

Making  
*Kingdom*  
Disciples

A New Framework

*Leader's Guide*

Charles H. Dunahoo

*Making Kingdom Disciples: A New Framework Leader's Guide* with PowerPoint CD  
Copyright © 2005 by Christian Education and Publications

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopy, recording or otherwise—except as expressly allowed herein or for brief quotations for the purpose of review or comment, without the prior permission of the publisher, Christian Education and Publications, 1700 North Brown Rd, Lawrenceville, Georgia 30043.

Unless otherwise indicated, Scripture quotations are from The Holy Bible, English Standard Version, copyright © 2001 by Crossway Bibles, a division of Good News Publishers. Used by permission. All rights reserved. Also cited are the New International Version (NIV), and the New Testament in Modern English (Phillips).

ISBN: 0-9749254-4-6

# **TABLE OF CONTENTS**

---

---

<b>INTRODUCTION</b>	
<i>Making Kingdom Disciples</i>	5
<b>CHAPTER ONE</b>	
<i>Overview of Kingdom Framework</i>	9
<b>CHAPTER TWO</b>	
<i>Epistemology</i>	13
<b>CHAPTER THREE</b>	
<i>The Kingdom of God</i>	17
<b>CHAPTER FOUR</b>	
<i>A Christian World and Life View</i>	21
<b>CHAPTER FIVE</b>	
<i>The Reformed Faith's Doctrines</i>	25
<b>CHAPTER SIX</b>	
<i>Covenant Theology</i>	29
<b>CHAPTER SEVEN</b>	
<i>Engaging the Culture</i>	33
<b>CHAPTER EIGHT</b>	
<i>The Postmodern Paradigm</i>	37
<b>CHAPTER NINE</b>	
<i>The Generational Context</i>	41
<b>CHAPTER TEN</b>	
<i>Paul's Example in Acts</i>	45
<b>CHAPTER ELEVEN</b>	
<i>Ecclesiastes</i>	49
<b>CHAPTER TWELVE</b>	
<i>Reading Scripture Covenantly</i>	53



# Introduction

## MAKING KINGDOM DISCIPLES

---

---

*“This present time is of the highest importance - it is time to wake up to reality.”*

*Romans 13:11*

*(J.B. Phillips, Good News)*

### **NOTE**

The purpose of this book is fourfold. As you read and study each chapter we will encourage you to focus on four things. Refer to these descriptions at the beginning of each lesson:

**Cognitive** – Being a Kingdom disciple requires knowing certain things.

**Behavioral** – Being a Kingdom disciple is a total way of life. What we think and believe impacts how we live or how we live is the result of what we think and believe.

**Affective** – Being a Kingdom disciple will allow you to experience the excitement and challenge that will come from an attitudinal (inner) conformity to God’s will.

**Dispositional** – Being a Kingdom disciple results from knowing that we are a person of the Kingdom and what being a person of the Kingdom requires.

### **INTRODUCTION**

**Cognitive:** The objective of the introduction is to set the stage by evaluating and understanding the need to revisit the disciple-making process. Our intent is to evaluate strengths and weaknesses of the methods being used and why there appears to be a shortcoming of many of those traditional approaches in training Christians to both know the Word of God and to know their world and how the two interface. The book will focus more on the philosophy of disciple making rather than methodology. With the right philosophy or framework there are many options and methods that can facilitate the process. (Some of those methods will be discussed in Chapter 1.)

**Behavioral:** Often Christians are not aware of the inclusiveness of their relation to Christ and fail to see how determinative God intends that to be in every area of life. As we will see, Kingdom people are to think and live differently from the world, while at the same time not retreating or withdrawing from it. The Great

Commission (Matt. 28:19, 20) assumes that we will be in the world but not of the world. Christians do have a different lifestyle and are not to be “squeezed into the world’s mold.”

**Affective:** Being a Kingdom disciple means that instead of loving the world and focusing on self, we love the things of the Kingdom and are motivated to understand how to show our love for God by setting our affections on him.

**Dispositional:** Certain values and priorities are required for being a Kingdom disciple. It requires a certain ongoing check and balance with Scripture as our authority base and an accountability with other Christians as to those values and priorities. A Kingdom disciple does not live in isolation but in the context of the church, the body, and the community of believers.

## **SPECIFIC GOALS**

1. To get an overall perspective and feel for the direction of this book and study.
2. To understand and be able to explain that education is the heart of the disciple-making process.
3. To understand and articulate why there is such a necessary interface between knowing God and knowing ourselves.
4. To think specifically about what it means to live as a Kingdom-oriented person in today’s world.

## **TEACHER PREPARATION**

1. Pray that the Holy Spirit will guide you as you lead this study and that he will help you to assist the students (participants) in the learning process of being a more self-conscious Kingdom disciple.
2. First read the entire book before teaching each part.
3. Encourage the students to have and read each chapter prior to the actual class session.
4. Use the PowerPoint CD as an aide to your teaching if you have the equipment. We also recommend that you use the slide presentation as your handouts to the class. If you are not familiar with that process you can follow these steps:
  - a. With the CD in the computer, open the PowerPoint presentation. Click on File † Print. Highlight “handouts” under “slides.” Click on three slides per page, which will print the slides on the left and a place for notes on the right. If you do not choose to use PowerPoint or do not have the equipment, the handouts will enable you to lead the class with an effective outline.
5. Explain to the class the fourfold parts of the learning process.

## **PROCEDURES**

1. Open class with prayer asking for the Holy Spirit to work and use this study in each of their lives, especially to set the stage for thinking consciously that life is not primarily about us but about God, our Lord and King.
2. Spend a few minutes talking about Christians in today's world: challenges, opportunities, threats, requirements.
3. Ask the class to talk about:
  - a. Their ideas of discipleship.
  - b. Their experience as either a discipler or a disciplee.
  - c. Evaluation of a and b.
4. Discuss the following: Is discipleship something that happens automatically or does it require an intentional plan or activity? What is the church's role in this process?
5. As you give an overview of the book, focus on helping the participant to think in terms of the importance of knowing the Word (Part 1), knowing the world (Part 2), and seeing examples of the biblical patterns for this (Part 3).
6. Explain and be sure your class understands that this study is not a method or program for making disciples but that it is an attempt to construct a framework from which disciple making can be done more effectively and discerningly.
7. Set forth your course for this study. We suggest:
  - a. Encourage the participants to have a copy of *Making Kingdom Disciples* and read each chapter.
  - b. Select one or several of the discussion questions at the end of each chapter for open class discussion.
  - c. If time allows, at the end of each part of the book consider assigning a chapter to a group and have them spend about 20 minutes discussing the topic and the discussion questions. Have them work through the discussion questions incorporating the fourfold approach mentioned at the beginning. The importance is both for understanding and hope for transformation.
  - d. Ask each participant to pray that God would use the class to bring about transformation of thought and life and to enable them to live "Christianly" in a secularistic, pluralistic, and relativistic world.

## **ASSIGNMENT**

1. Read Chapter 1.
2. Think about your life and how this touches your mind and heart.





# Chapter One

## OVERVIEW OF KINGDOM FRAMEWORK

---

---

*“And I came and said to them, ‘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 observe all that I have commanded of you. And behold, I am with you always to the end of the age.’”*

*Matthew 28:18-20*

### **INTRODUCTION**

**Cognitive** – As we begin this book, we do so with certain assumptions. I know assumptions can be dangerous but these are some key things that we do not deal with yet are essential to being a Kingdom disciple. In this case it is a topic that the late Francis Schaeffer spoke of when he said that his fourth book, *True Spirituality*, should have been his first. There have been times when talking about truth, worldview, or epistemology (why we know what we know and believe) when the reaction has hinted at or directly stated that you are making Christianity an intellectual religion. It has an answer for everything and those who do not understand are intellectually inferior.

Christianity is a religion of truth which is to be experienced, but it is also a religion that requires knowing and understanding. Keeping faith, experience, and understanding in their proper place, plus demonstrating a humility and loving spirit, even with those with whom we disagree, is a Kingdom beatitude that must be present in our lives. In Chapter 2 we expand this necessity of personally being transformed by what we know. In this first chapter as we work through the overview of the Kingdom we want to understand what that involves. "Love the Lord your God with all your mind, heart, body, and soul," is not merely pious advice. God requires it of us.

**Behavioral** – Growing out of who we are as Kingdom disciples there are certain behavioral or lifestyle attitudes that must be present. In the Sermon on the Mount in Matthew 5 Jesus highlights those behavioral traits which the entire Scripture elaborates on from Genesis to Revelation. If we only think and do not do or know and do not apply or practice, then we do not really believe and know. (See Chapter 2.)

**Affective** - A Kingdom disciple is not made merely by information nor formation, but transformation. The Christian must experience a total way of life that is inclusive in belief, knowledge, experience, and relationships. Christ the King is Lord of all. Kingdom-minded Christians are constantly reminded that reality and life are about the Triune God and not so much about self, at least as a focus or starting point.

