–2. Paul gives Timothy a single-sentence description of how disciple-making works. What are the four generations Paul describes — and what is each one to do?

5. Is there someone in your life who would benefit from learning what you have been experiencing in this study? What might that invitation look like this week?

NOTES

STEP INSIDE

The morning air over Jerusalem is already thick with noise and movement.

Pilgrims from across the known world fill the streets — people who have traveled weeks to be here for the feast. Different languages are heard throughout the crowds: Aramaic, Greek, the dialects of Egypt and Parthia and Rome.

It has been fifty days since Passover.

Fifty days since everything changed. Fifty days since their Lord was crucified.

The disciples had spent most of those weeks behind locked doors, then gathered on rooftops, then walking slowly back into the world — carrying something they barely knew how to hold.

Now, in the upper room of a house, they are in the city at its fullest.

The sound comes first — a rushing wind that moves through the room where 120 of Jesus' disciples have gathered, filling the space before anyone knows what it is. Something shifts in the air. In the room. In the city. In them. Something that looks like fire settles upon all of them.

Peter steps outside into the full light of day.

A crowd has gathered, drawn by the sound, by the commotion, by the word spreading from person to person down the narrow streets.

Peter's voice rises above them.

He speaks of Jesus.

Not carefully. Not tentatively. But with the weight of a man who has walked with someone and knows exactly who He is.

The crowd listens.

Some have been waiting their whole lives for what they are now hearing. The words land in places they did not expect — not in the mind only, but deeper.

"What should we do?" "Repent and be baptized," comes the answer

Three thousand souls respond to that directive before the day ends.

And for each one who responds, someone else is coming closer.

In the days that follow, something remarkable happens.

These new disciples do not scatter.

They gather. They share meals. They pray together in the evenings. They study the teachings of Jesus and ask what it means for how they live now.

And then — because this is what disciples do — they begin telling others.

One person carries the news home to a family member.

One friend invites another friend to come and hear.

A household welcomes neighbors in.

There is no formal strategy. No religious organization overseeing the movement from above.

Just ordinary people, changed by Jesus, doing for others what someone had done for them.

This is how multiplication begins.

One life becomes the beginning of another story. As one disciple helps another household learn to follow Christ, the message moves outward — far beyond Jerusalem and to the ends of the world.

It does not slow down when it crosses a threshold.

It accelerates.

From city to city. From household to household. From generation to generation. Until the return of Christ.

This may be what Paul was driving at when he wrote to Timothy: *“And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others”* (2 Timothy 2:2) Four generations in a single sentence. Paul #1, Timothy (and many witnesses) #2, Faithful people #3, Others #4. The pattern of multiplication, embedded in the instruction itself. Divine Genius.

This will continue until the end of the age and is how the whole world will be discipled.

PAUSE AND REFLECT

What factors made the early church grow so rapidly and so far?

Think about what happened in Jerusalem in Acts 2. These were not professional missionaries or trained clergy. They were ordinary men and women who encountered

Jesus, were changed by Him, and could not stop telling others what they had seen and heard.

Think about your own journey of faith.

Most people do not begin following Jesus alone. Someone shared the gospel, extended an invitation, or lovingly walked alongside them encouraging them toward Jesus. Who helped lead you to faith? What difference did their presence make in your life?

Now consider: Who in your life might be waiting for you to do for them what was done for you?

RETURNING TO THE NEW TESTAMENT PATTERN

In the New Testament we usually see the gospel spreading person to person — not through religious organizations or professional clergy, but through ordinary disciples who could not keep what they had found to themselves.

Consider the difference between two systems of multiplication. An elephant takes 22 months to carry a pregnancy, produces one offspring, and that offspring will not reproduce

for another 20 years. Two elephants, multiplying at that rate, produce very slowly. The building-based church system usually reproduces this way — it's expensive, slow to multiply, and easily persecuted.

Rabbits, by contrast, are small, hide easily, and can begin to reproduce at only four months of age. The female rabbit typically produces seven offspring per pregnancy, and can begin reproducing again almost immediately. Two rabbits, given three years, could theoretically multiply to hundreds of millions. The New Testament church multiplied this way — simple, reproducible, unstoppable. Every follower was a disciple-maker.

The first three hundred years of the church grew entirely without buildings, professional clergy, or formal programs — until Constantine's Edict of Milan in AD 313. It grew through disciples who met in homes, shared their lives together, told their friends and neighbors what they had found, and started new groups as a result. When the Roman Empire tried to stop it through persecution, the scattered believers simply multiplied faster in new places (Acts 8:1–4; Acts 11:19–21).

Paul's instruction to Timothy captures the necessity of multiplication in a single sentence: What you received, pass on to faithful people — people who will pass it on to others. (2 Timothy 2:2) Four generations of multiplication embedded in one sentence. No building required. No budget required. No professional required.

This can multiply even faster today when we apply the same teaching and practices in our church buildings, using our budgets to train our congregations and send disciples two by two into the unreached world around them. By training your church members to continue to practice obedience and multiply disciples even at the offices or wherever they work they will grow the kingdom because the job or office is also a mission field.

Just obedient disciples making more obedient disciples. That's how it started and that's how it will end.

That is still how it works. That is still how the world will get disciplined. This is plan A and there is no plan B

LIVING THIS OUT

Paul's words to Timothy capture the entire design of disciple-making in a single sentence: what you received, pass on to faithful people who will also be able to pass it on to others.

You have received something real in this study. You have been walking through the story of Jesus, reflecting on His teachings, allowing His words to take root in your heart and life. That is no small thing. That is a gift worth sharing.

And here is the remarkable thing: you do not have to be a theologian or a trained professional to pass it on. God's truth has power all by itself. You just have to be a disciple who loves someone else enough to share with them the way someone once shared with you.

Think of at least one person who might benefit from walking through something like this together with you. Not a program — just a relationship. Just the simple offer: I have been learning something interesting. Can I share it with you?

Never forget that Jesus did not teach His disciples to reach people one at a time. He taught them to fish with a net — to find one person who was open and then, through that relationship, gain access to their household, their family community, or their social network. That is how the movement spread.

In 2018 a team of disciple-makers felt led to go reach a muslim village in Uganda. They met Habib in the marketplace. Habib was dying of AIDS and planning to end his life. He had one living wife and 15 kids. The disciple-makers told him that Jesus can heal him. He said, “If Jesus heals me of AIDS then I will follow Him...both me and my household.” Habib was offering to cast the net of the Kingdom of Jesus over his own family.

