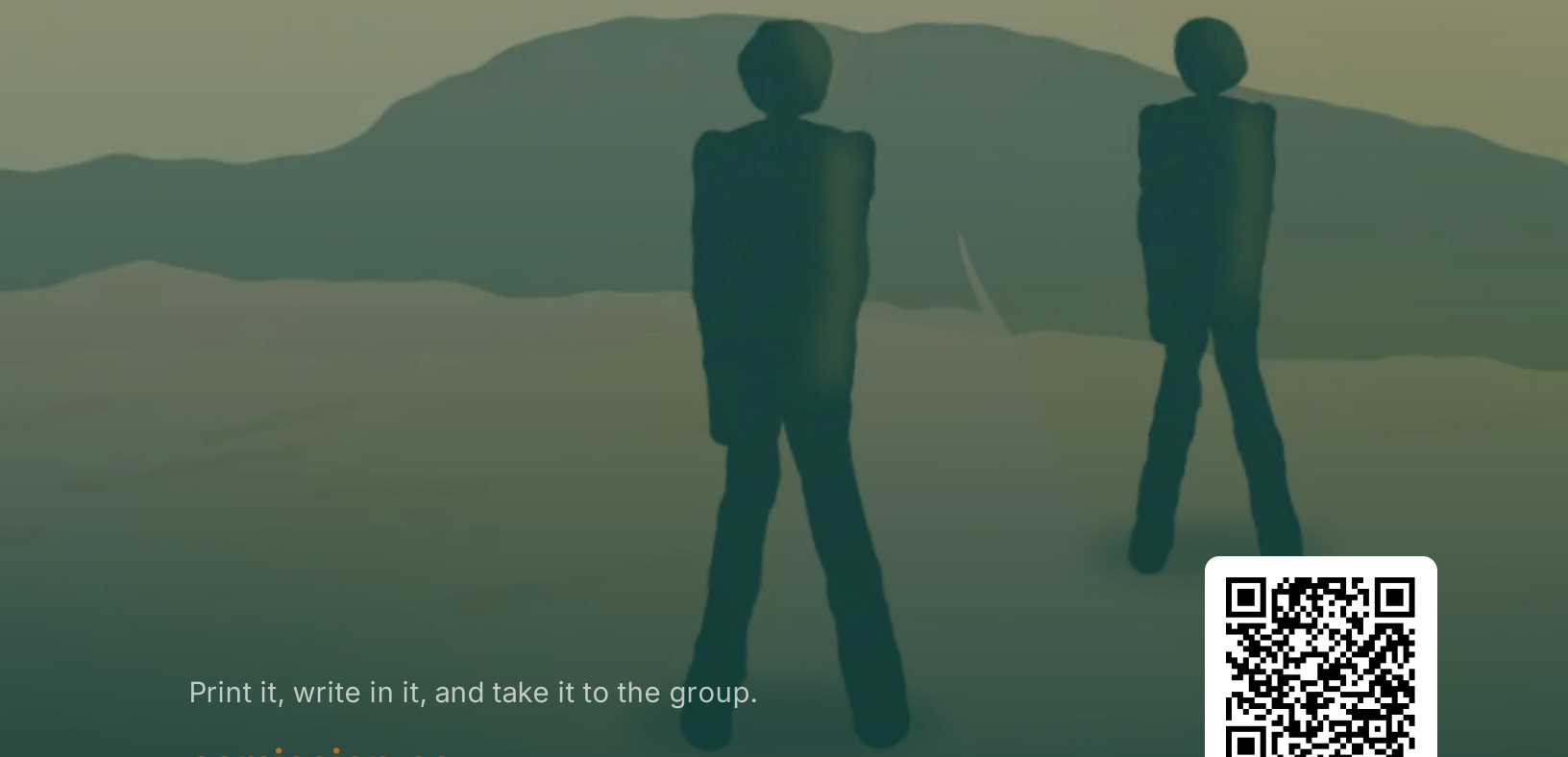
CoMission

WORKBOOK

Go and Make

The command was never “invite and watch.”



Print it, write in it, and take it to the group.

comission.cc

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The command we skip

REMEMBER

One command: make disciples. Everything else describes how.