**Dispositional** - In a real sense, if a Christian is crucified with Christ (see Galatians 2:20), he or she has died to self. Our life is hidden with God in Christ, hence it is not about ourselves and our wills, but about him and his will. Our highest aim in all of life, including relationships, is to be like Jesus and seek first his Kingdom. There must be a consistency with what we say, we believe, and how we live. That will produce the integrity and authenticity that God expects from his Kingdom disciples.

## **SPECIFIC GOALS**

1. To work through the three models set forth in this book and to understand their strengths and weaknesses and why the Kingdom framework is so vital in the disciple-making process.
2. To understand how to keep the disciple-making process centered on God and not the individual or group.
3. To understand specific ways that being a Kingdom disciple is in fact, life-changing.

## **TEACHER PREPARATION**

1. Pray that the Holy Spirit will quickly give you and your class a Kingdom perspective by realizing what having a Kingdom perspective means. What we know and do must produce life change or we do not know it in our heart of hearts.
2. Encourage the class to read this chapter before the class.
3. Follow the flow of the PowerPoint presentation on this chapter. Remember to print out the presentation from the PowerPoint as suggested in the introductory study.
4. Use the chart to summarize the transformation process.

## **PROCEDURES**

1. Open the class with prayer, asking God to help you understand more clearly what it means to be a Kingdom disciple and that he make us willing to learn and to examine our hearts and minds.
2. Look at the definition of a Kingdom disciple, generally and specifically as suggested in the book. Have the class discuss how their understanding of being a disciple relates to the definition.

3. Using the stair steps illustration, be certain that it is understood from the beginning that being a Christian from the Kingdom perspective is all-inclusive.
4. While the aim is transformation of life, keep before the group the place of information and formation.
5. Have the class begin to think about and discuss how they see Kingdom framework being applied or not applied and what the results of both look like.
6. Challenge the class to think about this: while we may have some general knowledge about something, to really know something will impact our life. This will also set the stage for the next study in Chapter 2.
7. Be sure to call to their attention the suggested reading at the end of each chapter.

## **ASSIGNMENT**

1. Uphold the class and its study in prayer.
2. Read Chapter 2 before next class. Do not be concerned that Chapter 2 is probably the heaviest chapter in the book, but hopefully not very difficult to understand. Do not let the terminology sidetrack you, but read carefully how they are used and defined. Remember: there is a glossary of terms at the end of the book.



# Chapter Two

## EPISTEMOLOGY

---

---

*“A disciple is not someone who lives merely on faith, but also on knowledge and understanding. Thinking is not an after-thought. It is part of who we are, made in God’s image and likeness.”*

### **INTRODUCTION**

**Cognitive** – Christianity is the religion of truth. There are certain things that we must know and understand such as: who God is, who we are, and what life and reality are about. We must know his Word as thoroughly and completely as we can because it is *“A light to our path way.”* This chapter deals with epistemology, or what we know. Knowledge is not an end in itself but a means to an end - knowing and doing God’s will. What we know and believe must correlate to the knowledge that God has revealed to us, or we really do not know it. This involves knowing how to distinguish that which is true from that which is not true.

**Behavioral** – There is an ancient dichotomy that has come to us from the Greeks which teaches that we can know things in the theoretical realm. We can talk about ideas that never really touch our lives, but what Christians know and believe must impact their lives at all levels.

**Affective** – We are always challenged in the learning process not to learn in a vacuum. The learning process is not intended simply to make us knowledgeable but rather to be more like Christ in our lifestyle, including our relationships.

**Dispositional** – As we emphasized in the last section of the leader’s guide, Christians know the truth. Though we are constantly confronted with mystery as we think about God, we know certain things and have explanations that only Christ reveals to us. This should not make us boast or give the impression that we have all the answers and have nothing more to learn. Kingdom disciples are learners. Yet, we do know things that from time to time we are to use in our witness, but how we do that should not point to self in any self-exalting manner, but rather to Christ. I was deeply humbled, hence apologetic, when a friend said to me years ago, “Charles, here’s how you make me feel, ‘Yes, Richard, I used to believe that when I was stu-

pid.” His words hurt and I think about what he said periodically, as a reality check. God used that conversation to convict me and impress on my heart that I too am a learner in this process.

## **SPECIFIC GOALS**

**Note:** If you have time, Chapter 2 might be a chapter to consider in two stages. First, it deals with weighty matters, and second it is so foundational and may be entirely new to the group. A friend who read my manuscript said to me, “I understand why this chapter has to be where it is, but I hope it does not discourage its reading along with the following chapters.” Sometimes it is good to avoid terms that are not always in everyday vocabulary, but a Kingdom disciple needs to know how to think conceptually which requires thinking about ideas, philosophies, and conceptual things.

1. To understand that the Kingdom framework of making disciples requires a certain foundation upon which we stand. A foundation which is the truth and the truth is substantive. We are not asked to take a leap in the dark regarding our faith. There are solid truths about the Christian faith upon which we can build our lives. In our postmodern world where truth is at best relative or cultural, Christians must understand the reality of objective truth, though as this chapter underscores, we can only know that objective truth subjectively or personally. The book states: “That does not imply that which we call knowledge does not exist apart from our knowing it, but only that we can know it, personally.”
2. To know how to build our faith and life upon the truth of God by correlating what we know and believe to what God tells us in his Word.
3. To understand Paul’s instruction in Romans 12:1 and 2, to be thinking Christians and why that is basic for a Kingdom disciple. (This requires understanding the fallacy of easy believism.)
4. To acquaint the group with an overview of the development of the three time periods - pre-modern, modern, and postmodern - and how they differ.
5. To see how this topic begins to explain and influence the definition of a Kingdom disciple in the previous chapter.
6. To familiarize the group to the concepts of common and special grace as they relate to epistemology.
7. To see the impact of postmodernism on this entire subject. (Chapter 7 will deal with postmodernism.)

## **TEACHER PREPARATION**

1. Pray that the Holy Spirit will help you encourage and lead the group through this essential and vitally important topic. Knowing what we believe and why is basic to being a Kingdom disciple. As the late Francis Schaeffer once said, “We are sending this generation into the world ill-prepared.”

2. Determine if you can divide the chapter into two sessions. If this is possible you can use the discussion questions at the end of the chapter to bring the group into the topic. Reading the chapter and connecting it with those questions will facilitate the learning process.
3. It would be helpful to remember your reading of Chapter 7 on postmodernism as good ground to serve as a reminder of the importance of epistemology.
4. The opening illustration regarding the umpires can help you expand on the chapter's section on pre-modern, modern, and postmodern.
5. Be able to spend some time with Jesus' dialogue with Pilate mentioned in Chapter 2 and taken from John 18. The book makes the point that Jesus' reference to himself as the truth underscores that truth is personal.
6. If you can access a copy of Esther Lightcap Meek's book, *Longing to Know*, you will find some help in this category.
7. Whether you divide this chapter into two sessions or not, be sure to use discussion questions 5 and 6.
8. Remind the group that while this chapter is not intended as an exhaustive study on the topic of epistemology, it does highlight some of the main points. The four books suggested at the end of the chapter elaborate on this summary.

## **PROCEDURES**

1. Open with prayer, especially asking the Holy Spirit to open the minds and hearts of each member to see the importance of this foundational framework for Kingdom living.
2. Use the PowerPoint presentation and printout as handouts for class notes.
3. Have a general discussion about how we determine what we know and believe in order to see where the group is in their thinking about this.
4. Use the PowerPoint presentation to guide you through the chapter.
5. Group interaction on "truth" and how we know it will be important.
6. Discuss the book's point that true knowledge, while being objective truth and knowledge, can only be known and appropriated personally. (This begins to develop the idea that Kingdom discipleship is transformational.)
7. Have some interaction and feedback about the pre-modern, modern, and post-modern periods and what we learn from knowing about these periods.
8. Be sure to help the group understand the place of common grace in the life of both believers and non-believers as it relates to truth.
9. Have the group discuss the point developed in Chapter 2 that "if we are off base with our epistemology, then everything else will be off."
10. Have the group interact regarding the checks and balances mentioned in the chapter.

## **ASSIGNMENT**

1. Encourage the class to read Chapter 3 on the Kingdom of God.
2. Consider making some assignments from the chapter.





# Chapter Three

## THE KINGDOM OF GOD

---

---

*“Christian disciples, be of good cheer. There is more to come. See the challenge - until then live as Kingdom minded people with a dual role as member of the church, Christ’s body, and citizens of his kingdom.”*

### **INTRODUCTION**

**Cognitive** – The Kingdom of God is the unifying theme in the approach to making Kingdom disciples. It also is the key to helping Christians understand from the beginning that being a Christian is a unified way of life. There is no basis for a dualistic view of life that separates the sacred from the secular or the religious from the non-religious. If we can understand as Christians that we are first and last Kingdom people then we will understand keeping our lives centered on Christ the King in every area.