You can guess what happened next. Jesus healed Habib. His wife and 15 children got saved. Then Habib told everyone in town that Jesus had healed him of AIDS and more than 100 muslims became disciples of Jesus as a result of that miracle. So you see, Jesus is still fishing for souls with a net even today!

The same pattern is available to you. The person God brings to mind or connects you with, rarely represents just one person — they are a gateway into a network of people who need to encounter Jesus.

Who in your circle of relationships is God already preparing to hear about Jesus from you?

Will you share what you learned with them this week so another group can start? When will you tell them? What might you say?

If no one comes to mind — pray right now and ask God to bring someone across your path. He is already at work in the people around you.

MULTIPLICATION REFLECTION

Multiplication is not a strategy. It is the result of a chain reaction that happens when obedient disciples do what they have always done: share and obey what they have received from the Lord with someone else. Often, it's with someone they know and love. It's the DNA of reproduction. Living things reproduce after their own kind.

Think about the chain of faithfulness that led to your own faith. Someone told someone who told someone who eventually reached you. That chain did not require professional missionaries or programs. It required ordinary people who cared enough to pass on what they had heard.

You are a link in that chain. And the next link is probably closer than you think — someone in your life right now, known to you, within reach, whose story is not yet finished. Ask God to reveal them to you.

What you carry is worth more than you know. It is meant to be given away.

For further study, see Tools 7, 10, and 11 — How to Facilitate a Discovery Group; Simple Rhythms for a Disciple Community; Two Kinds of Church in the Tools for the Journey section at the back of this study.

PRAYER

Jesus, thank You for inviting us to participate in Your mission — not as spectators, but as disciples who help others become disciples.

Help us recognize the people You have placed in our lives who are ready to become disciples.

Give us the courage to invest in those relationships with intention and consistency.

Guide us as we share the gospel with others and help them grow in faith.

May the chain of discipleship that reaches us continue through us — until the whole world becomes disciples.

The chain is real. It is ancient. It is unbroken. Please help me let it continue through me.

Amen.

And next week, it will reach you.

NEW TESTAMENT INSIGHTS

For further reflection, consider these passages related to going forth and participating in God's mission.

- Acts 8:1, 4 — When persecution scattered the Jerusalem church, thousands of ordinary believers went everywhere sharing the word.
- Acts 13:49–52 — The word of the Lord spread through the whole region — carried by ordinary disciples.
- Romans 10:15 — "How beautiful are the feet of messengers who bring good news."
- 2 Corinthians 5:18–20 — God has given us the ministry of reconciliation — we are His ambassadors.

NOTES & REFLECTIONS

Use this page to record insights, questions, obedience and sharing commitments, or prayers that arise during this lesson.

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GO AND MAKE DISCIPLES



How did your sharing and obedience go?

LESSON OVERVIEW

The journey of discipleship ultimately leads to a commissioning: go, share the gospel, help others follow Jesus, and go disciple the world.

THIS WEEK'S SCRIPTURES

Matthew 28:18–20

Mark 16:15

Acts 1:8

2 Timothy 2:2

EXPLORING THE PASSAGE

1. Read Matthew 28:18–20 carefully. Retell the passage in your own words. What does Jesus actually say — His declaration, His command, and His promise? What do you observe in each part?

2. What does this passage tell you about Jesus — the authority He claims, and the confidence with which He sends ordinary people to disciple entire nations?

3. Jesus says, "teaching them to obey everything I have commanded." Not teaching everything — teaching obedience to everything. What does that tell us about what discipleship is ultimately for? How do you feel about the idea of obeying everything Jesus commanded?

4. "I am with you always, to the end of the age." What does that promise tell us about what God provides for disciples who go — and what it removes as an excuse for not going?

5. This study began with Follow Me. It ends with Go and make disciples. Who is the next person you will share with? What is the next step you will take? What is a door that this journey has been preparing you to walk through?

NOTES

STEP INSIDE

The mountain top is quiet in the early morning light.

Galilee stretches out below — the familiar lake, the towns along its shore, the roads they have walked together for three years. The air is cool. The sky is wide.

Eleven men stand on the mountain where He had told them to go.

They have recently experienced Jerusalem, the crucifixion, the empty tomb, Jesus appearing in the locked room, and more.

They carry all those experiences with them.

The memory of the roads. The villages they passed through. The crowds that gathered when He spoke. The faces of people who had been healed, welcomed, restored. The long evenings around fires when they asked questions and He answered slowly, patiently — drawing out what they could not yet fully see.

They remember the night in the upper room when He broke bread and said things they are only now beginning to understand.

They remember the morning the tomb was empty.

He had walked with them. Eaten with them. Let Thomas place his hands in the wounds.

And He had told them to meet at this particular time and place.

Now He stands before them on the mountain for what will turn out to be the final time.

Something has changed in the air between them. Not His presence — that is unchanged. But their understanding of it. They are no longer just followers who watch, learn from, and imitate their rabbi.

Something is about to be entrusted. They have been equipped for a task they may not yet fully understand.

He begins to speak.

"All authority in heaven and on earth has been given to me." (Imagine the implication of those words.)

The words settle on the mountain top.

Not a suggestion. Not an invitation to consider. A statement of reality — the foundation for everything that follows.

"Therefore, go preach the good news to all creation."

Go. Not when you are ready. Not when you have more training. Not when the world becomes more receptive.

Go.

"Make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything that I have commanded you."

His commission to disciple all the nations on earth is not complicated.

It is exactly what they have been living for three years — watching, learning, obeying, helping others do the same.

And then His final reassuring words.

"And behold, I am with you always, to the very end of the age."

The same Jesus that walked beside them on every dusty road.

Still there. Still with them no matter where they would go.

The mission of Jesus will not end on this mountain in Galilee. This is just the beginning.

It will continue through the lives of those who follow Him — through the cities and villages and households and conversations of every generation that follows.

From Jerusalem to Judea. From Judea to Samaria. From Samaria to the ends of the earth.

And that same invitation, first uttered on the shores of Galilee continues to appeal to hearts today.

Follow Me.

PAUSE AND REFLECT

Imagine standing with the disciples on that mountain top as Jesus spoke these final words.

You have spent years with Him. You have heard every teaching, witnessed every miracle, even performed some miracles yourself. You may have denied Him and been restored or abandoned Him in His hour of trial. Yet, you have been changed in ways you are still discovering.

He hasn't abandoned you. In fact, now He stands before you and says: I have authority over everything. Therefore Go. Preach the good news to all creation. Make disciples of all nations. I am with you to the end of the age.

What might you have felt in that moment — the weight of the commission accompanied by His authority and the promise of His unfailing presence?