THE PASSAGE — ONE IMPERATIVE, THREE DESCRIPTIONS

Matthew 28:18–20

Then Jesus approached and spoke to them, saying, "All authority in heaven and on earth has been given to Me. Therefore, go and make disciples of all nations, baptising them in the name of the Father, the Son, and the Holy Spirit, teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

The Open Translation Bible (OTB), openbible.uk, CC BY-SA 4.0.

In the Greek there is exactly one imperative verb in that sentence: MAKE DISCIPLES. "Go", "baptising" and "teaching" all hang off it. They are not four parallel assignments you can pick from. They are one assignment and three descriptions of how it gets done.

You have heard Matthew 28 read aloud more times than you can count, and you could probably recite the shape of it from memory: go, baptize, teach. What almost nobody notices is that only one of those words is the command.

In the Greek there is exactly one imperative verb in the sentence — *make disciples.* The other three hang off it. They are not four parallel assignments you can pick from; they are one assignment and three descriptions of how it gets done.

That sounds academic until you notice what it rules out. A church can go — send teams, run outreach, plant flags on a map. It can baptize, filling a tank every Easter. It can teach, three services a week and a class for every age. And it can do all three for forty years without making a single disciple who makes disciples, because every one of those activities can be performed *around* people instead of into them.

Most of us were handed a smaller version of the command, by people who loved us. In one version it is a call to evangelism — get decisions, count hands, move on. In another it is a call to attendance. Matthew 28 commands neither. Both can be genuinely good, and neither is what

Watch this chapter

NOTES

Jesus asked for.

So the honest question is not whether your church is busy. It is whether anyone is being discipled — and whether the people you have discipled are discipling anyone.

Reflect and Discuss

1. **Copy the sentence from "Therefore" to "commanded you". Circle the one word that is the command.**

2. **A church can go, baptize and teach for forty years without making one disciple who makes disciples. Write how each of the three can be done around people instead of into them.**

3. **Which smaller version were you handed — the call to decisions, or the call to attendance? Write which, and who handed it to you.**

4. **In the last five years, who have you actually discipled? Write the names, or write none.**

— DISCOVERY BIBLE STUDY

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Make disciples who obey

Matthew 28:16-20

1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   What exactly does Jesus command his disciples to do, and what promise does he attach to it?

2. **What does it show me about people — and about myself?**

   Have you been making converts, students, or disciples who obey?

3. **What will I obey this week? (a concrete step, with a day)**

   What will you obey from this passage this week — and who will you teach to obey it too?

4. **Who will I tell?**

   Who is your first disciple — the person you will start meeting with to study and obey God's word?

3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

✦ Pray

> *Jesus, all authority is yours and you are with me always. Make me a disciple-maker who teaches others to obey everything you have commanded.*

This study online

Teaching them to obey, not to know

REMEMBER

Teaching them to obey — not teaching them to know.

TWO GATHERINGS, ONE DIFFERENCE

Change one thing. Not the passage, not the room, not the leader. Change what happens at the end. People read differently when they know they will be asked — they pick different verses, and they come back with stories instead of notes.

1. A knowledge gathering	Someone studies during the week and delivers what they found. Everyone leaves better informed. Nothing is expected of anyone before next time, and nobody asks.
2. An obedience gathering	Every person leaves having said out loud what they will do about what they read — one specific thing, with a name and a day attached.
3. The question that changes it	When the group meets again, the first question is not "what did we study?" It is "what did you say you would do, and did you do it?"

Jesus did not leave the teaching open-ended. He named its content in six words: teaching them to obey everything I have commanded you. Not teaching them to *know* everything. Teaching them to *obey* it.

You can recognise a knowledge gathering instantly, because you sat in one this month. Someone studies during the week and delivers what they found. The rest of the room listens and takes notes. Everybody leaves better informed. Nothing is expected of anyone before next time, and nobody asks.

It feels faithful. It is often excellent. And it can run for thirty years and produce people who know a great deal and have changed very little, because nothing in the format ever asks them to do anything.

Watch this chapter

NOTES

Now change one thing — not the passage, not the room, not the leader. Change what happens at the end. Every person leaves having said out loud what they are going to do, with a name and a day attached. And when the group meets again, the first question is not what did we study. It is what did you say you would do, and did you do it?