**Behavioral** – Being a Christian is not simply professing to believe certain things. What we believe, as we suggested in Chapter 1 on Epistemology, if we really believe it and have some level of understanding of what we profess to believe, will have an impact on our daily lives. Christianity is a way of life. The triune God is the center of reality. Decisions, choices, thoughts, actions, and relationships are influenced by our relationship to Christ, his Kingdom, and church.

**Affective** – If we are Kingdom people and life is first about Christ the King, then we will want him involved in our total life. We will welcome that kind of relationship because he is our hope, our confidence, and reason for being. We will not only know that our purpose in life is to glorify God, but to also experience the joy that comes from belief. This is more than personal pietism because it touches everything we know, think, feel, and experience.

**Dispositional** – We will realize more and more as Kingdom people that by God’s grace, we will see God, people, and the world about us differently than we would without him. He is the glue that holds things together, especially in our relationships and in our making sense of the things that we experience in life. For example, we

will know that God is faithful to keep his word and do what he says he will do. We can trust rather than doubt when things do not appear to work very well.

## **SPECIFIC GOALS**

1. Picking up on some of the thoughts from *The Other Six Days*, mentioned in the introduction, help the class to understand the three points regarding theology, mission, and ministry. And, growing out of that understanding, the goal is to help the class understand what this knowledge means for a Kingdom disciple.
2. To understand and see the inclusiveness of the Kingdom in the life of a believer and how that inclusiveness actually unifies their faith and life rather than dichotomize or fragment it where those things are not a part of the unified whole.
3. To understand the similarities and the differences between the church and the Kingdom and what difference that makes for the Kingdom disciple.
4. Growing out of the third goal, to understand the idea and practice of the roles of the church and the Kingdom without confusing the two.
5. To understand what difference this understanding will mean for Kingdom disciples in their varieties of roles and responsibilities.

## **TEACHER PREPARATION**

1. Ask God to help you understand the Kingdom of God and the church as developed in this book. The entire framework stands on understanding this chapter.
2. View the PowerPoint presentation on the CD to see the general highlights to emphasize. Remember to print out the slides as your class handouts if you choose to do so. (Use the same procedure for this as explained in previous lessons.)
3. As with each chapter, encourage your class to read the chapters before each class.
4. As you are preparing, think about concrete ways in which you can illustrate the importance of this chapter. Several examples, such as Mr. Pump, are mentioned in this chapter.
5. Look over the discussion questions and select one or several to use with the class.
6. Select about six passages or verses to be read relating to the church and/or the Kingdom. Use your concordance.

## **PROCEDURES**

1. Use the PowerPoint slides as your outline and printout for class handouts.
2. Open the class with prayer or ask a member to pray.
3. Explain to the class the extremely important place that this chapter on the Kingdom of God plays in understanding what it means to be a Kingdom disciple. Question 1 of the discussion questions would be a good starting point. Also, this would be an important place to remind the class that the message Jesus pro-

claimed on earth was about the Kingdom of God. (The Gospels could provide you with Scriptural references in this regard.)

4. Talk about the problem that Christians have because they do not understand the unifying or integrating role of the Kingdom, thus causing us to think of life in a fragmented way. Mr. Pump is a good illustration. If you don't understand that you serve the Lord in all of life, a genuine Christian will be frustrated by believing that your religion and commitment to Christ is only one area of your life. There will always be the tension and pressure to compensate by trying to balance life. Talk about that. (If you can access a copy of Nancy Pearcey's book *Total Truth*, Chapter 2 on dualism could serve you well at this point; otherwise, the material in Chapter 3 will serve you well.)
5. As you set forth the idea of the similarities and differences of the church and Kingdom, let the class interact with you in expanding these thoughts.
6. This would be a good class setting to talk about the difference between the usual approach of disciple making, which focuses on Bible Study, prayer, and witnessing without seeing those things in a Kingdom framework.
7. This would be the place to talk about the present and future aspects of the Kingdom, i.e. the Kingdom has come but it has not yet come in its fullness.
8. So many people, according to trends, statistics, and their own personal testimonies have not seen Christianity as a way of life but merely as a part or a Sunday activity, hence they are not that excited about Christianity. Seeing all of life as part of God's Kingdom and our role in that Kingdom frees us to really get excited about living for the Lord, seeking first his Kingdom, and living moment by moment for him. (After all, it is not merely about us, it is about him.)

## **ASSIGNMENT**

1. As you close the class, encouraging them to read the next chapter on world and life view. Explain that this will further build on this Kingdom chapter.



# Chapter Four

## A CHRISTIAN WORLD AND LIFE VIEW

*“...we are in a battle over worldviews, maybe more so today than in the past. A disciple of Jesus cannot afford to be unaware or indifferent to that battle. We must be trained and equipped for the warfare.”*

### **INTRODUCTION**

**Cognitive** – Our aim in this chapter is to understand what is meant by a Christian world and life view concept. The terms world and life view, worldview, philosophy, grid, etc., as depicted in the chapter have meant different things to different people or has been an unknown concept. Being a Kingdom disciple of Jesus Christ requires having a self-conscious world and life view plus the ability to assess that view, as to whether it is consistent with God’s word in Scripture.

**Behavioral** – In building the Kingdom framework concept, the desire is that Christians will reflect more of an intentionality in not only thinking God’s thoughts revealed in Scripture, but also applying them in very specific ways. Paul says in Col 1 and 3: “in all things Christ preeminent,” and “whatever you do, in word or deed, do everything in the name of the Lord Jesus Christ giving thanks to God the Father through him.” Understanding and embracing a Christian worldview, particularly a biblically reformed world and life view, will facilitate a more consistent Kingdom lifestyle.

**Affective** – As you work through this chapter, keep in mind and emphasize to those you are teaching that while our desire is to develop a Christian mind, it must involve a Christian heart as well. While some have used the idea of a world and life view or a Christian mind to imply some kind of academic exercise or intellectual superiority, such is not the attitude of a Kingdom disciple. However, balancing the heart and mind and thinking and living from a more intentional and hopefully consistent worldview will create more Christlikeness in each disciple.

**Dispositional** – As we remember that Jesus said we are to be salt and light people, we want to live the kind of lives that resemble the King in every way that is possible in this life. That involves understanding, behavior, and affections. Keeping a bal-

ance on the mind and heart concept, developing both in the sanctification process, will be a key to a good “ends.”

## **SPECIFIC GOALS**

1. To help the class or group understand the importance of having a self-conscious biblical world and life view. This involves specifically seeing Christianity as a true religion that impacts every area of our thinking and living.
2. To evaluate the difference in Christians who do and do not self-consciously embrace a biblically reformed worldview.
3. To help the individuals understand the relation of the world and life view with being a discerning Christian, one who has a framework for “trying the spirits,” as the Apostle John states, as well as being able to demonstrate discernment in all that we are exposed to in the culture.
4. To have some appreciation for the development of the concept of a worldview.
5. Though the book does not exhaustively include all aspects that could and do make up a Christian worldview, the chapter lists some ingredients. Knowing what they are will be an important goal in this study.
6. To help each person be able to articulate the importance of a biblically reformed worldview.
7. To have the group take a particular issue, movie, idea, etc., and evaluate it from a world and life view.

## **TEACHER PREPARATION**

1. First pray that God will enable you to encourage an understanding of this chapter in a way that balances the Christian mind and heart aspect of a disciple. Some of that deals with the cognitive or understanding and some deals with attitude, the emotions, feelings, experience, etc. If everything is not in place with this chapter the Kingdom framework will lack the means of expressing by word and deed the idea of being a Kingdom disciple. It is here that so much of the process breaks down or falls short, as indicated in the introduction of *Making Kingdom Disciples*.
2. Be sure you have a clear understanding of the point made in this chapter that one can be a Christian and yet not think like a Christian. The chart in the chapter is intended to show something about the process of coming to know the Lord and what should happen in the process through growth and sanctification.
3. Have one or several of the books from the suggested reading list, especially Pearcey, Sire, and Naugle, at your disposal. This may require breaking the chapter into two study sessions or more, but be willing to break it up because of its crucial importance.
4. Review the list of discussion questions at the end of the chapter and use some of these questions to transition the group to discussion mode.
5. I would suggest that if you have the time, use question 5 in the discussion ques-

tions section as a group exercise. (I find a book such as Brian Godawa's *Hollywood Worldviews* helpful with an exercise such as this. It can be an extremely profitable exercise.)

6. As you look at some of the books for suggested reading, select one or two that you can really promote to your class. Developing a Christian mind requires energy, effort, and encouragement. You will be a key in setting the atmosphere for this to happen.