What does it mean that the last thing Jesus said to His followers was not a theology lesson, but a command — and not a command to be carried out in private, but one that pointed outward, to your town, your area, your nation, and ultimately, to the ends of the earth?

RETURNING TO THE NEW TESTAMENT PATTERN

The final command of Jesus has never been rescinded.

It is found in Matthew 28:18-20, Mark 16:15-16, Luke 24:47, and Acts 1:8. Four times, in four slightly different forms, Jesus gives the same commission. He intends for it to hit home.

The Great Commission breaks down into four actions: go, preach, baptize, and teach obedience to all His commands. These are not sequential steps for professionals. They are meant to be the ongoing life of every disciple of everyone who claims the name of Jesus Christ.

The bulk of the work — the part that often gets overlooked — is the last one: teaching obedience. Not teaching knowledge. Not teaching theology. Teaching obedience to all the commands of Jesus. That is an assignment that never ends and never gets delegated to someone else.

What followed in Acts was not an organized campaign. It was a chain reaction. Ordinary people — not just the apostles, not professionals — went everywhere preaching the word: "Those (thousands) who had been scattered went everywhere preaching the word." (Acts 8:4) New believers were baptized immediately, taught the Scriptures, welcomed into community, and encouraged in obedience. And those new believers told others. And those others told others. New fellowships started and the process repeated itself.

Paul captured the design in his single sentence to Timothy: What you received, pass on to faithful people who will also be able to teach others. (2 Timothy 2:2) Four generations of

multiplication in one sentence. That is not a strategy. It is a description of what happens when obedient disciples do what disciples have always done. Pass it on.

The Great Commission will be completed. Jesus said so (Matthew 24:14). The question is not whether it will happen. The question is whether you will be part of the army of ordinary people that finishes it.

We suggest that you learn it, love it, live it, and reproduce it!

Your household. Your neighborhood. Your network. Your Jerusalem, your Judea, your Samaria — starting where you are and moving outward from there.

That is the invitation before you now. How will you respond?

LIVING THIS OUT

You started this study with two words: Follow Me.

You are ending it with a commission: Go and make disciples of all nations.

Twelve weeks ago, you stepped into these pages as someone learning what it means to truly follow Jesus. You have walked through the call at the shore, the chain of introduction, the Sermon on the Mount, the cost of surrender, the vine and the branches, the sending of the seventy-two. You considered Judas and Peter and asked which one you most resemble. You have stood on the mountain in Galilee and heard the final directive of the ultimate authority in the universe.

Something has been happening inside you throughout these 12 weeks. It may be difficult to verbalize. That's ok, the disciples on that mountain probably couldn't fully describe it either — not yet anyway. They only knew that the one who had trained them for three years was now telling them to go, and with the promise that He would go with them.

That is still the commission. And it is still the promise. Nothing has changed or will change until every people group on earth has had the opportunity to follow Him.

The goal is not that you have completed this study more informed about discipleship. The goal is that you have become a genuine disciple of Jesus — shaped by twelve weeks of encounter with Jesus, possessing something real and powerful, sent into the ordinary relationships of your daily life expanding outward from there until the return of Christ.

The same words that sent eleven unschooled ordinary disciples to the ends of the earth are the words that now send you.

Go.

Never forget that Jesus did not teach His disciples to reach people one at a time. He taught them to fish with a net — to find one person who was open and then, through that

relationship, gain access to their household, their family community, or their social network. That is how the movement spread.

In 2015 Jesus sent 2 disciple-makers to a village in Africa. God directed them to the home of a person of peace. The gospel was shared and the whole family received salvation through Jesus Christ. When they went into the town to share the gospel in the market, Jesus began healing people. Then they were taken to the home of a woman who had been lame and mute for 4 months. Jesus healed that woman through these obedient disciple-makers and the woman walked through the entire town sharing how Jesus had healed her. As a result, hundreds became followers of Jesus in that place.

They went 2x2. They found a person of peace and reached his household. They preached and healed in the town and many in the town became followers of Jesus. The church age began with fishing for souls with a net and it will end the same way it began...catching them in groups instead of one at a time.

The same pattern is available to you. The person God brings to mind or connects you with, rarely represents just one person — they are a gateway into a network of people who need to encounter Jesus.

Who in your circle of relationships is God already preparing to hear about Jesus from you?

Will you share what you learned with them this week so another group can start? When will you tell them? What might you say?

If no one comes to mind — pray right now and ask God to bring someone across your path. He is already at work in the people around you.

MULTIPLICATION REFLECTION

Think about the chain of connections that brought the gospel to you.

Someone told someone who told someone who eventually reached the person (or persons) who reached you. That chain began on a mountain in Galilee two thousand years ago. It has passed through generations of ordinary, imperfect, yet faithful obedient people — through persecutions and empires, through the centuries and across the continents — and it reached you.

You did not earn your place in that chain. It was given to you as a free gift.

And now it is meant to continue through you.

The Great Commission is not complicated. Jesus simply said to go, preach, baptize, and teach obedience to ALL of His commands. That is the whole assignment. Not a program. Not a building. Not a platform. Just obedient disciples making more obedient disciples — until the whole world has heard and understood the gospel, until every household has had the opportunity to follow the living Jesus — until He returns.

“And behold, I am with you always, to the end of the age.” (Matthew 28:20)

That is not just sentiment. That is an unshakable promise — the same presence that walked beside Peter on the shore and breathed the Holy Spirit on the disciples in the upper room is the presence that goes with you and me today.

And the chain will not end with you.

For further study, see Tool 8 — How to Baptize and Celebrate New Faith in the Tools for the Journey section at the back of this study.

PRAYER

Jesus, thank You for inviting us into Your mission — not only to follow You, but to help others follow You as we follow.

Help us live faithfully and intentionally as Your disciples — surrendered, obedient, fruitful, and multiplying.

Give us courage to share Your love and truth with the people You have placed around us.

Guide us as we help others learn to follow You.

And until the whole world hears and is disciplined, may we remain faithful to the commission You have given us.

In Jesus' Name we pray.

Amen.

NEW TESTAMENT INSIGHTS

For further reflection, consider these passages related to the Great Commission and making disciples of all nations.

- Mark 16:15-20 — Every follower of Jesus is expected to GO, to preach the gospel, baptize new disciples, and exhibit the power of the Holy Spirit.
- Acts 14:21-22 — New followers are called disciples from the first day. And Paul and Barnabas return to every city to strengthen the disciples by encouraging them to accept hardship.
- Romans 15:20 — Paul's ambition: to preach where the name of Christ has not been heard.
- Revelation 7:9 — A great multitude from every nation, tribe, people, and language standing before the throne.

