

VIII. How does a disciple make another disciple of Christ?

A. Disciple-makers teach God's truth to their disciples (Col 1:28-29).

1. Teaching involves giving instruction with a view to establishing the disciple in the faith (1 Pet 2:1-3). "Therefore as you have received Christ Jesus the Lord, *so* walk in Him, having been firmly rooted *and now* being built up in Him and established in your faith, just as you were instructed, *and* overflowing with gratitude" (Col 2:6-7).
2. Teaching involves learning, and holding to the convictions that come from sound Bible doctrine (Titus 1:9; 2:1). "Retain the standard of sound words which you have heard from me, in the faith and love which are in Christ Jesus. Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to *you*" (2 Tim 1:13-14).
3. Teaching involves learning God's will in order to do it (Jas 1:21-22). "But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith" (1 Tim 1:5). "For this reason also, since the day we heard *of it*, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, so that you will walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God" (Col 1:9-10).
4. Teaching involves *proclaiming, declaring* Christ as Lord (Col 1:28).
 - a. The disciple-maker proclaims 'declares' Christ's rightful Lordship so that his disciple understands, and submits to Christ's role as King and Master. "For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call on Him; 'for whoever will call on the name of the Lord will be saved' (Rom 10:12-13).
 - b. The disciple-maker proclaims Christ's offices of Prophet, Priest, and King. "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him" (Deut 18:15). "Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us" (Rom 8:33-34). "And on

His robe and on His thigh He has a name written, ‘King of king, and Lord of lords’ (Rev 19:16).

- c. **The disciple-maker proclaims the deity of Christ—that He is God the Son, Creator, Redeemer, and Judge of all (Col 1:15-20).** “God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power” (Heb 1:1-3a).

5. Teaching involves instruction in how to make progress in personal holiness (1 Pet 1:13-17).

- a. **The disciple-maker gives instruction about the requirements of the ‘narrow way’—the way of holiness (Mt 7:13-14).** “Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it” (Mt 7:13-14).
- b. **The disciple-maker instructs his disciple in how to make progress toward maturity through ‘replacement behaviors’ (“put on, put off”).** “But now you also, put them all aside: anger, wrath, malice, slander, *and* abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its *evil* practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him” (Col 3:8-10).
- c. **The disciple-maker instructs his disciple in how to imitate Christ.** “For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps” (1 Pet 2:21). “Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma” (Eph 5:1-2). “Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men” (Phil 2:5-7).
- d. **The disciple-maker instructs his disciple in how to abide in Christ.** “Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither *can* you unless you abide in Me. I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing” (Jn 15:4-5).

6. The disciple-maker gives instruction concerning the believer's spiritual resources for godliness (2 Pet 1:3-4).

- a. The disciple-maker gives instruction concerning the divine enablement provided by the indwelling Holy Spirit.** “But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please. But if you are led by the Spirit, you are not under the Law” (Gal 5:16-18).
- b. The disciple-maker gives instruction concerning the sufficiency of Scripture for every good work.** “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work” (2 Tim 3:16-17).
- c. The disciple-maker gives instruction in proper use of Bible study methods.** “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth” (2 Tim 2:15). “Take pains with these things; be *absorbed* in them, so that your progress will be evident to all. Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you” (1 Tim 4:15-16).

B. Disciple-makers train their disciples in righteousness (2 Tim 3:16-17).

- 1. The disciple-maker admonishes. To admonish is ‘to train’, to ‘put in mind’, and to administer reproof and correction when needed.**
 - a. Training in righteousness is function of learning to practice the spiritual disciplines of prayer, fellowship, worship, evangelism, and study of, and meditation upon Scripture.** “For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil” (Heb 5:13-14).
 - b. Training in righteousness is systematic equipping in the truths of Scripture so that the disciple makes his position in Christ his daily practice.** “Now flee from youthful lusts and pursue righteousness, faith, love *and* peace, with those who call on the Lord from a pure heart. But refuse foolish and ignorant speculations, knowing that they produce quarrels. The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with

gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to

their senses *and escape* from the snare of the devil, having been held captive by him to do his will” (2 Tim 2:22-26).

2. The disciple-maker equips his disciple unto service (Rom 12:7-16).

- a. **God is calling every believer to service.** “For you were called to freedom, brethren; only *do not turn* your freedom into an opportunity for the flesh, but through love serve one another” (Gal 5:13). “For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds” (Tit 2:11-14).
- b. **God is calling every believer to build with Christ—to be engaged in the edification of the saints.** “Now we who are strong ought to bear the weaknesses of those without strength and not *just* please ourselves. Each of us is to please his neighbor for his good, to his edification” (Rom 15:1-2). “Since we have gifts that differ according to the grace given to us, *each of us is to exercise them accordingly*: if prophecy, according to the proportion of his faith; if service, in his serving; or he who teaches, in his teaching; or he who exhorts, in his exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness” (Rom 12:6-8).

3. The disciple-maker trains his disciple to live out the ‘identification truths’ of life in Christ (Col 3:1-4).

- a. **The believer has life in Christ by union with Christ.** “Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above, not on the things that are on earth. For you have died and your life is hidden with Christ in God. When Christ, who is our life, is revealed, then you also will be revealed with Him in glory (Col 3:1-4).
- b. **The believer has fellowship with the Father and with all true believers because of shared life in Christ.** “What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life—and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us—what we have seen and heard we proclaim to

you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ” (1 Jn 1:1-3).