## **PROCEDURES**

1. Use the PowerPoint presentation and/or print out the presentation for handouts to the class.
2. I recommend one of two possibilities. Depending on where your group is in this particular area, you can start out with a presentation of some TV, book, or movie topic that can facilitate and demonstrate the importance of understanding the concept of worldview. It can be something as simple as the Andy of Mayberry series, or as complex as the "Seinfeld" series - whatever you may be aware of that would impact your group. Or, you can immediately jump into the content of the chapter from the book.
3. As you work through this chapter and topic, frequently remind the class that developing a Christian worldview or a Christian mind is not an exercise in intellectual snobbery, nor simply an academic exercise in philosophy, yet it is. Instead, try to help the group to see that everyone does have a philosophy or worldview, either consciously or unconsciously and your desire is to help them understand what that means and how it works.
4. As stated above, consider breaking this into at least two sections, especially if you want to work through one or several issues or TV shows, movies or books.
5. Select some of the discussion questions or develop your own and have the group work through the questions and then share the results with the entire group.

## **NOTE**

At the end of this chapter are several books that deal with world and life view. Four books should be added to the list that have emerged since the writing. One is *Worldview, The History of Concept*, by David K. Naugle (probably one of the best from a historical perspective). Another is James Sire's latest, *Naming the Elephant*, which actually is both a corrective or additional concept to what he writes in *The Universe Next Door*. He incorporates more of a presuppositional approach in the latest book, but do not neglect the earlier book. Third, Arthur Holmes', *Contours of Worldview* is one the classics on this topic. Fourth, *Total Truth*, by Nancy Pearcey, is an outstanding book that should win the evangelical book of the year award. Every disciple should be familiar with this book.

**ASSIGNMENT**

1. Ask the people to try to do these things on their own, watching a newscast, TV program, or movie.
2. Have a family discussion over a particular issue with the aim to be able to talk about a Christian worldview.
3. Remind the group, as indicated in the chapter in the book, Christians can be seeking to have a Christian worldview approach to issues and have different perspectives, but that it is healthy if it creates further discussions. It can be unhealthy and wrong if you fail to listen and communicate with one another or insist that everyone thinks like you think.



# Chapter Five

## THE REFORMED FAITH'S DOCTRINES

*“Doctrinal conviction provides the foundation for our attempts to determine the best way to live out our Christian commitment in the midst of the varied situations that confront us. And it motivates us to act continually in accordance with our commitment to Christ. Whenever theological works stop short of this we have failed to be obedient to our calling as thinking Christians. Indeed our goal must always be to link Christ belief with Christian living.”*

Stanley Grenz

### **NOTE**

*Somewhere we need to make clear that studying doctrine or theology is not something reserved for the “professionals.” Each Christian is responsible to study and know these doctrines. They are basic to developing discernment, as well as being equipped for ministry and service. Though there are different levels of “being a theologian,” Kingdom disciples are to realize the necessity of studying doctrine. Remember the Apostle Paul’s word in Titus 1 and 2. Bad teachings and doctrine can corrupt people whereas good teaching can build Kingdom people.*

### **INTRODUCTION**

**Cognitive** – To be a Kingdom disciple requires believing and knowing certain foundational truths upon which the Kingdom is built. The purpose of the section of the framework is to outline some foundational, basic, and essential doctrines for the Kingdom disciple. Developing a Christian mind requires knowledge of truth. While every teaching of the Bible is important, as John Calvin said, not every doctrine is of equal importance. This chapter highlights the foundational truths.

**Behavioral** – Believing that doctrine is life and life is doctrine and knowing that what we believe will impact how we live, we want the Kingdom disciple to know certain biblical truths, and know in Hebrew-Christian fashion that those beliefs actually impact their lifestyle and behaviors.

**Affective** – The doctrines of the Word are not only to be believed but they are to be loved. They touch our lives in the most personal and intimate ways. The Scripture connects thinking with the heart and the heart is generally associated with the affections. As one is becoming more and more of a Kingdom disciple, the aim

is that he or she loves the Lord and his truth with all their heart, mind, body, and soul. The antithesis is that there are some things that a Kingdom disciple should not love but actually hate.

**Dispositional** – At no time should believing and knowing these essential doctrines cause one to be haughty or filled with pride. They are about God and focusing on him is the key to having the right attitude towards life, including people and processes. Bad attitudes or dispositions are not compatible with being a Kingdom disciple. We are to be as much like Christ, the King, as is humanly possible.

## **SPECIFIC GOALS**

1. Make the point that Christian belief is not to be eclectic. Each doctrine is inter-related with the others. Explain that the “reformed faith,” such as contained in the Westminster Confession of Faith and the Catechisms, brings those doctrines together and connects the dots.
2. Lead the people to understand that while many approaches to discipleship bypass the studying of doctrine, Kingdom disciples must know what they believe and the specific purpose of this chapter is to emphasize the role and place of theology in a disciple's life. (Refer to the thesis of Stanley Grenz and Paul Stevens, mentioned in the chapter.)
3. Focus on the thesis that “doctrine is life and life is doctrine.” (Refer to the section in the chapter dealing with this topic.)
4. Help the people understand the section that speaks to doctrine and theology and how they relate, yet how they are not synonymous terms.
5. Help the people understand that the eight doctrines summarized in this chapter actually comprise the system of doctrine known as the “reformed faith.”
6. Remembering the emphasis in Chapter 2 dealing with “epistemology,” be sure that the people understand the importance of the Bible as our rule of faith and life in knowing what we know and believe and why.
7. Call attention to the suggested reading list at the end of the chapter.

## **TEACHER PREPARATION**

1. Read the chapter and think about the thesis of the importance of doctrine in the Kingdom disciple making framework.
2. Review several sources such as the Westminster Confession of Faith and Millard Erickson's book *Does It Matter What You Believe?*
3. It would be helpful to familiarize yourself with R. C. Sproul's book *When Worlds Collide*. It provides you with a good demonstration regarding how right doctrine plays an important role in a person's life on a day to day basis.
4. Either referring to Grenz's or Steven's book will help you to be prepared to lead the study of this chapter. Do not let the idea “everyone a theologian” intimidate you but simply illustrate why Kingdom disciples must have a strong doctrinal foundation.

## **PROCEDURES**

1. Use the PowerPoint presentation and printout the handouts for the group.
2. Read Titus 1 and 2:1-12. Point out Paul's concern about good theology.
3. Use the opening sections of the chapter to talk about why doctrine and theology are part of the framework for making Kingdom disciples.
4. Have the class discuss why, if doctrine is so important, do so many discipleship programs omit this aspect? What are the results of doing so?
5. As you present the doctrines covered in this chapter, help the class understand what is meant by "reformed theology or reformed doctrine." How does that differ from a non-reformed approach to the Christian faith?
6. Select several of the questions at the end of the chapter for discussion.
7. Lead the class in a discussion about how right doctrine can help understand life and reality more clearly.

## **ASSIGNMENT**

1. Encourage the class to read the next chapter dealing with covenant theology.
2. Because we believe that "doctrine and theology are life" not merely concepts to be known but truths to be lived, challenge the group to be intentional and self-conscious during the next weeks about connecting the doctrines outlined to everyday life and reality. Also, commit to a time during the next class to have some response and testimonials to that end.



# Chapter Six

## COVENANT THEOLOGY

---

---

*“What is needed is the rekindling of interest in the doctrine of the covenant of grace. Our precious youths must be made aware of what it means to be ‘children of the covenant.’”*

*William Hendriksen*

### **INTRODUCTION**

**Cognitive** – A Kingdom disciple sustains a personal relationship with King Jesus. That relationship is expressed in the form of covenant; therefore, it is essential that a Kingdom disciple understand the concept of the covenant because it is at this point that Christianity is established in a clearly theistic and personal way. It is also critical that we understand that how we relate to God is his choice not ours. He determines the conditions and requirements and offers the subsequent blessings.

**Behavioral** – Our relation to the Lord is intensely personal. We live in him and he lives in us by his Spirit. He does not come and go; hence, he is always present with us. We cannot live as though he is not a part of our lives on a day-to-day basis. We cannot leave him out of anything that we do. As the Psalmist in 139 reminds us, we cannot get away from his presence. That has to impact our behavior.

**Affective** – When we realize that the Creator God, who is infinitely higher than us, comes to us in the person of Jesus and the Holy Spirit, we have to be transformed inwardly and have to love him with our heart, mind, body, and soul. There really is a love relationship that he has demonstrated with his covenant people. We are to love him in return and with deep gratitude and humility and serve him with all of our being.

**Dispositional** – Though we cannot actually love God as much as he loves us and though we cannot love one another as he loves, he has set the standard. We are to be as much like him in our relationships as is humanly speaking. A loving servant attitude, demonstrated in the incarnation, washing his disciples feet, and dying a substitutionary death on the cross are some of the challenges set before us. Keeping covenant should be our aim in all that we do vertically and horizontally.