That one change reorganises everything. Jesus put the difference as bluntly as he put anything: two people heard the same sermon, and only one of them survived the storm. The variable was never the quality of the teaching.

None of this is against study. Knowing more is good. It is simply not the thing Jesus asked us to produce.

Reflect and Discuss

1. Think of the last gathering you were part of. Which kind was it? Write the evidence, not the label.

2. When your group meets, does anyone get asked what they did last week? Yes or no, and then write what actually gets asked instead.

3. Two people heard the same words; one built on rock and one on sand. Write what the variable was, and what it was not.

4. Write the two questions you will add at the end of your next gathering, and where you will add them.

— DISCOVERY BIBLE STUDY

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Hear it and do it

Matthew 7:24-27

1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   What is the one difference between the wise and foolish builder?

   What does Jesus call the rock?

2. **What does it show me about people — and about myself?**

   Where are you hearing Jesus' words but not yet doing them?

3. **What will I obey this week? (a concrete step, with a day)**

   What word of Jesus will you put into practice this week?

4. **Who will I tell?**

3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

✦ Pray

> *Lord, help me not just hear your Word but do it. Build my life on the rock.*

This study online

The command inside the command

REMEMBER

An obedient disciple is a disciple-maker. By definition, not by gifting.

THE LOOP THAT CLOSES

Hospitality is a gift. Teaching is a gift. Making disciples is a command, and commands are not distributed by temperament.

1. Obey everything	Jesus said teach them to obey EVERYTHING I have commanded you. Not most of it. Not the parts that suit a person's gifting.
2. One of the everythings	Is "make disciples" one of the things Jesus commanded? It is — it is the very sentence the word "everything" sits inside.
3. So the command contains itself	An obedient disciple is a disciple-maker by definition, not by temperament. Discipleship that stops with the individual is incomplete by the terms of the command.

This chapter is the hinge of the whole class, and it is short because the argument is short.

Jesus said to teach them to obey *everything* I have commanded you. Not most of it. Not the parts that suit a person’s gifting. Everything.

Now ask the obvious follow-up: is “make disciples” one of the things Jesus commanded? It is. It is the very sentence the word *everything* sits inside. Which means the command contains itself, and that changes what a finished disciple looks like. If a person obeys everything Jesus commanded, and one of those commands is to make disciples, then an obedient disciple is — by definition, not by temperament — a disciple-maker.

That rules out the sentence most of us have used: *that’s not my gift.* Hospitality is a gift. Teaching is a gift. Making disciples is a command, and commands are not distributed by temperament.

Watch this chapter

NOTES

It rules out the quieter arrangement too, where a congregation splits into a small class of people who make disciples and a large class of people who are discipled and stay there. There is no such category in Matthew 28.

And it rules out the idea that multiplication is an advanced technique for missionaries. Multiplication is not bolted onto the command; it is embedded in the wording.

This lands hard because it moves the assignment from the platform to you, and most of us have spent decades being told, gently and sincerely, that it belongs to someone else.

Reflect and Discuss

1. Where have you used some version of "that's not my gift"? Write the situation, not a general principle.

2. Describe the arrangement where a congregation splits into people who make disciples and people who are discipled and stay there. Where have you seen it?

3. Write the sentence you will say to another believer this week, in your own words, and who you will say it to.

4. "A disciple who does not make disciples has not yet obeyed everything." Write your honest first reaction to that sentence.

— DISCOVERY BIBLE STUDY

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If you love me, obey me

John 14:15-24

1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   According to Jesus, what will those who love him do, and whom does the Father promise to send?

2. **What does it show me about people — and about myself?**

   Where has your love for Jesus been words without obedience?

3. **What will I obey this week? (a concrete step, with a day)**

   What one specific command of Jesus will you obey this week as proof that you love him?

4. **Who will I tell?**

   Who could you tell that loving Jesus means doing what he said?

3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

✦ Pray

> *Jesus, I say that I love you — help me prove it by keeping your commands. Thank you for sending the Holy Spirit to help me obey.*

This study online

Do the math yourself

REMEMBER

> Addition needs exceptional people. Multiplication needs obedient ones.

