**Discipleship Institute Course Outline**

*Tentative Outline\**

**Night One**

**Big Idea:** What’s unique about being Jesus’ follower? After all, lots of people have followers. From Buddha to the latest TikTok influencer, “followership” is part of the human experience. So what makes Jesus unique? *He’s the object of our worship and adoration*. Our goal in this class is to not only learn *about* Jesus, but to mature in love *for Jesus*. How do we do that? By knowing the Scriptures that point to him, by knowing the truths found within the pages of Scripture and by channeling this knowledge into our praise. *Theology* and *doxology* belong together. From corporate worship to private prayers, disciples of Jesus need to combine the Christian story, Christian doctrine and Christian formation into their daily lives.

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| **Teaching One**  Grow in Worship, Grow As a Disciple |

**Night Two**

**Big Idea**: The Bible’s story begins with God, the creator and King, commissioning humanity to rule as his vice regents in creation. However, humanity fails in their royal calling and exile, death and chaos ensues. From this point forward, the Bible anticipates a unique kind of human who will achieve victory and rule as Adam should’ve. Jesus is the human the Bible anticipates. Even now, Jesus is enthroned at the father’s right hand *in a physical human body*. God is committed to his original intent and Easter morning, paired with Jesus’ ascension, is proof of that.

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| **Teaching One**  **STORY**: God’s Kingdom and Humanity’s Fall (Genesis 1-11)   * **DOCTRINE**: Humanity |
| **Teaching Two**  **DOCTRINE**: Jesus, the Last Adam (The Work of Christ) |

**Night Three**

**Big Idea**: The Old Testament presents the unfolding story of God’s redemptive purposes to rescue his people and bless the nations through the Davidic King. Coupled together, the biblical theme of “Kingdom” and God’s active covenants in redemptive history, showcase God’s hearts to redeem what was lost. The Old Testament, then, is a redemptive catechesis, or redemptive teaching, where God steadily teaches Israel how he’ll use them to bring blessing to the nations. The Old Testament, therefore, is far more than a scattered collection of moral stories; instead, it’s God’s mission in real time to undo humanity’s exile. Knowledge of this story is foundational to our formation. Knowledge of this story has the power to deepen our reflections and open windows of affections in our heart that far surpass lesser stories that vie for our attention.

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| **Teaching One**  **STORY**: God’s “Redemptive Catechesis” (The Old Testament Story from Genesis 12 – Malachi) |
| **Teaching Two**  **DOCTRINE**: The Bible (What are we reading?) |

**Night Four (Workshop)**

**Big Idea:** Having made it through the entire Old Testament, it’s time to stop and consider the significance of the Bible being a story. In this workshop, we’ll look back on what we’ve already learned—from the story of the Old Testament itself to ideas like biblical themes, hyperlinks, and literary design. How does knowing the Bible *as a story* impact our daily lives, influence the way we read and reflect on Scripture and challenge our current Bible reading habits? In this class, we’re not learning any new doctrines nor are we advancing through the Bible’s story. Instead, we’re pausing to ensure we’re learning what we’ve looked at so far.

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| **Bible Reading Exercise** |
| **Teaching One**  “The Bible Is a Story and What That Means for How We Read It”   * Biblical Themes, hyperlinks, literary design and more |
| **Cohort Exercise (cont.)** |

**Night Five**

**Big Idea:** The Old Testament storyline reaches its climax in the gospel narratives. That anticipated Davidic King has arrived—Jesus announces the arrival of God’s kingdom. When we look at Jesus’ ministry, we get a glimpse of God’s perfect heavenly rule here on earth as it is in heaven. Yet what’s more amazing, the good news doesn’t stop here. Jesus’ earthly ministry, sacrificial death and ascension back to the Father brings us into the heart of Trinitarian theology. The gospel only works if God is Triune. Far from being an abstract doctrine, the gospel story woos us to feel the embrace of the Triune God’s love. If we want to be people who love well, we need to first look to the God *who is love*.

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| **Teaching One**  **STORY:** “The King is Here!” (The Gospel Story) |
| **Teaching Two**  **DOCTRINE:** The Trinity |

**Night Six (Workshop)**

**Big Idea**: Put yourself in the sandals of the disciples *before Jesus died on the cross*. You’re following Jesus around Galilee hearing him preach and watching him perform miracles. And then one day, Jesus looks you straight in the eyes and asks you, “Who do you say that I am?” If this thought experiment startles you, consider that Jesus asked Peter this very question (Lk. 9:20). Having imagined yourself back in time, *how would you respond*? Here’s what makes this thought experiment so worthwhile: Peter had one source to draw on to provide his answer—*the Old Testament*. So that’s what we’ll consider. Having made it through the Old Testament and Gospel accounts, let’s think through Jesus’ identity based on the links between the Old Testament and Jesus’ ministry. Said another way, *why did so many Jews expect a political ruler*? We’ll consider that and more.

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| **Group Exercise** |
| **Teaching One**  Jesus, the last Adam, Davidic King *and so much more* |

**Night Seven**

**Big Idea:** Following his resurrection, Jesus ascended to the Father’s right hand. *Now what?* The Father and Jesus send the Holy Spirit to empower the church for ministry. The story of Acts tracks the advancement of the gospel from the Galilee to Jerusalem to Rome (the ends of the earth). So *who* is “the church” and *what* is it commissioned to do? Given Jesus rose to new life, the church is a new kind of people—*a* *new humanity*. The world should look at the church and see a different kind of people: a family, a temple and an outpost of God’s heavenly rule and reign here on earth.

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| **Teaching One**  **STORY:** The King’s People (Acts and the Epistles)   * **DOCTRINE:** The Church |
| **Teaching Two**  **DOCTRINE:** Eschatology and a New Humanity |

**Night Eight**

**Big Idea:** Why do we go to church? Surely, every pastor and worship leader should be able to answer this question. But what if every Christian could answer this question, as well? A great way to begin answering this question is by looking at two key practices known as the sacraments or ordinances, depending on the church tradition you’re part of. Baptism and the Lord’s Supper are not only important practices, they bring congregations into redemption’s story we’ve looked at so far. New Testament author’s repeatedly link these two practices to the Old Testament storyline. And once we learn their Old Testament roots, the better equipped we’ll be to practice these rituals in the future. And the more equipped we are to practice these rituals, the more we’ll understand why we go to church in the first place.

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| **Teaching One**  How Stories and Habits Form Us   * **STORY:** The Exodus-Shaped Scriptures * **DOCTRINE:** Baptism and the Lord’s Supper, Exodus-Shaped Rituals |

**Night Nine**

**Big Idea:** The Bible’s story concludes with the return of the king. What God accomplished through Jesus Easter morning, he’ll accomplish for you, me and his creation—namely, *resurrection life*. King Jesus will finally deliver his people out of the wilderness and lead us home. He will judge evil once and for all and inaugurate a new Edenic creation—a new heavens and new earth. This is where the story is going. This is where our hope should be. Because what we hope for energizes us today.

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| **FORMATION Discussion:** How does hope work? |
| **Teaching One**  **STORY:** Return of the King |
| **FORMATION Discussion:** Redirecting our hope |