## **SPECIFIC GOALS**

1. To see how the concept of covenant is at the heart of the Christian faith and to see that this concept is the glue that holds things together and keeps Christian theism uppermost in Kingdom disciples.
2. To help see the connection between the covenant concept with the doctrines mentioned in the previous chapter.
3. To understand the significance of the statement in the chapter, “Before the fall, grace enabled man to be obedient, but after the fall, grace was shown in Christ keeping the covenant for us.”
4. To understand what it means and the implications of a Kingdom disciple being a child of the covenant.
5. To understand what would be missing without the concept of the covenant.
6. To develop a framework for understanding that while God makes the covenant and keeps the covenant for us, what is the role of the Kingdom disciple concerning the covenant?
7. To understand the difference between the covenant of works and the covenant of grace.
8. To know how to read and study the Bible from a covenantal perspective. (This will be developed in the final chapter in Genesis 13.)

## **TEACHER PREPARATION**

1. Read the chapter carefully and seek to understand why there is within the framework of making Kingdom disciples a section on doctrine and a separate chapter on covenant theology.
2. Read carefully the Scriptures listed in this chapter and search the concordance for other related passages.
3. Read and work through the Westminster Confession of Faith chapter entitled “God’s Covenant with Man.”
4. Be prepared to help the people understand that the concept of covenant not only has implications regarding our relationship to God, but also to our spouses, our children, and others, including the world around us. This is definitely a life transforming truth and your aim in teaching is to help your class understand.
5. Know and be able to explain the difference between reading and studying the Bible covenantally vs. legalistically or moralistically.
6. If you can access DeGraff’s *Promise and Deliverance*, read the introduction.

## **PROCEDURES**

1. Use the PowerPoint presentation and/or print it out for class notes.
2. As a beginning point, have the people to discuss relationships: what is a relationship and what are the ingredients for a healthy relationship.

3. Summarize the importance of understanding and experiencing the personal relation aspect of the Christian life, vertically and horizontally. Our definition of Christianity states, “Christianity is the religion of truth fleshed out in relationships vertically and horizontally.” Discuss the implications of that definition.
4. After giving the overview of God’s relating to us by way of covenant, work through the two phases of that covenant, before and after the fall. What is the covenant of works and what is the covenant of grace?
5. Discuss the ramifications of the quote from the late Dr. Ray Dillard, which states, “a living relationship that required loving commitment of both parties.”
6. What would be missing in the disciple-making process if the concept of the covenant were left out, as it generally is?
7. Discuss some of the things we learn about God from a covenantal perspective.
8. Because as a Kingdom disciple is to be like Jesus, where does obedience enter into the covenant concept? At this point you will want the people to understand that obedience from us is not the means of establishing the covenant with God, but is the result of understanding God’s establishment of the covenant with us and what he requires in return.
9. Because we see covenant theology as an essential part of the Kingdom framework for making disciples, use the discussion questions at the end of the chapter, especially questions 3 and 4.

## **ASSIGNMENT**

1. The next chapter begins Part 2 of the framework focusing on the importance for Kingdom disciples to understand the world into which God has placed us. Encourage the class to read carefully Chapter 7 dealing with “modernity,” and think specifically about its impact on our lives and culture.





# Chapter Seven

## ENGAGING THE CULTURE

---

---

*“They that sup with the devil of modernity better  
have long spoons.”*

*Peter Berger*

### **INTRODUCTION**

**Cognitive** – A Kingdom disciple must live under the Word but that also requires an understanding of the world. Part 2 concentrates on three key areas that we believe are foundational in understanding the world. The first of the three areas concentrates on understanding “modernity” and its impact on our lives. If our thinking and living are to reflect the Kingdom and there is a tendency to conform to the world, we need to be aware of the pressure we face which attempts to squeeze us into the world’s mold.

**Behavioral** – Behavior and lifestyle are intertwined. Modernity as defined in this chapter attempts to encourage the Kingdom disciple to realize that whereas thinking God’s thoughts after him has certain results in behavior and lifestyle, so does not thinking God’s thoughts after him create behaviors. Kingdom disciples are not simply to react to the culture, they are to be proactive in living for King Jesus on a day-to-day basis. Plus, part of the witness assignment is to help others be aware of the currents, trends, and ideologies that impact their lives.

**Affective** – There is a sense in which some things relating to our lives is in the “adiophora,” the neutral area, but all things have religious implications. When we are told not to love the world but to go into the world making disciples, we need to know what we can and cannot love about the world, as well as what we must do to be people of the Kingdom. One of the Kingdom’s characteristics is that its people are not like the world.

**Dispositional** – In this area of knowing our world in order to be faithful to our Lord, we also need to demonstrate humility, integrity, and trustworthiness. We cannot have an isolationist attitude where the world is of no concern. While we are not to be of the world, we are to be in the world for the sake of serving God’s purpose to this generation.

## **SPECIFIC GOALS**

1. As you begin Part 2, Knowing the World, help the people to understand that Christ sends his disciples into the world teaching and preaching his Kingdom. This specifically means that disciples must understand that the setting in which the topics dealt with in Part 1 is our world.
2. Because the Kingdom is about God and because we are his disciples, our focus is on him. Part 2 challenges the disciples to understand how we are not to be conformed to this world but to be transformed in our understanding, retention, and application of God's truth on a daily basis. As Paul states in Romans 12: 1 and 2, we need to be aware of some things that we stand for and some things that we have to oppose.
3. Rather than retreat from the world, as we state in the book, quoting Jacque Ellul, the world can serve God's purpose of forcing the church to know what the issues are at a particular point and time in history.
4. Though modernity comes from the same root word as modern, modernist, and modernization, a goal of this chapter is to help people understand that modernity is the surroundings in which modern and modernization occur.
5. The next goal would be to discuss the difference in modern, modernization, modernists, and modernity as used in this chapter.
6. A Kingdom person is to develop a Christian mind; hence we must know how to think and understand that modernity often determines our approach to life, or at least too many areas of our life, and determines our lifestyles.
7. An important goal is to work through some of the chapter's suggestion on some of the different aspects of modernity such as: pluralism privatism, individualism, relativism, and technism.
8. While our culture in North America and Europe have been influenced greatly by "pop culture," one of the goals of this chapter is to help the people understand its impact on their daily lives, including their choices and decisions.

## **TEACHER PREPARATION**

1. While this chapter introduces you to the ideology known as modernity, it does so in the briefest of summary. You will want to check out one or several of the suggested readings at the end of the chapter. Ken Myer's *All God's Children and Blue Suede Shoes* and T. M. Moore's *Redeeming Pop Culture* are excellent books to supplement, expand, and underscore the importance of this part of the framework for Kingdom disciples.
2. Be prepared to give an apology or set forth your case to underscore the importance of understanding our world. Realize that some maintain, but rather naively, that all we need to do is preach the Gospel. Jesus preached the Kingdom of God, which included the Gospel, but his focus was on preaching and teaching with an understanding of the world in which he found himself.

3. Use the questions at the end of the chapter as a guide to help you understand how invasive modernity is in our lives and be sure to check some of the suggested reading books, realizing that there are many others to help as well.
4. Pray for the group because just as our arch enemy does not want us to be people of the Word, neither does he want us to understand our world. The two are so intertwined that one cannot happen without the other. We do not study the Word in a vacuum, even in our personal or private devotions. Neither do we seek to understand the Word apart from understanding the world.

## **PROCEDURES**

1. Pray for this study and put your Scriptures together for this part of the Kingdom framework.
2. Use the PowerPoint presentation both as an outline of the chapter but also print out the handouts for the class to follow.
3. Work through the sections in this chapter with your list of goals in place.
4. Use all or some of the questions at the end of the chapter to lead the group in a discussion of modernity.
5. The first question could serve as a basis of discussion. Use it to engage the class in a participative discussion.
6. The other six questions can be rich for interaction among the group.

## **ASSIGNMENT**

1. Encourage the class not only to continue to be aware of the previous assignment regarding doctrine, theology, and life, but also be aware of modernity. Encourage them to be aware of how modernity touches our lives is extremely important for Kingdom disciples to be aware of.
2. Read carefully the next chapter on postmodernism.
3. Be prepared to share some of your thoughts and experiences in interacting with and being aware of actuality in how these foundational topics touch your lives.