TWO COLUMNS — WORK THEM HERE, DO NOT READ AHEAD

COLUMN ONE. The most gifted evangelist you have heard of, a stadium, a translator, a genuine anointing. A thousand people a year, no bad years, for thirty years. Write the total. — COLUMN TWO. One ordinary believer with no platform, who over a year helps two others become disciples who can do the same. Year one: two. Then each of those does the same. Write every number. Do not skip ahead.

Do not take this chapter's word for anything. Get a piece of paper and work the two columns yourself — the argument only lands when your own hand writes the second number.

Column one is addition. The most gifted evangelist you have ever heard of, with a stadium and a translator and a genuine anointing, leading a thousand people to Christ every year without a bad year for thirty years. Thirty thousand. That is a magnificent life. Note what it required: one exceptional person doing something almost nobody else can do, for three decades, without burning out.

Watch this chapter

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Column two is multiplication. One ordinary believer with no platform who, over a year, helps two other people become disciples who can do the same. Two. Four. Eight. Sixteen. Keep going — write each number. Somewhere around the fifteenth doubling you pass the evangelist's thirty thousand, and you passed it with people who have no platform at all.

The part that matters is not the arithmetic. Addition depends on exceptional people: if the gifted man gets sick, retires or falls, the line stops. Multiplication depends on ordinary people being obedient. Nobody in the second column had to be remarkable — they had to be reproducible.

Which is why column two is fragile in a completely different way. It does not break when a star falls. It breaks when what you do is too complicated to pass on. Model something only you can do, and the chain stops at you, every time.

Reflect and Discuss

1. **At which doubling did column two pass column one? Write the number of the year.**

2. **What does each column depend on? Write what happens to each one if its key people are removed.**

3. **Column two does not break when a star falls. Write what does break it.**

4. **Name one thing you currently do with people that they could not do themselves next week. What would the simpler version be?**

NOTES

— DISCOVERY BIBLE STUDY

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Four soils: what happens to the Word

Mark 4:1-20

1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   What happens to the seed in each of the four soils?

2. **What does it show me about people — and about myself?**

   When someone rejects the word, how does this parable change the way you take it?

3. **What will I obey this week? (a concrete step, with a day)**

   Where will you sow the word this week without deciding in advance who is good soil?

4. **Who will I tell?**

   Which two or three people will you offer to read a passage with, trusting God for the thirty, sixty, and hundredfold?

3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

✦ Pray

> *God, thank you that the seed is your word and the harvest belongs to you. Keep me sowing widely, even when some of the soil is hard.*

This study online

"I used to think..."

REMEMBER

Go and make. Not invite and watch.

GO LOOKING FOR IT IN THE NEW TESTAMENT

Every one of them is the Word opened with a person, in the place that person already was. Not one of them is an invitation to a service. An invitation is not a witness — it is simply not the same act, and the reflex quietly substitutes proximity to the gathering for the thing itself.

1. Acts 8	Philip gets in the chariot and opens the Scripture with the man on the road he is already travelling.
2. John 4	Jesus meets a woman at a well in the middle of her day.
3. Acts 10	Peter goes to a house full of people who would never have come to him.
4. Acts 16	A riverside, then a jail cell, then a kitchen table at midnight.

Everything from here on is untraining, and untraining has a rule: it is delivered as confession, never as accusation. So this chapter starts where it has to start.

I used to believe my job was to get my friends to church. I invited for years. I was sincere about it. And I never once opened a Bible with any of them — because nobody ever told me I could.

If some version of that is true of you, you are in very good company, and you were not being disobedient. You were being obedient to what you were taught.

The model most of us absorbed goes like this: build a relationship, invite them to a service, let the professional up front do the reaching. Invite and watch. It is not wicked; it is what our parents and church leaders handed us in good faith, because it is what they were handed.

Watch this chapter

NOTES

But go looking for it in the New Testament. Find the passage where an unbeliever is invited to a worship gathering so they can be saved. Every scene you find is the Word opened with a person, in the place that person already was.

The sharpest way to say it is this: an invitation is not a witness. Inviting someone to church is not wrong. It is simply not the same act as telling someone about Jesus, and the reflex lets us feel we have done something — because we have, just not the thing that was asked of us.