NOTES & REFLECTIONS

Use this page to record insights, questions, obedience and sharing commitments, or prayers that arise during this lesson.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

A FINAL WORD

You have walked through twelve lessons. You have encountered Jesus in His own words, in the lives of His first disciples, and in the pattern He established for reaching the world.

You are not leaving with a certificate. You are leaving equipped to be a disciple-maker — someone who has been with Jesus and is being sent, just as He sent the twelve, the 70, and the 11.

The question now is, what will you do with what you have learned?

The steps ahead are simply the practices of that equipping and sending. Practice these things freely. Share them openly. Teach others what you have learned here.

This is how Jesus began building His church.

It is still how He builds it.

Disciples go to some. They go to others who go to the rest. Who is the one who is waiting for you to go to them today?

"Jesus came and told his disciples, 'I have been given all authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.'"

— **Matthew 28:18–20**

TOOLS FOR THE JOURNEY



These tools are here for one reason: to help you keep going. You have completed twelve weeks of studying the way Jesus made disciples. Now it is time to live it. The twelve tools in this section are practical, proven, and drawn directly from the pattern of the New Testament church. Use them. Share them. Start something with someone you discovered is hungry for God over these past weeks.

TOOL 1 — THE THREE-COLUMN BIBLE STUDY

How Disciples Can Learn Directly from God

Most people read the Bible to gain information. Disciples read Scripture to encounter God — and to put His word into practice in their lives.

This is the personal study method Kurt Olson and many others teach worldwide. It is drawn from the discovery pattern Jesus modeled: hear the word, understand it, obey it, share it. Every column builds on the one before it.

"Obedience is largely about your habits." — (Kurt's friend Ted Lees)

The three-column method builds four habits at once: memorization, understanding, obedience, and sharing.

How it works:

Take a piece of paper, turn it sideways, and divide it into three columns.

Title Column 1 — What It Says

Copy the passage word for word, exactly as it is written in your Bible. Writing it out forces you to slow down and interact with every word. This is similar to how first-century disciples memorized their rabbi's teaching — not by just reading it once but by going over it, speaking it, and repeating it until it was cemented in their minds.

Title Column 2 — How I Would Say It

Rewrite the passage in your own words, the way you would say it in natural conversation. Not what you think it means — what it actually says, in your own conversational language. This prepares you to share it with others. You cannot share what you cannot explain. You cannot share what you don't understand.

Title Column 3 — How I Will Obey / Who I Will Tell

At the top: write one or more "I will..." statements — specific, concrete ways you will obey or put into practice what you just studied. Not "I should try to..." or "It would be good if..." but "I will..." Disciples obey.

In the bottom half of column 3: write the name of at least one specific person you will share this passage with, and when you will tell them.

Why this works:

The Great Commission is a command to go, preach, baptize, and teach obedience to everything Jesus commanded. Most Christians are not in the habit of doing any of those things. This process builds Great Commission habits, one passage at a time.

Start here: Try it with John 6:44–45. Copy it, rewrite it, then write one or more obedience/application step(s) and at least one name of who you will tell.



3 COLUMN BIBLE STUDY

Scripture studied:	Date:	Studied with:
Write out the Scripture verses.	Write Scripture in your own words.	What must I do to obey? I will: I will: I will: Who will I share this with this week? What could I say to introduce this to someone?

TOOL 2 — THE GROUP DISCOVERY BIBLE STUDY

Exploring Scripture Together Without a Teacher

One of the most consistent patterns in the New Testament is people encountering God's word together. Jesus taught in community. The early church opened the Scriptures in their homes. Faith grew through shared discovery in an intimate setting.

A Discovery Bible Study is a small gathering of two or more (up to 20) people who read a passage together and ask honest questions. It does not require a human teacher. There is no complicated curriculum. And none of the participants need any prior Bible knowledge. What it requires is a willingness to let The Holy Spirit teach through the Scripture. (1 John 2:27)

This is not a written study. It is a conversation centered around obedience to and the sharing of the word of God. Yet, the facilitator will benefit from recording the group's commitments to obey and share the passage. Plan on this process taking about 15 minutes per person if everyone participates fully.

There are just two rules of a Discovery Bible Study:

1. Only discuss today's passage. No stories or bringing in other passages, no one but The Spirit teaching.
2. If anyone introduces something from outside the passage, simply ask: "Where do you see that in this passage?"

These two rules keep the group in the text and everyone on the same level and lets the Holy Spirit teach through the word itself. They also respect everyone's time and keep false teaching from entering the group.

Begin each gathering with these 3 questions:

What are you thankful for today? (Everyone shares — develops gratitude and transparency)

What are you concerned about and how can we help? (The early church cared for each other's needs and we should too.)

[From week 2 onward] How did your sharing and obedience go? (Accountability — the most important question in the room. People are more likely to share and to obey if they know they are going to be asked.)

Then open the Scripture: (follow these steps and ask all the following questions)

Read the passage twice — once aloud, once with eyes closed to aid memorization. (A different translation is helpful.)

Someone retell the passage in your own words. The group can fill in any missing details. (Ask "any other details" several times until no one else has anything to add.)

What stood out to you from this passage? And why?

What does this passage tell you about God? About people?

How will you obey this passage? Make at least one "I will..." statement.

Who will you share this with this week? When will you tell them? What might you say?

Who do you know in need and how can we help them?

When and where will we meet again?

The DNA of a healthy Discovery Bible Study is typically set by the third meeting. Whatever habits form in the first three gatherings tend to stay. Do your best to model obedience and sharing from day one.

Start with any book of the Bible or with one of the scripture tracks found at <https://gomultiply.org/resources>. The Gospels or Acts are strong starting points. A good path: John 1 or even Matthew 1 → through the Gospels, then into Acts.



Discovery Bible Study (DBS) Group Process:

Worksheet templates can be found on the last page.

1. What are you thankful for today?
2. What are you concerned about today and how can we help?
3. How did your sharing and obedience go? (Week 2 and beyond)
4. Someone read the passage aloud 2x or more. (Different translations are helpful)
5. Someone retell this passage in your own words. (Group fill in any missing details)
6. What stood out to you and why?
7. What does this passage tell you about God?
8. What does this passage tell you about people?
9. How will you obey/apply this passage this week? ("I will...") (Be specific)
10. Who will you share this passage with this week? (Name a real person and time)
11. Who do you know in need and how can we help them?
12. When and where will we meet again?