# Chapter Eight

## THE POSTMODERN PARADIGM

*“We live in a postmodern world. The culture is pluralistic, and this will not change. If, in our discomfort with the growing diversity, we make the culture the enemy, we misrepresent the Gospel and we frustrate the efforts to proclaim it. We do not represent Jesus. We represent our own fear and rigidity. Nothing more.”*

*Mike Regele, The Death of the Church*

### INTRODUCTION

**Cognitive** – In understanding our world, we must understand its ideologies because ideas and philosophy do have consequences. Postmodernism is definitely the overarching philosophy of the western world at this time. We need to understand something about postmodernism. Notice I did not say understand postmodernism? That would be asking too much and yet there are common threads that we can learn to help us understand the pervasiveness of this philosophy.

**Behavioral** – As I have said many, many times in speaking and teaching, postmodernism has impacted our lives in significant ways. The tragedy is that we do not always know how influential it is. So much of our thinking and lifestyle are determined by this philosophy. It is more than an ideology. Kingdom disciples live in a tension and postmodernism is a great contributor to that tension. A philosophy embraced either consciously or unconsciously becomes a world and life view and a world and life view becomes a lifestyle.

**Affective** – As we seek to love the Lord with all our heart and mind, we must have a great passion to think with the transformed mind that Paul refers to in Romans 12: 1 and 2 and 2 Corinthians 10:5. This will help us evaluate whether we have a right view of God or not and will enable us to love him more as a result. We cannot be indifferent as to why we think and feel the way we do about things. Kingdom disciples need to be more aware of what to love, feel deeply about, appreciate, and even fear to some extent, and that would certainly be true regarding postmodernism.

**Dispositional** – One of the favorite phrases of the younger generation, generally as a result of the postmodern influence, is “whatever.” As Christians we need to be more carefully intentional about our thoughts and feelings, and we cannot afford to have a nonchalant attitude about life in general.

## **SPECIFIC GOALS**

1. In the challenge for a Kingdom disciple to understand the Word and the world, we must know some basic ingredients of the philosophy known as postmodernism. This chapter highlights some of the main points. Teaching the substance of this overview of postmodernism is our goal.
2. To help the people in your group understand that they are influenced by postmodernism or whatever the particular philosophy of the situation happens to be.
3. To challenge the people to think about how postmodernism is at the top if the stair steps and works its way into the warp and woof of our lives.
4. To help the people involved in this discipleship process to understand the three major periods of philosophical development outlined in Chapter 8.
5. To become familiar with some key names associated with postmodernism and realize the significance of their background which illustrates that postmodernism is not simply a philosophy, it impacts architecture, literature, as well as the other disciplines of life.
6. To see the challenge, even the dangers, of having the wrong philosophy. Look at Chapter 8 and especially the reference to Michael Foucault and HIV. (The book quotes Harold O. J. Brown regarding Foucault and HIV and should have said that some challenge that statement.) Help the people to see that the outcome of his postmodern philosophy or relativism could bring one to that point about life and reality.
7. To acquaint the Kingdom disciples with some of the key ingredients outlined in Chapter 8 regarding different parts of postmodernism.
8. To help the group evaluate and draw conclusions regarding postmodernism in light of biblical truth.

## **TEACHER PREPARATION**

1. Look at the questions at the end of the chapter and use them to formulate your thoughts in order to lead the group in this study.
2. Be careful in your study and preparation, though you will see postmodernism falling short of God's truth and reality, not to fail to see what we can learn from postmodernism which can help us be better Kingdom disciples and representatives of God's truth to this generation.
3. Read Chapter 8 carefully and do not be intimidated by the men listed, the ingredients included in the study, or the questions that might be posed. If you want to pursue this more in your study look at the suggested books at the end of the chapter.
4. Spend time in prayer for yourself as the group's leader, teacher, or facilitator, and pray for the people involved. This study is an extremely important part of the Kingdom framework related to understanding our world.

5. Be certain to understand the paradigm shift concept referred to in the chapter and illustrated by the chart on premodern, modern, and postmodern.

## **PROCEDURES**

1. Pray that God will open the minds and hearts of the people in your group to see the importance of understanding something about postmodernism.
2. Use the PowerPoint presentation as your outline, print the slides for handouts to the group, and encourage them to take notes or have the book to follow.
3. Give an overview as to what postmodernism is. People will have heard that term whether they are familiar with its content or not.
4. Take them through the chart of the three main philosophies of history. Remind them that this is simply an overview of what we believe to be the three overarching philosophies of their time.
5. Give a summary of the people listed as representatives of postmodern philosophy and remind the group that there are other names that could have, and maybe should have, been included. This is simply an overview.
6. Work through the ingredients listed in the chapter. Again remind the participants that while there are other ingredients, which could have been included, these are the basics.
7. Be sure to work through the stair steps in question 2 and connect that with a discussion of question 4.
8. If necessary, be prepared to answer questions such as: Why does a Christian need to understand things like postmodernism, or relativism, or foundationalism? Can't I be a good Kingdom disciple by simply studying the Word?
9. At some point, have the people who have gone through this chapter discuss how they see postmodernism in their everyday world.

## **ASSIGNMENT**

1. Because we are anxious for Kingdom disciples to be both thinkers and doers, and to have both understanding and application, challenge them to be intentionally sensitive during the next weeks, while postmodernism is on their minds, to see how much of it is present in their lives, externally and internally.
2. Encourage them in preparation for the next foundational part to read the chapter dealing with generations, which makes the third part of understanding our world and why it is important.





# Chapter Nine

## THE GENERATIONAL CONTEXT

*“When the experience of one generation differs greatly from that of the preceding generations, social change becomes the norm. Much common sense about life can’t be passed on because it no longer contains accurate information and useful advice.”*

### **NOTE**

The third area selected to illustrate the importance of understanding the world in which we live, especially its culture and people, is the topic of generations. While there are five discernable generations alive and the sixth already on its way, and while there are many commonalities among the different generations, there are also some very distinguishable differences in their worldviews. Understanding those differences can be a key in understanding and applying that knowledge to relationships, especially communication.

### **INTRODUCTION**

**Cognitive** – The purpose of this chapter from a cognitive, knowledge perspective, is to define and describe the five different generations in our culture. Understanding who they are and what distinguishes them from the others, other than age, is important in being a Kingdom disciple because we are responsible to minister to those around us, regardless of age. There are myriads of studies that conclude that the older generations and the younger ones do not relate well though the need to do so is there.

**Behavioral** – What has happened in far too many cases as a result of the above comments is that a wall has been established, and rather than bridging into each others lives across generational lines, we have seen isolation and abandonment. Kingdom disciples, being covenant people, share a common faith and the older Christians are instructed to pass on the faith to the rising generations. The purpose of this chapter in highlighting some of those generational characteristics is to communicate and build relationships conducive to the discipleship process.

**Affective** – While there is obviously an appreciation and respect for those of different generations, fear of lack of understanding among them often keep us from

expressing the love and concern that we have for one another. In keeping with the purpose of this chapter, we hope that a genuine, caring spirit might surface and be exchanged among the different generations and that love, which transcends differences, will result among the covenant people of God.

**Dispositional** – Far too often we find the older generations attempting to build relationships with the younger generations on their agenda, to the extent that the younger people feel that their only hope of building those relations are on the older peoples’ terms. Our hope is that older people will know how to express genuineness, a respect, and an appreciation for the younger people and vice versa. We have much to offer to one another and attitudes can hurt those opportunities.

## **SPECIFIC GOALS**

1. As we have considered modernity in Chapter 7 as the context in which we live today, and have attempted to understand some of the postmodern philosophy that impacts our 21st century culture, in Chapter 9 we want to fine-tune our understanding of the people, young and old, presently living.
2. To use the basic overview summary of this chapter on generations, our aim is to help the group understand why a study of the generations is so foundational in making Kingdom disciples.
3. To understand what we attempted to communicate in Chapter 6 regarding the covenant, the relational aspect of our theology and life, requiring our knowing how to relate to one another. While understanding the different generations is not the only aspect, it is a vital part of the framework.
4. To understand how this understanding actually facilitates and enhances Kingdom disciples in their assignment to make disciples.

## **TEACHER PREPARATION**

1. Read Chapter 9 carefully in order to get the picture of the present generation being comprised of five specific generations. This requires realizing that generation can be used in the broad perspective to refer to everyone alive at a particular point in time, and it can be used to refer to the different sub-groups of that generation.
2. If you want a bit more information to expand upon Chapter 9, I would suggest one of the books suggested at the end of the chapter and *Boomers, Xers, and Other Strangers*, by Robert and Kathy Hicks, is very helpful.
3. Study the chart included in Chapter 9. Observe and think about the descriptions of each generation. As you study the chart, you will see one of the original five generations, the swingers, not listed. To understand that transitional generation you need to realize that they are partly connected with the traditionalists and partly with the boomers. That’s why they are called the swing generation.
4. Look at the questions at the end of Chapter 9 and decide which you will want to use in this study.

5. Realize that there maybe some in your group who may not have heard about the different groups. As you analyze your group, determine some specifics that will enable you to enhance the four aspects of learning, suggested above beginning with cognitive, behavioral, affective, and dispositional.
6. Think creatively regarding some ways to build bridges among the generations in your church and community.