The alternative is smaller and more ordinary than door-knocking: open the Bible with people, in their world, on their schedule. Not “come to my church” but “come and see.”

Reflect and Discuss

1. Finish the sentence on paper first: "I used to think..." Name one habit you now see differently.

2. Go looking for a passage where an unbeliever is invited to a worship gathering in order to be saved. Write what you found.

3. Name one person, and the place they already are — the road, the well, the house, the table. Where would you open a Bible with them?

4. Who will you say your "I used to think..." sentence to, and when?

— DISCOVERY BIBLE STUDY

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Philip and the Ethiopian

Acts 8:26-40

1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   How does God direct Philip, and what does Philip do with the Scripture the man is already reading?

2. **What does it show me about people — and about myself?**

   When has God set up a conversation for you that you almost missed?

3. **What will I obey this week? (a concrete step, with a day)**

   How will you put yourself this week where you can hear God's 'go' — and go at once?

4. **Who will I tell?**

   Who around you is already asking questions, and when will you offer to open the Scriptures with them?

3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

✦ Pray

> *God, like Philip, help me get up and go when you say go. Put me beside someone who is already reading and asking, and give me words to tell the good news about Jesus.*

This study online

Uneducated and ordinary

REMEMBER

Uneducated and ordinary. They had been with Jesus. That was the credential.

THE PASSAGE — WHAT THE COUNCIL ACTUALLY ESTABLISHED

Acts 4:13

When they observed the boldness of Peter and John and realised that they were uneducated and ordinary men, they were amazed and recognised them as having been with Jesus.

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And the leader's job, in one line: "he gave some to be apostles, some prophets, some evangelists, and some church leaders and teachers, TO PREPARE GOD'S PEOPLE FOR SERVICE" (Ephesians 4:11-12). The leader is not the one who does the ministry. He is the one who prepares everyone else to do it — which is a promotion of the congregation, not a demotion of the leader.

The second shift costs a congregation the least and changes it the most: ministry was never meant to be professionalized.

Peter and John are hauled in front of the religious authorities — the trained men, the credentialed ones — and something surprises the room. Read what the council actually established. Not that these two had been to school; they had not. Not that they held office; they did not. The only credential visible in the room was that they had been with Jesus, and it was enough to unsettle the professionals.

That is the workforce of the entire book of Acts. Fishermen. A tax collector. A tentmaker. A merchant who sold cloth.

Nobody decided to professionalize the church. It happened one reasonable step at a time. Programs got better, which meant more complicated, which meant they needed trained people. Standards rose. Teaching required preparation most people could not give. And every improvement quietly taught the congregation the same lesson: this is done by people who know how. Not by you.

The result is a building full of believers who love Jesus and believe they are unqualified to open a Bible with a neighbour. That is not humility. That is training.

Watch this chapter

NOTES

The correction is not that we do not need leaders — it is the opposite. Ephesians says the leader's job is to prepare God's people for service. His work gets harder, not smaller: it is far easier to preach well to two hundred people than to equip twenty of them to do what you do.

We are not trying to get people into church buildings. We are trying to get the church into people.

Reflect and Discuss

1. What did the council actually establish about Peter and John? List what they had, and what they did not.

2. Nobody decided to professionalize the church. Write one reasonable step you have watched raise the bar for ordinary people.

3. Name a believer who has told you they are not qualified to open a Bible with someone. What did they say, exactly?

4. Do one study with that person, simply enough that they walk away thinking "I could do that". Write who, and when.

NOTES

Acts 4:23-31

1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   What do the believers pray for when they are threatened, and how does God answer?

2. **What does it show me about people — and about myself?**

   What pressure tempts you to stay silent about Jesus?

3. **What will I obey this week? (a concrete step, with a day)**

   What bold step of speaking or obeying will you pray for this week?

4. **Who will I tell?**

   Who could you pray with for this same boldness?

3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

✦ Pray

> *God, you are the maker of everything and nothing is outside your hand. Give me boldness to speak your word, even under pressure.*

This study online

What your church counts

REMEMBER

Churches produce what they count. Count generations.

THE SWAP, ON PAPER

A church can post record attendance, meet its budget, break ground on a building, and produce zero disciple-makers in a decade — and every published number will say it is thriving.