Rules:

- Only discuss the scripture passage for today (or others we've studied together as a group).
 - No added stories or added verses.
 - This keeps a "level playing field" and keeps God as the teacher in the group.
 - If someone introduces anything that is not in the passage simply ask them, "Where do you see that in this passage?"
 - This keeps heresy out of the groups.
-

TOOL 3 — HOW TO PRAY AS A DISCIPLE

Prayer That Is Personal, Outward, and Expectant

Jesus prayed constantly. He prayed alone in the early morning. He prayed with His disciples. He prayed before major decisions and when performing miracles. He prayed at the end of His life. And He taught His followers to do the same — not as a religious duty, but as natural as breathing in a life dependent on and devoted to God.

Prayer for a disciple moves in three directions.

Personal Prayer — Staying Connected to the Vine

This is the daily conversation between yourself and God. It is not about praying long prayers or eloquent language. It is about honesty and consistency. Begin with gratitude. Bring your actual life — your fears, your needs, your loved ones, and your less-than loved ones. Ask for wisdom, guidance and boldness. Ask God to open doors and bring people across your path who are ready to hear about Jesus.

Jesus said, "Apart from me you can do nothing." (John 15:5) Everything in the disciple's life flows from staying connected to the one who is the source. Fruit naturally grows on a branch that is connected to the vine.

Outward Prayer — Praying for the Lost

Consider making a list of people in your life who do not yet know Jesus — family members, neighbors, coworkers, friends. Pray for them specifically and daily (as much as possible). Ask God to prepare their hearts. Ask Him to open a natural door for you or someone else to bring them to Jesus. (You won't find this process practiced in the bible, yet it has the potential to bear tremendous fruit).

In disciple-making movements worldwide, one of the most consistent practices is prayer walking — walking through a neighborhood or community and praying for the people who live there, asking God to identify the person of peace who is ready to receive the message so a new fellowship can begin in their home and among their friends and family.

"Ask the Lord of the harvest to send out workers into His harvest field." (Luke 10:2) Will you go into the harvest field of the Lord?

Expectant Prayer — Asking for the Impossible

Jesus told His disciples to heal the sick. He sent them out with authority over sickness and demonic oppression. The early church prayed with expectation that God would move — and He did (Acts 4:29–30). Do not reduce prayer to a religious formality. Pray with the expectation that the God who made the universe still hears and acts today.

Lord, bring someone across my path today who is looking for you. Give me eyes to see them and courage to heal them or cast out evil spirits in order to lead them to you.

TOOL 4 — HOW TO SHARE THE GOSPEL

Simple, Relational, Natural

The gospel spreads most powerfully through relationships. People rarely come to faith because they lose a debate to a flawless argument. They usually come because someone cared enough to share what they had found to be the truth— simply, honestly, and without pressure.

Jesus did not use a script. He met people where they were. He asked questions. He told stories. He brought the truth to the surface naturally. That is still the best method.

Step 1 — Listen before you speak.

Ask questions. Where is this person in their life? What are they struggling with? What do they believe about God and Jesus? What is working in their life, and what is not? People who feel heard are far more open to what you have to say next.

Step 2 — Share what you have found.

You do not need a theology degree. You can use your story. What did your life look like before you began following Jesus? What changed? What is different now? Your personal experience of Jesus can be more persuasive than any argument.

"We have found the Messiah." That was Andrew's entire presentation to Simon. Five words. Enough to change his life.

Step 3 — Share the core of the gospel.

The first time Jesus shared the gospel (Mark 1:15) He said, "The time has come, the Kingdom of God is near, repent of your sins and believe the good news." That's just 19 words.

God created people for a relationship with Himself. We have all fallen short of His standard and turned away from Him — the Bible calls this sin — and the result is separation from God, both now and eternally unless something changes. God does not leave us in that hopeless state. He sent Jesus, who lived the perfect, sinless life we could not live and died the death we deserved. Then He rose from the dead, defeating sin and death.

He offers forgiveness and new life to everyone who repents and turns away from sin, accepts Him as savior, surrenders to His lordship and follows Him in obedience.

The simplest summary: God loves you. He sent His Son to die for you. You need Him to save you because you cannot save yourself. Surrendering your life to Jesus and repenting (turning away) from your sin is the only way to find eternal life. Will you repent of your sins, receive Him as Lord and savior and follow Him in obedience today?

Step 4 — Introduce them to Jesus, not just to your church.

The goal is not to fill a seat in a religious building for an hour a week. The goal is to introduce a person to the living Jesus — and then trust Jesus to do what only He can do. Change them from what they are to what He needs them to become. The best thing you can do is to start a Discovery Bible Study with them and their home among their friends

and family. Let them discover Jesus through His own words as the Holy Spirit does the teaching.

In a Sunday morning service, people learn from a human being which is good. In a DBS they learn from the Holy Spirit which is even better.

Step 5 — Reach the network, not just the individual.

As we have said, Jesus never trained His disciples to win one person at a time. He trained them to fish for souls with a net — to find one open person and then, through that relationship, gain access to their household, their family, or their social network. When you find someone who is looking for Jesus, ask: Who else in your family or circle of friends would want to explore this with you? Or, when can I/we share all the details with your friends and family?

Think about the family or relational network of Zacchaeus. The woman at the well. The Philippian jailer. Cornelius. Every time, one person led to a household or town, and often, a household opened a town.

TOOL 5 — HOW TO FIND A PERSON OF PEACE

Looking for Who God Has Already Prepared

When Jesus sent out the seventy-two in Luke 10, He gave them some of the most practically useful instructions in the Gospels. He did not tell them to convince everyone they met. He told them to look for someone who was ready to receive them — a person of peace — and to stay with that person, serve them, and let the message move through their relationships into the community.

A person of peace is not necessarily a believer. They are simply someone with some influence that God has prepared to be receptive — open, willing to listen, and positioned to open doors for the gospel to others in their home and community.

What a person of peace is like:

They are welcoming. They are genuinely interested in spiritual things. They ask questions. They want to share what they are hearing with others. They have a natural network of relationships who trust them. When the message reaches them, it does not stop with them — it moves outward.

How to find them:

Pray first. Ask God to lead you to the person He has already prepared. "Ask the Lord of the harvest to send out workers." (Luke 10:2) You are one of the workers He is sending.

Look for open doors in natural conversations. When someone expresses spiritual curiosity, follows up on something you shared, or responds warmly to the gospel — that is a sign. Stay with that person. Do not move on until you've determined if they truly are a person of peace or not.