## **PROCEDURES**

1. Pray that God will open the understanding to this important part of the framework, realizing that many have not thought much about this topic.
2. Use the PowerPoint presentation to help you move through this chapter and print out the handout notes for the group to follow.
3. Build the framework and fill in the five generations suggested in Chapter 9.
4. Use the discussion questions to bring the group into this study. For example, question number 3 would be a good discussion-starting question.
5. Have the group respond to why this subject of generations is included in the new framework for making Kingdom disciples. (Question number 1 could be used at this point.)
6. Work through Chapter 9, especially focusing on the chart, and then use question number 2.
7. Have the group discuss and brainstorm how this understanding can be used in making Kingdom disciples in their own setting.
8. If time permits do in class, or as an assignment, an action plan for how we are going to use this understanding of the generations to make disciples.
9. Call attention to the suggested reading lists and the brief comments about each one at the end of the chapter.
10. Challenge the class to keep a diary or something that they can use to rehearse the results in their family, church, and community.

## **ASSIGNMENT**

1. Explain that the last section of *Making Kingdom Disciples* uses three biblical models to demonstrate how Parts 1 and 2, understanding the Word and understanding the world, has been the biblical pattern all along. Ask them to read Chapter 10 with that background in mind.
2. You will want to challenge them to really seek God's guidance in putting into practice the various parts of the framework in their lives.



# Chapter Ten

## PAUL'S EXAMPLE IN ACTS

---

---

*“Translate every bit of your Theology into vernacular...  
I have come to the conclusion that if you cannot translate  
your thoughts into uneducated language, then  
your thoughts were confused.”*

*C.S. Lewis, God in the Dock*

### **NOTE**

As we move into Part 3 of Making Kingdom Disciples, our intention is to underscore that the various aspects of the Kingdom framework for making disciples, with the emphasis on understanding the Word, Part 1, and understanding the world, Part 2, is actually the way that the process has always worked. For example: in this chapter we will examine Paul's approach to ministry in Athens, recorded in Acts 17. He clearly demonstrates the importance and example of how to communicate the truth of the Gospel to his present audience. There are principles and methods that offer much to us today living in our postmodern world. Being careful not to manipulate or rewrite the content of the message, Paul was still aware of the importance of communicating truth with an awareness of his audience or the listeners.

In making Kingdom disciples we must always be aware of the importance of how to communicate God's message in the language of the people without altering its content. Paul models in Acts 17 how to keep those two aspects of communication in tension. Often we can convince ourselves that we are communicating the message of the Kingdom when in reality it is not being heard and understood in an applicable manner.

### **INTRODUCTION**

**Cognitive** – As we look at Paul's strategy and method in Acts 17, we want to understand the importance of presenting the message, whether in pulpit, Bible study, Sunday school class, or wherever we seek to do that, in a manner that connects with the people. Richard Mouw in his latest book that we will refer to later, *Calvinism in the Las Vegas Airport*, deals with this very topic. He starts out with a father in search of his wayward daughter, meeting up with a mutual friend, and a prostitute who joins the search. At one point they are sitting in the Las Vegas airport and he is sharing the five points of Calvinism with this young woman who has no clue as to what he

is talking about. Mouw uses this scene from the movie “Hardcore” to illustrate the importance of knowing where our listeners are and how that will impact the way they hear us.

**Behavioral** – Growing out of that awareness, what we would hope to see is a real effort to learn how to follow Paul’s example in communicating the truth and making Kingdom disciples. Reading, listening, and seeking to understand the listener/audience requires time, energy, and effort, but the benefits will produce fruit.

**Affective** – You do not always have to agree with peoples’ conclusions, as certainly Paul did not, but in order to offer an apologetic, we do need to demonstrate sensitivity and an awareness of where they are coming from. Notice how Paul does that in a manner to build a bridge that gains him an audience. He demonstrates a great empathy with the Athenians, which enabled him to challenge them with faith and repentance.

**Dispositional** – Given Paul’s approach in Athens, he did not communicate a “holier than thou” attitude. He started where they were and laid the foundation that helped him communicate his message. Though we always think of Paul as man with urgency, he was always willing to do what was necessary to reach out to and establish a line of communication with the people. We will definitely have to be more relational in our approach today because so many do not have the biblical framework to understand the Gospel truth.

## **SPECIFIC GOALS**

1. To understand the importance of knowing the Gospel and its application to our present situation or circumstance.
2. Growing out of the above, to consider how to effectively communicate the Gospel to those to whom we minister.
3. To understand the example or model that Paul gives us in Acts 17 as to how to communicate with the audience with an awareness that does not alter the message but frames it with the listener in mind.
4. To see how Paul used this approach of understanding the Word and the world to build a line of communication with his audience.
5. To make the connection between Paul’s methodology in Athens and ours today, especially in light of our postmodern world and the different generations to whom we seek to disciple.
6. To be certain about our foundational beliefs, as we suggest Paul was, and not equivocate at any point.
7. To compare and contrast his style and approach in Acts 17 to other situations, such as Acts 13 and his ministry at Antioch, looking at similarities and differences in approach.
8. To help the group understand the importance of audience awareness.

## **TEACHER PREPARATION**

1. Read Chapter 10, then review the highlights of Part 1 and Part 2. It is important to see how parts 1 and 2 of the *Making Kingdom Disciples* come together in Paul's visit to Athens.
2. If you can access either Jerram Barrs book *Evangelism* or Graham Johnston's *Preaching to a Postmodern World*, you will find some helpful information that elaborates on the content and intent of Chapter 10.
3. Think through and understand the reference to the Westminster Confession of Faith's reference in Chapter 1 to translating the Scripture into the street language of the people and why that is so important.
4. Look at the six suggested questions at the end of the chapter and determine which questions, or any additional ones that come to mind, you will use in teaching this chapter.
5. Pray that God will help you underscore the importance of Paul's methodology in communicating the message in a clear and meaningful way.

## **PROCEDURES**

1. Review all the above and decide how to challenge the group to understand the thrust of the chapter.
2. Remind the class of the reason for Part 3, which is to establish some biblical models or examples that develops uses for Part 1 and 2 of the book.
3. Distribute the printout from the PowerPoint presentation and use the slides to move the group along.
4. Before looking at the content of Chapter 10, it would be helpful to have the group to read, contrast, and compare Acts 17 to Acts 13—Athens and Antioch.
5. Question 3 would be good at this point to underscore a different kind of approach used in that ministry and why.
6. Question 2 can also be helpful to use with group interaction.
7. Question 6 deals with audience analysis or awareness. With the group, work out some procedures or steps that could be helpful doing such an analysis. What things should be included?
8. Let the class have some time to interact and develop this theme in their situation and what making Kingdom disciples might look like.
9. Encourage the group to read one or several of the books listed at the end of the chapter, particularly Barr's book *The Heart of Evangelism* and the chapter on Acts 17.

## **ASSIGNMENT**

1. Read through the book of Ecclesiastes during the week along with Chapter 11 of the text.
2. Encourage the participants to apply the content of Chapter 10 in their daily lives and witness.





# Chapter Eleven

## ECCLESIASTES

---

---

*“The challenge to ‘think God’s thoughts after him’ is key to developing one’s worldview, and we learn from Ecclesiastes that genuine conversion and its fruits result in developing a Christian world and life view.”*

### **NOTE**

This chapter is extremely important because it takes the substance of Chapter 4 on Worldview and seeks to show that this is an extremely biblical concept. Actually, *Making Kingdom Disciples* attempts to show that if the Kingdom is the heads of the coin, worldview is the tails. They go together. As you work with this chapter you may want to spend more time interacting with the book of Ecclesiastes, which is my favorite biblical source for studying, understanding, and applying a biblically reformed world and life view.

### **INTRODUCTION**

**Cognitive** – While Chapter 4 presented the overview of a worldview, especially a biblically reformed world and life view, this chapter examines that topic from the book of Ecclesiastes. We believe that its intent is to compare and contrast the Christian worldview with a non-Christian worldview. That is what we want Kingdom disciples to understand. Or another way to address the cognitive thrust of this chapter is for the reader or group to see and understand the difference between the two approaches to life.

**Behavioral** – As a Kingdom disciple with a biblically reformed world and life view, you will find that seeing God’s sovereignty in all things really does make a difference in how we develop our lifestyle, including relationships and commitments. He is Lord of all, which means that we acknowledge his rule and reign in and over all things, including the everyday aspects of lives.

**Affective** – In Nancy Pearcey’s book, which I strongly recommend as parallel reading on worldview, she has a chapter entitled “Rediscovering Joy.” She tells of a number of people who discover joy in the Lord upon discovering a Kingdom perspective of a world and life view. A proper worldview enables us to see Christ in all

things and knowing that he is involved in every area of life and reality brings great joy to the Kingdom people.