1. The knowledge scorecard	Sermons heard. Classes completed. Chapters read. Verses memorized. All good things, all measurable, and none of them what Jesus measured.
2. The attendance scorecard	Attendance, budget, buildings. Not evil — simply easy to count, which is exactly why they take over. Anything easy to count crowds out anything hard to count.
3. What Jesus counts instead	Generations. Spiritual children, grandchildren, great-grandchildren. Whether the people you discipled are discipling anyone.

Churches produce what they count. Not what they preach, not what they hope for. What they count, publicly, out loud, in the announcements and the annual report. So the fastest honest audit of any congregation is to ask what numbers get said aloud.

The first thing we count is knowledge. Sermons heard, classes completed, chapters read, verses memorised, years of faithful attendance. All good things, all measurable, and none of them what Jesus measured. He measured observance — what got done with what was heard. The house on rock and the house on sand were built by two people who heard the same words.

The second thing we count is bigger and harder to say out loud: attendance, budget and buildings. Those three are not evil. They are simply easy to count, which is exactly why they take over — anything easy to count crowds out anything hard to count, and disciple-making is hard to count.

Watch this chapter

NOTES

So a church can post record attendance, meet its budget, break ground on a building, and produce zero disciple-makers in a decade, and every published number will say it is thriving.

What Jesus counts instead is generations: spiritual children, grandchildren, great-grandchildren — whether the people you discipled are discipling anyone. That number is almost never on a slide, and it is the one Paul tracked.

Make the two columns yourself. You are not looking for guilt. You are looking at what your congregation is being quietly trained to produce.

Reflect and Discuss

1. List the numbers your church or group actually says out loud — in announcements, in reports. Be specific.

2. Draft four numbers a generations scorecard would count instead.

3. Look at the two columns. What is your congregation being quietly trained to produce?

4. Who will you show the two columns to, and when?

DISCOVERY BIBLE STUDY

CoMission

Abide in Jesus

John 15:1-11

1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   Who is the vine, the gardener, and the branches?

   What can you do apart from Jesus (v. 5)?

2. **What does it show me about people — and about myself?**

   What does it look like for you to abide in Jesus?

3. **What will I obey this week? (a concrete step, with a day)**

   What is one way you will stay close to Jesus each day?

4. **Who will I tell?**

3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

✦ Pray

> *Jesus, help me stay close to you today. Apart from you I can do nothing; keep me abiding in you.*

This study online

Four generations, and where your chain stops

REMEMBER

Paul counted four generations. Count how far it travels after you.

DRAW YOUR CHAIN HERE

> **2 Timothy 2:2**
>
> What you have heard from me in the company of many witnesses, entrust to reliable individuals who will be able to teach others as well.
>
> The Open Translation Bible (OTB), openbible.uk, CC BY-SA 4.0.

Count the links. Paul is one. Timothy is two. The reliable individuals Timothy entrusts it to are three. The others THEY will be able to teach are four. Now draw your own: above your name, the person who discipled you — an actual human being who knew your name, not a preacher you admired from a distance. Below your name, the person you are discipling. Below them, the person THEY are discipling.

Paul is in prison, writing to a young man he trained, and he compresses the entire strategy of the Christian mission into a single sentence. Count the links before you read on.

Watch this chapter

Four. Paul is one. Timothy, who heard it from him, is two. The reliable individuals Timothy entrusts it to are three. The others *they* will be able to teach are four. Four generations in one verse, written by a man in a cell who could not personally reach any of them past the second.

Notice what Paul is measuring. Not how many people he taught. Not how large the gathering in Ephesus got. He is measuring how far the thing travelled after it left his hands — and he explicitly asks Timothy to select for the ability to pass it on. *Reliable individuals who will be able to teach others as well.* The criterion is reproducibility, written into the verse.

Now draw your own chain, on paper rather than in your head, because the head negotiates. Above your name, the person who discipled you. Below your name, the person you are discipling. Below them, the person *they* are discipling.

Most chains stop at the second link. Many stop at the first. Some people cannot fill in the line above their own name at all, and that is its own kind of information — it usually explains why the line below is empty too. We reproduce what was done to us.

Do not rush past the blank spaces to a plan. The blanks are the lesson, and they are not an accusation.