What to do when you find one:

Stay with them. Eat with them. Serve them and allow them to meet some of your needs as well. Share with them and their household. Start a Discovery Bible Study in their home with their family and friends — not with yours. Jesus sent His disciples to go into the household of the person of peace, not to extract that person by bringing them to a gathering somewhere else.

"Whatever house you enter, first say, 'Peace be to this house.' And if a son of peace is there, your peace will rest upon it." (Luke 10:5–6) We go to them, not the other way around.

What to do when you do not find one:

Move on. Jesus told the disciples to wipe the dust off their feet when a town did not receive them. Do not force it. Do not try to manufacture interest. God is at work in people you have not even met yet. Keep looking. Keep praying. Don't waste God's time trying to make something happen. He will lead you to the people He has prepared.

"If there is no person of peace, that means there will be no Kingdom advancement in that place — at least not yet and not through you."

TOOL 6 — HOW TO MAINTAIN RELATIONSHIPS WITH NEW DISCIPLES

The Ministry of Being Present and the I Do / We Do / You Do / Go Do Training Pattern of Jesus

When someone takes the next step toward Jesus — a prayer, a baptism, a decision to begin following seriously — what they need most in those early days is not a program. It is people.

The early church understood this. New disciples were immediately welcomed into the larger community. They were not handed a curriculum and left alone. They were surrounded by people who had walked the same road a little longer and were willing to walk it with them. The early church submitted to each other. (Eph. 5:21)

Practical ways to coach and encourage new disciples:

Connect regularly — not in a formal class but in the normal rhythms of life. Share a meal. Go two by two together looking for people of peace. Study the Bible together in DBS. Pray for the people in their network by name. Celebrate every step of obedience and sharing.

Ask questions when you meet like: How is your walk with Jesus? What are you learning? What are you obeying? Who have you shared with recently? How did it go?

Do not create dependency on yourself. The goal is not that they need you — it is that they can coach and encourage others just like you are doing for them.

TOOL 7 — HOW TO FACILITATE A DISCOVERY GROUP

Starting Something Simple That Can Multiply

A Discovery Bible Study Group is one of the most powerful and reproducible forms of disciple-making today. It is a small gathering of people — believers, seekers, or both — who come together to read Scripture, ask honest questions, and encourage one another toward obedience and sharing.

It does not require professional Christians or a trained leader. It does not require a building or a formal program. It requires a willing host, open Bibles, and a group of people (usually 3-20 with a worldwide average of 16) who want to encounter God together.

How to start:

Pray first. Ask God to show you who belongs in your group. Think about your household, your neighborhood, your workplace. Who is open? Who has shown spiritual curiosity? Start with people you already know (while always looking for receptive people you don't yet know.)

You do not need a polished sales pitch. Something like: "I'm gathering some folks to get to know God and one another. Would you like to join us?" Keep it personal and low-pressure.

Meet in a home or other natural setting — not a church building if possible. The goal is for this group to feel accessible, not religious. Anywhere two or more can gather in His name is sufficient.

How to run it:

Use the Discovery Bible Study process from Tool 2. Keep it simple. Keep it consistent. Let the Scripture do the work. Let the Holy Spirit do the teaching.

The facilitator's job is not to teach — it is to ask the DBS questions, keep the conversation in the text, and encourage everyone to participate. The Holy Spirit is the teacher. God the Father is the one who draws people to Jesus. (John 6:44–45) Your role is to create the environment where God can do the teaching and simply facilitate the process.

The 48-hour rule:

Whatever commitment someone makes in the group — a Scripture they will obey, a person they will share with — encourage them to act on it within 48 hours. People who wait longer than 48 hours rarely follow through. Create immediate accountability: "Who in this group will call you by Wednesday to see how it went?"

How to multiply:

Discovery Bible Studies multiply by equipping participants to facilitate within their own groups and to launch more groups, encouraging every participant to share what they learn with others. This develops a community where individuals can easily replicate the DBS process. Participants go out every week and share what they learned so they can start a new group within their own social network or that of someone they meet. This is how

movements begin and expand: not by accumulation (addition) but by reproduction (multiplication).

"The DNA of a healthy Discovery Group is typically set by the third meeting. Whatever habits you establish in the first three gatherings will define the group."

TOOL 8 — HOW TO BAPTIZE AND CELEBRATE NEW FAITH

A Simple Act That Changes Everything

Baptism in the New Testament was not complicated, delayed, or reserved for a special ceremony. When someone became a believer, they were baptized as soon as possible — often the same day, in whatever water could be found.

The Philippian jailer and his family believed and were baptized that same night. (Acts 16:33) The Ethiopian eunuch was baptized in the ditch beside the road on his way back to Ethiopia. (Acts 8:38) Cornelius and his household were baptized immediately after the Holy Spirit came upon them. (Acts 10:48) The pattern is consistent: believe, be baptized, begin the journey of growing as a disciple of Christ.

Baptism is the first public act of obedience for a new disciple. It is not what saves a person — only Jesus saves. Baptism by immersion is how a new disciple publicly declares their allegiance to Jesus, identifies with His death and resurrection, and steps fully into the community of His followers. What about you? Have you been baptized since you believed? If not, why not? What are you waiting for?

Who can baptize?

Any disciple of Jesus can baptize people. Baptism is not a sacrament reserved for ordained clergy. In the New Testament, disciples baptized people. Jesus' disciples baptized in John 4 and again at Pentecost. The pattern is simple: whoever leads someone to faith or is already in the faith can baptize them. It is not biblical to delay someone's baptism by waiting for a religious professional or a formal baptism service to come around.

Where can it happen?

Baptism can take place anywhere there is enough water to submerge a person. A river. A lake. A bathtub. A swimming pool. A 55-gallon drum. Even a plastic sheet draped between pallets, benches, or over a depression in the ground. The location is not important. The changed life is everything. The old person is gone and the new person has come.

What to say:

The simplest form, drawn from Matthew's Great Commission: "[Name], I baptize you in the name of the Father, the Son, and the Holy Spirit."

You may also ask the person to share briefly what they are declaring — why they are taking this step, what following Jesus means to them. This public declaration is powerful both for the one being baptized and for everyone watching. In areas of high persecution, baptisms usually take place in secret or remote locations.

Celebrate it.

Do not let baptism pass. The angels in heaven celebrate when one person turns to Jesus. (Luke 15:10) You should too. Gather the people who love this new disciple. Let them witness

the moment. Pray over them. Pray for them to receive the Holy Spirit in full measure. Welcome them into the family.

After baptism:

Baptism is part of the beginning of the journey. It is not a destination. The same day or week, begin a Discovery Bible Study with this new believer (if you haven't already) and the people in their household and network. Ideally, multiple members of their network would have all been baptized at the same time. The goal is never to baptize just person — it is always to reach their entire social network for Jesus.