**Dispositional** – The only negatives that we ought to deal with are those that relate to sin and evil. If we have a properly grounded biblically reformed world and life view, we will be able to be positive and joyful because we know that the Lord is our shepherd and leads us beside the still waters and into green pastures. It is a joy and delight to be around people who demonstrate that hope and confidence in the Lord. Attitude problems are less frequent.

## **SPECIFIC GOALS**

1. To help the reader understand the importance of having a biblically reformed world and life view.
2. To take an overview of synopsis approach to the book of Ecclesiastes as the basis of examining how a person's view of things is but a reflection of the life view that he or she embraces.
3. To take the main points discussed in Chapter 4 of *Making Kingdom Disciples* and see how they are set forth in this Old Testament book.
4. To understand the importance of not only having and understanding our own worldview, but to also be able to use that knowledge and understanding in making Kingdom disciples.
5. To see and understand that not only Christians have a worldview, but to be able to show how everyone has a worldview whether it can be articulated or not.
6. To be familiar with the chart listed in this chapter and how to use it in communicating with others.
7. To understand that while Ecclesiastes emphasizes the importance of living and thinking with eternity in our hearts, to also see how it counteracts the tendency towards legalism and moralism.

## **TEACHER PREPARATION**

1. As you come to this chapter, because it is so important in the overall framework of making Kingdom disciples, pray that God will use this study in a special way of underscoring the significance.
2. Review chapters 3 and 4 on biblical world and life view.
3. Read Chapter 11 carefully and integrate its message with the earlier chapter in your own thinking.
4. Have the Kingdom framework before you and remember where worldview fits into the structure.
5. Read through the book of Ecclesiastes rather rapidly to see how the worldview motif plays out with Qoheleth, the teacher.
6. Look at the five questions at the end of the chapter noting the ones that you would want to use with the group or in your own study. There may be other questions that you would want to consider adding to this list.

## **PROCEDURES**

1. Select certain passages from Ecclesiastes to set the stage for this study.
2. Review the main points from Chapter 4 on biblical world and life view and remind the class of the studies from Barna and others that point out that very few Christians embrace a self-conscious world and life view. A book such as George Barna's *Transforming Children into Spiritual Champions, Why Children Should Be your Church's #1 Priority*, can be a good source to illustrate the importance of this topic.
3. This would be a good place, building on number three, to emphasize the importance of the role of church, home, and school in teaching this to covenant children.
4. Use the PowerPoint outline to help you highlight the main parts of this chapter.
5. Attempt to focus on the importance of starting with God in all things and what a difference that makes in how it plays out in everyday life, especially using examples in Ecclesiastes to demonstrate the results of not starting with, nor seeing God, in all things.
6. We have suggested several specific topics that you can use as examples of how worldview plays out in the various areas of life. The chart in this chapter would be a good visual to use or refer to, especially relating to the next question.
7. Use discussion question 4 to determine whether or not the group really understands how impacting world and life views are.
8. Have the class discuss the idea of legalism and how it relates to this topic. (See the section on legalism in the chapter.)
9. Though question 5 in the discussion questions is intended for group discussion, as the leader you may be the only one that has recently read Ecclesiastes. Therefore, be prepared to give your thoughts.
10. Remind the class of some of the books on this topic, such as mentioned in Chapter 4, that they might want to read.

## **ASSIGNMENT**

1. Challenge each person to make an attempt to talk about this with someone during the week to be sure that they can communicate with some understanding about a world and life view.
2. Encourage them to read the final chapter, which focuses on the place and role of covenant in the life of a Kingdom disciple.



# Chapter Twelve

## READING SCRIPTURE COVENANTALLY

*“Biblical theology is covenantal and covenant theology is biblical.”*

### **NOTE**

The reason for this final chapter and its placement in the framework is because we want to underscore with the entire framework that the Kingdom disciple sustains a personal relationship with the King of the Kingdom, his father, and the Holy Spirit. Christianity is a religion to be lived out in everyday life.

### **INTRODUCTION**

**Cognitive** – It is of the utmost importance that the Kingdom disciple, whether just becoming involved in the discipleship process or having been a Christian for a long time, understands that life is about the King. It is not primarily about us; however, Jesus has developed a way of allowing us to relate to him by means of a covenant. It is his covenant. He established it and the terms of the covenant are his to determine, as the King. We need to understand how God has chosen to relate to us and to allow us to relate to him, others, and the world around us. As we understand this, the desire is that it will enable us to be more and more appreciative of what he has arranged for us by allowing us to live in the presence of the King. Understanding the covenant will also help avoid some of the traps or pitfalls that people have fallen into in their attempt to understand the Christian life.

**Behavioral** – This chapter on the covenant reminds us that we do not earn our salvation. Understand that keeping covenant is about God and his mercy and grace, especially as we understand the continuity and discontinuity of the covenant of works and the covenant of grace. When we understand what the covenant does, especially Christ’s keeping the covenant for us, what can we do but believe and obey the King? Faith and obedience is not seen as the meritorious cause of being in the covenant but rather what those who are included actually do in response of gratitude for being included.

**Affective** – The covenant is about relationships, vertically and horizontally. Once we begin to grasp the significance of a personal relationship with the Lord God, our hearts will be moved to love and serve him more and more. The enmity that once existed between God and us has been removed and he dwells in us by his Spirit. Plus, he says that he will never leave us nor forsake us.

**Dispositional** – To know that God deals with us by his grace and not our merits is intended, along with other things, to make a difference in our relationship and attitude towards others. It also can give us a brighter and more hopeful outlook on life as we see things in that covenantal perspective.

## **SPECIFIC GOALS**

1. To be certain that we are trusting in Christ alone to bring us into and keep us in covenant with him.
2. To understand that faith and obedience are not meritorious acts that bring us into the covenant, yet are essentials for covenantal living.
3. To see how the story of Abraham and Lot illustrate and expose the errors of both moralism and legalism.
4. To understand how Christians are to be moral people but not moralists, and how to love and obey God's law without being legalistic.
5. To be reminded that being a Kingdom disciple first means that it is not about us but about him who is our Lord and King.
6. To take the three questions of DeGraff and see their answers in this story and to then be able to relate the story in Genesis 13 to the overall story of the Kingdom.
7. To see how God keeps his covenant even when we sin and fall short of his glory.
8. The overall goal of this chapter is to demonstrate the difference between reading and understanding the Bible covenantally and not moralistically or legalistically. (See above question 4.)

## **TEACHER PREPARATION**

1. Re-read Chapter 5 on covenant theology.
2. Read Chapter 7 of the Westminster Confession of Faith.
3. Susan Hunt's book, *Heirs of the Covenant*, would also be a good reference along with O. Palmer Robertson's *Christ of the Covenant*, or our Great Commission Publications' adult elective on the *Covenant* by Robertson.
4. Using the questions at the end of the chapter, be certain that you can demonstrate the difference between reading and understanding the Bible covenantally vs. legalistically or moralistically. Question 3 is a good exercise.
5. In one sense, the Bible is the story of God's covenant with his people. The book of Hebrews is the best summary of the entire Bible relating to the covenant. Take some time in preparation to read through Hebrews.

6. Pray that the Holy Spirit will open the eyes and understanding of the group as you take them through this concluding chapter.
7. Read the two appendices before you complete the study.

## **PROCEDURES**

1. Review the main points from Chapter 5. You could do this quickly with the PowerPoint outline of the fifth chapter.
2. Be prepared to use the PowerPoint presentation on Chapter 12.
3. Help the class understand the difference between reading and understanding the Bible covenantally vs. moralistically and legalistically. The best way to do that is by example. (I had a group that I taught in Jamaica do this by dividing the class into two groups and have them read Genesis 13. One group took the legalistic and moralistic approach, and the second group took the covenantal approach. It led to interesting discussion and made the point.) See question 2. In this you could review and be certain to talk about the relationship between the covenant of works and the covenant of grace.
4. Let the class help you answer DeGraff's three questions and then ask how this story relates to the big story.
5. Try the exercise suggested in question 5.
6. Explain the theme of Hebrews and its covenantal approach to biblical Christianity.
7. Challenge the class to think about applications of this approach in their relationship to God, to others, and the world around them.
8. Review the entire Kingdom disciple making framework and summarize what the study is suppose to produce, namely transformation of life, including relationship, and thought.
9. In Chapter 5 we quote William Hendriksen having said, "What is needed is the rekindling of the interest in the doctrine of the covenant of grace. Our precious youths must be made aware of what it means to be children of the covenant." Discuss some implications and applications of this quote.

## **ASSIGNMENT**

Being the last study it would be good to take the next step and design an approach to making Kingdom disciples that would operate within this framework. What would it look like being done and how could we know when transformation is taking place?