NOTES

Reflect and Discuss

1. **Paul is not measuring how many people he taught. Write what he is measuring, and the words in the verse that say so.**

2. **Which link is blank first — above your name, below it, or below that? Write which.**

3. **Do not jump to a plan. Write why that blank is there, as best you honestly know.**

4. What would have to change so that the person below your name could put a name below theirs? Usually the answer is that what you do together has to get simpler.

NOTES

CoMission

Four generations

2 Timothy 2:1-7

1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   Count the generations in verse 2 — who passes the message to whom?

2. **What does it show me about people — and about myself?**

   Which generation are you in right now, and who is your Timothy?

3. **What will I obey this week? (a concrete step, with a day)**

   Which faithful person will you begin entrusting what you have learned to this week?

4. **Who will I tell?**

   How will you train that person not just to learn, but to teach others also?

3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

✦ Pray

> *Father, let what I have received not stop with me. Help me entrust it to faithful people who will teach others also — four generations in one verse.*

This study online

Honor the ones who taught you

REMEMBER

> Confess your own habits. Honor the ones who taught you. Then go first.

THE THREE ANSWERS YOU WILL NEED

You do not announce anything. You do not propose a program. You go first: one person, an open Bible, in the place they already are, this month — kept simple enough that they could do it with someone else.

1. "So church services don't matter?"	They matter as exactly what they are — the gathered worship of God's people. They are not failing at a job they were never given. The gathered church is where disciples worship; the scattered church is where disciples get made.
2. "This dishonors the people who taught us."	Only if you aim it at them. We confess our own reflexes. We do not put our teachers on trial for handing us what they were handed.
3. "But our church grew with invite-and-watch."	It added. That is real and worth thanking God for. The question the New Testament presses is different: did it multiply?

There is a way to finish a class like this badly, and it is common enough to name plainly. A group learns the four shifts, gets energised, and walks out subtly contemptuous of the church that raised them — quick to diagnose, quick to explain what is wrong with everybody else. That posture will end your usefulness inside a congregation within about six months, and it deserves to.

Untraining touches loyalty, and the loyalty is legitimate. “Invite them to church” was taught to you by a leader who buried your grandmother. The knowledge scorecard validated decades of genuinely faithful study by people who got up early to do it. The programs that professionalized ministry were built by volunteers who gave their evenings for years.

Watch this chapter

NOTES

None of those people were being unfaithful. They gave you what they had, faithfully, and much of it was good and remains good. Untraining honours them by taking Scripture as seriously as they taught you to take it.

So confess your own habits. Do not indict your teachers.

And then, what you actually do next: you do not announce anything. You do not propose a program or schedule a meeting to explain what you have learned. You go first. You open a Bible with one person who does not yet follow Jesus, in the place they already are, this month. You keep it simple enough that they could do it with someone else. And when someone asks what you have been doing — and they will — you tell them a story instead of a theory.

Reflect and Discuss

1. Name one person whose faithful work is behind a habit this class asked you to change. What did they give you?

2. Pick the objection you are most likely to face. Write your answer in your own words, short enough to say in a hallway.

3. Ask it gently, without a verdict attached: where are the disciples who make disciples who make disciples? Write what you notice.

4. I will thank _____, and ask _____ to read a story with me on _____.

NOTES

— DISCOVERY BIBLE STUDY

CoMission

One body, offered to God

Romans 12:1-13

1 Eat

Read the passage slowly, read it again, then retell it in your own words. If you can't retell it, read it once more.

☐ Read ☐ Reread ☐ Retell

2 Digest

Answer from what the passage actually says — stay in the text.

1. **What does this passage show me about God?**

   What does Paul call us to offer to God (v. 1)?

   What picture shows how believers belong together (vv. 4-5)?

2. **What does it show me about people — and about myself?**

   What gift or role might God have given you in the body?

3. **What will I obey this week? (a concrete step, with a day)**

   How will you love or serve another believer this week?

4. **Who will I tell?**

3 Grow

Growth is God's part, not yours. Do the cycle faithfully and trust Him to give the growth (1 Corinthians 3:6–7).

✦ Pray

> *Father, I offer you my whole self. Show me how to serve your people in love.*

This study online

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