TOOL 9 — THE DISCIPLE PATHWAY

The Training Program of Jesus

The pattern Jesus used to form disciples is visible throughout the Gospels and reproducible by any believer. It's helpful to keep in mind the fact that every training program moves through four basic stages:

Stage 1 — I do, you watch. (Mark 1&2)

Jesus did everything in the presence of His disciples before He ever asked them to do anything. He preached, healed, cast out demons, prayed, and raised the dead — and they were right there to witness it all. He taught from the boat. He touched and cleansed lepers. He asked the questions. He modeled everything first.

For a disciple-maker today: live your faith openly. Let people see you obeying Scripture, praying, sharing the gospel, walking in fellowship with Him. Bring others along. Include them in what you are already doing. The Kingdom will expand and disciples will multiply as you do.

New disciples watch Jesus as He does the work, paying close attention, because He is setting the example for us to follow.

Stage 2 — We do. (John 4:1-2)

While Jesus was still present to guide, His disciples began doing the work of ministry. As early as John 4 Jesus has his disciples baptizing those who responded to Jesus' preaching. Jesus was there to oversee, correct, and encourage — but the disciples were doing the baptizing. It was teamwork. Jesus did His part, and they did theirs.

For a disciple-maker today: create opportunities for the new disciples to participate while you are present. Let them lead a prayer or share the gospel. Let them share what they are learning with someone and baptize those who receive Jesus. Let them facilitate a portion of the Discovery Bible Study and lay their hands on the sick expecting healing. Be present but step back just like Jesus did.

Similarly, in disciple-making movements today, the participants obey and share from day 1. If they lead someone to Christ, they should find some water and baptize them.

When Jesus fed the 5,000 and the 4,000, His disciples distributed the food and picked up the leftovers. He was involving them from the beginning so they could participate and would not remain spectators.

Stage 3 — You Do: try it on your own. (Matthew 10, Mark 6, Luke 9-10)

Jesus sent out the twelve (Matthew 10) and then the seventy-two (Luke 10) to do the full work of the mission. They were instructed to go two by two, travel light, not get distracted, look for a worthy peaceful person, and then do the same things Jesus did in the beginning. This included preaching the gospel of the Kingdom, healing the sick, cleansing the lepers,

casting out demons, and raising the dead in order to establish fellowships of believers among households and towns that were reached — while He was not physically present. They went. They returned. They reported. He debriefed and encouraged them.

For a disciple-maker today: send the people you are discipling out to do the work. Give them a specific assignment. Follow up when they return. Celebrate obedience. Learn and grow from the experience.

From this step we can clearly see that the process of growing as a disciple of Jesus IS the process of becoming just like Jesus!

Stage 4 — Go do it as a lifestyle. (Luke 22:35–36)

"But now," Jesus said — signaling the shift from training to lifestyle. The training program was ending. They were graduating into the rest of their lives, equipped to do the work He had trained them for. From this point on, making disciples was not an event with a beginning and an end. It was to be the way they lived the rest of their days.

For a disciple-maker today: the goal is not that people ever become dependent on you. The goal is that they become disciple-makers themselves depending on the Holy Spirit — that they do for others what was done for them. Release them to go and live like Jesus all the days of their life. Preaching the gospel, casting out demons, healing the sick, and establishing fellowships of believers in households and towns is what Jesus did, and it's what we who are fully trained will do until He returns.

Trust the Holy Spirit to continue the work you began together. Encourage them to start their own group and many more DBS groups in the social circles of the persons of peace they meet for the rest of their days. They can begin with their own social network but should never stop there. They should begin the same process in the social circles of others as often as God makes those connections.

In the Power and under the direction of the Holy Spirit. Amen

Apostle Paul said, "Imitate me as I imitate Christ." (1 Corinthians 11:1)

"Focus on a few to win many. Go slow in the beginning so you can go fast later."

TOOL 10 — SIMPLE RHYTHMS FOR A DISCIPLE COMMUNITY

What the Early Church Actually Did

Acts 2:42–47 gives us the clearest picture we have of what the early church looked like in its most natural form. They devoted themselves to four things: the apostles' teaching, fellowship, the breaking of bread, and prayer. They met publicly in the temple courts and intimately in homes. And the Lord added to their number daily.

These were not programs. They were rhythms — practices woven into the fabric of shared life that created the soil in which disciples grew and the gospel spread.

The five rhythms of a healthy disciple community:

1. Scripture together. Open the Bible regularly as a community. Use the Discovery Bible Study process. Let the word of God be the authority in the room — not the most theologically trained person, not tradition, not opinion. The word. Always the word.
2. Prayer together. Pray for one another's needs. Pray for the people in your networks who do not yet know Jesus. Pray with expectation that God hears and acts. Include prayer for healing — Jesus commanded His disciples to heal the sick, and this is not a command He has rescinded.
3. Shared meals. The early church broke bread together regularly. Shared food lowers defenses, builds trust, and creates natural space for honest conversation. Do not underestimate the discipleship that happens around a table.
4. Mutual accountability. From the very first gathering: How did your sharing and obedience go? Disciples hold one another accountable — not with judgment or criticism but with encouragement and honest expectation. This is one thing that separates a Discovery Group from a typical Bible study.
5. Sending. A healthy disciple community is always sending — looking outward, going out, reaching into new networks, starting new groups. The moment a group turns entirely inward, it stops functioning as the church of Jesus. Jesus' church is supposed to overpower the defenses of the enemy to bring lost souls to the Kingdom of light.

No building required. No budget required. No professional required.

These rhythms can happen in a living room, a coffee shop, a back yard, or under a tree. The early church met this way for the first three hundred years — and in those three hundred years, the gospel reached the entire known world. Today, Jesus is restoring this powerful simplicity in order to finish reaching the world before His imminent return.

TOOL 11 — TWO KINDS OF CHURCH

Understanding How the Gospel Multiplies

Jesus never commanded His followers to build large religious buildings or institutions. He commanded them to make disciples. And He designed discipleship to multiply — not slowly accumulate.

Throughout history two very different expressions of church have existed side by side. Understanding the difference is not about criticizing one or celebrating the other. It is about understanding how disciples actually multiply — and what role you can play in that.

The Large, Centralized Church

This expression of church is familiar to most people in the Western world. It is built around a building, weekly services, professional clergy, and a range of programs. People attend its services and events. At its best, it inspires, teaches, and serves the community. At its worst, it produces passive spectators who consume religious services without ever becoming obedient, reproducing disciples.