- c. **The believer is alive to God and dead to sin because of co-crucifixion with Christ.** “For if we have become united with *Him* in the likeness of His death,

certainly we shall also be *in the likeness* of His resurrection, knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin” (Rom 6:5-7).

“Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God” (Rom 6:11-13).

- d. **The believer is called by God to live the ‘exchanged life’ because Christ, his substitute dwells in him and lives through him.** “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me” (Gal 2:20).
- e. **The ‘exchanged life’ (Christ living through the believer) is the source of victory and fruitfulness in the Christian’s life.** “For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me” (1 Cor 15:9-10).

4. **The disciple-maker trains his disciple to bear fruit in keeping with repentance (Mt 3:8).**

- a. **True repentance results in bearing the fruit of righteousness.** “So, King Agrippa, I did not prove disobedient to the heavenly vision, but *kept* declaring both to those of Damascus first, and *also* at Jerusalem and *then* throughout all the region of Judea, and *even* to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance” (Acts 26:20).
- b. **True repentance manifests itself in living a ‘sin-judged life’.** “If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth; but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness” (1 Jn 1:9).
- c. **True repentance insists upon the ‘fruits of faith’ (evidences of faith) in the Christian’s life.** “Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in *your* moral excellence, knowledge, and in

your knowledge, self-control, and in *your* self-control, perseverance, and in *your* perseverance, godliness, and in *your* godliness, brotherly kindness, and in *your* brotherly kindness, love. For if these *qualities* are yours and are increasing, they

- d. render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ” (2 Pet 1:5-8).

C. Disciple-makers shepherd their disciples (1 Pet 5:2).

1. Disciple-makers exercise life-on-life soul care, ‘pastoring’ their disciples. To ‘pastor’ is to feed, guide, superintend (Vines Dict. Theo.).

- a. **Shepherding involves tender care and deep involvement.** “But we proved to be gentle among you, as a nursing *mother* tenderly cares for her own children. Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us” (1 Thess 2:7-8).
- b. **Shepherding involves the careful watch over the souls of those being disciplined.** “Obey your leaders and submit *to them*, for they keep watch over your souls as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you” (Heb 13:17).

2. Disciple-makers exercise guidance in helping the disciple find his place of ministry in the Body of Christ.

- a. **Shepherding involves helping the disciple discover his giftedness.** “And there are varieties of ministries, and the same Lord. There are varieties of effects, but the same God who works all things in all *persons*. But to each one is given the manifestation of the Spirit for the common good (1 Cor 12:5-7). “But one and the same Spirit works all these things, distributing to each one individually just as He wills” (1 Cor 12:11).
- b. **Shepherding involves helping the disciple develop his spiritual gift by giving him opportunities for ministry.** “Select from among you seven men of good reputation, full of the Spirit and of wisdom, whom we may put in charge of this task” (Acts 6:3). “For this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands. For God has not given us a spirit of timidity, but of power and love and discipline” (1 Tim 1:6-7).

3. Disciple-makers exercise discernment in assisting the disciple with his growth in Christian character (1 Tim 6:11).

- a. **Shepherding involves helping the disciple stay ‘on schedule’ in his development of godly character.** “For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food. For everyone who partakes *only* of milk is not accustomed to the word of
- b. righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil” (Heb 5:12-14).
- c. **Shepherding involves mentoring the disciple in the specifics of Christian character.** “For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict” (Tit 1:7-9).

4. Disciple-makers exercise biblical ‘counseling’ by customizing the equipping to the disciple’s spiritual needs.

- a. **Shepherding involves speaking to disciples in ‘three different tones’: exhorting, encouraging, and imploring.** To *encourage* is to build up and comfort, to *exhort* call for action based upon the truth, to *implore* is to strongly warn or caution. “You are witnesses, and *so is* God, how devoutly and uprightly and blamelessly we behaved toward you believers; just as you know how we *were* exhorting and encouraging and imploring each one of you as a father *would* his own children, so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory” (1 Thess 2:10-12).
- b. **Shepherding involves utilizing all ‘three tones’ in order to counsel and admonish the disciple so as to present him mature in Christ (Col 1:28-29).** “And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge and able also to admonish one another” (Rom 15:14). “Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears” (Acts 20:28-31).

5. Disciple-makers exercise ‘mentoring’ by helping the disciple learn how to begin discipling another believer.

- a. **Shepherding involves communicating and modeling the vision to make disciples.** “You therefore, my son, be strong in the grace that is in Christ Jesus. The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also” (2 Tim 2:1-2).

- b. Shepherding involves appealing to the disciple-maker's life as an example of disciple-making.** “For if you were to have countless tutors in Christ, yet *you would not have* many fathers, for in Christ Jesus I became your father through the gospel. Therefore I exhort you, be imitators of me” (1 Cor 4:16). “A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher” (Lu 6:40).

CONCLUSION: The three major outline points above: *teach*, *train*, and *shepherd* represent an increasing level of personal training with *shepherding* the most personal. Great intentionality is needed to grow a fully formed disciple capable of making another disciple. But much discipleship is informal—taking place within the normal rhythms of fellowship within the Body of Christ. Discipleship is driven by obedience to the truth. Out of doctrinal conviction comes growth in Christian character. Out of the development of godly character born of conviction comes the competency to communicate the Word of God. Action follows: disciple-makers encourage their disciples to take ‘ministry risks’—knowing that the Holy Spirit meets the disciple’s efforts with His enablement. The great ‘X’ factor in disciple-making, which is missing in most churches is personal mentoring. Disciples learn best through hands-on coaching in which they are released to ministry: 1) *I do, you watch*; 2) *we do together*, 3) *you do, I watch*.