It grows very slowly. It is expensive to sustain and maintain. It cannot hide during persecution. It is not present in the pages of the New Testament — the building-based church system traces its origins to the reign of Constantine in 324 AD, not to the first-century church model.

The Small, Multiplying Church

This expression of church is simple, portable, and reproducible. It meets in homes, workplaces, and public spaces. It does not require a building, a budget, or trained professionals to function. It is led by ordinary disciples who are doing what Jesus trained his disciples to do.

It multiplies rapidly. It is inexpensive to sustain. It can function in any context, including under persecution. It is the New Testament model — the pattern of Acts, the pattern of the first three hundred years of the church, and the pattern that is producing millions of new disciples around the world today.

The question is not which is right and which is wrong.

The question Go Multiply always asks is a type of protection or firewall question: Where do you see that occur in the practices of Jesus and the New Testament church? If they did it (or would do it) then we should too. If they didn't or wouldn't, then we shouldn't either.

A congregation that begins to see itself as a training and sending center — equipping, empowering, and deploying disciples into the mission field rather than gathering attendees — can become a pipeline for Kingdom multiplication regardless of its size or structure.

"Start where you live and with everyone you know."

TOOL 12 — THE SPIRITUAL FIREWALL

Keeping Your Discipleship Rooted in the New Testament

Over centuries, well-intentioned traditions have accumulated around the simple New Testament practice of following Jesus. Most began as helpful additions. Over time, many became the main thing — replacing the practices of the New Testament church rather than enhancing them.

The spiritual firewall (as mentioned in tool 11) is a simple question that every disciple can use to evaluate any spiritual practice, method, or tradition:

"Where do you see that practice in the practices of Jesus and/or the New Testament Church?"

This question is not meant to be divisive. It is meant to be protective — a guard against the gradual drift that has always threatened the simplicity of first-century discipleship.

How to use it:

When you encounter a practice in your church, your spiritual community, or your own spiritual life — ask the firewall question. If the practice is present in the New Testament, it has a strong foundation. If it is not, it does not mean the practice is wrong — but it is worth examining carefully.

Does this practice help make obedient, reproducing disciples? Or does it lead to producing passive spectator Christian church members?

Does this practice fit the new wineskin of Jesus — flexible, reproducible, and able to expand rapidly? Or does it fit the old wineskin of man-made religion — rigid, building-dependent, programmatic, and slow to multiply?

What the firewall protects:

The firewall protects the simplicity that Jesus built into His design. It protects the church from spending its time, energy, and resources on traditions of men rather than the commands of God. (Matthew 15:3) It keeps the mission — making disciples of all nations — at the center of everything.

The firewall in practice:

In disciple-making movements worldwide, the firewall question is used as a regular check. When a group begins to add a practice that looks more like religious tradition than New Testament discipleship, someone asks: "Where do we see this in the practices of Jesus or the New Testament church?" The question is not an attack — it is a guide and a guardrail.

"Analyze every spiritual practice in your life and ministry through the Spiritual Firewall. If Jesus and the New Testament church didn't do it or wouldn't do it, maybe we shouldn't either." — Kurt Olson

THE MOST IMPORTANT DECISION YOU WILL MAKE AFTER THIS STUDY

You have just completed twelve weeks of studying and applying Jesus' way of making disciples that can disciple the nations! The Holy Spirit has been working in you throughout this study. He has been planting ideas, stirring conviction, opening your eyes to what is possible. Ask Him for His God-sized vision for you and for the resources and ability to carry it out.

Here is what we and others have learned from decades of launching disciple-making movements around the world:

People who begin to act within 48 hours of a conviction tend to follow through. Whereas people who wait longer than 48 hours almost never do anything with what they have learned.

This is not pressure. It is simply how obedience works. The window is open right now. The question is, what does God want you to do with it?

In the space below — or in a notebook — write down:

What do you feel led to do as a result of this study?

When will you begin to do it?

Who will you tell about this commitment so they can hold you accountable?

Who is willing to hold you accountable?

What to do next:

Start a Discovery Bible Study. Use Tool 2. This group can continue to gather as a pure DBS group. Or, better yet, each of you start a DBS with some people from your household, your workplace, or your neighborhood (or all 3). Begin with the Gospel of John or Luke or the scripture tracks found at <https://gomultiply.org/resources>. Use the simple DBS process. Don't complicate things. Let the Holy Spirit do His work through the word.

Find your person of peace. Use Tool 5. Pray specifically. Ask God to bring someone across your path this week who is ready to hear about Jesus. Watch for the open door. Walk

through it. Start a DBS with their social network that they facilitate. Then you coach and mentor them from the outside.

Bring someone to Jesus. Use Tool 4. You do not need a perfect script. You need your story or the simple Gospel and a willingness to share it. Andrew said five words: "We have found the Messiah." That was enough to introduce Peter to Jesus. And the rest is history.

Baptize new disciples. Use Tool 8. Do not delay. Do not wait for a special service. When someone (or a group) repents and gives their life to Christ, find some water and baptize them — wherever you are, in whatever water is available.

Coach, mentor, and shepherd these new disciples. Use Tool 6. The goal is not that they learn from you — it is that they learn from God from Day 1 and become a disciple-maker in their own social network themselves.

The goal of this study was never just to produce people who can say they have completed a 12-week curriculum.

The goal has always been to produce obedient disciples who consistently make more obedient disciples — until every household, town, and people group has had the opportunity to encounter and follow Jesus, until every person in every community has understood how to become a citizen of His Kingdom, until the chain of discipleship that began on the shores of Galilee reaches the ends of the earth.

Follow Me. We Have Found the Messiah. Go and make disciples of all nations.

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This study was inspired by *The Endgame of God* by Kurt Olson — a book born out of over a decade of training leaders to launch Disciple-Making Movements in multiple nations across Africa, Asia, the Middle East, and beyond, where hundreds of thousands have become reproducing disciples of Jesus Christ. *The Endgame of God* unpacks Jesus' first-century pattern of disciple-making and applies it to our day. It shows why the building-based church system alone will not be able to finish the Great Commission. It also shows the powerful results of ordinary people operating in the powerfully simple, reproducible, scripture-based ways of Jesus. The principles you practiced over these past twelve weeks — fishing with a net, finding persons of peace, obedience-based discipleship, the Discovery Bible Study, baptizing without delay — are explored in greater depth in the book. If this topic stirred something in you, reading *The Endgame of God* will take you further in your journey — deepening your understanding and proficiency as a disciple who makes disciples until the soon return of Jesus.



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