

South Africa Pastors' Conference

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Session 1

The Pastor's Task--Making Disciple Makers

(Matthew 28:18-20)

Spiritually speaking, we live in perilous times. There is little substance of biblical truth being proclaimed and much that is superficial and even errant is presented in its place. I would argue that even in supposed Bible-believing churches a solid biblical presentation of the gospel is rarely heard, although it is assumed everywhere that it is. But in reality only a half-gospel is being proclaimed. It is a gospel which promises pardon for sin, but it is a pardon apart from purity from sin. The Bible speaks of no such salvation. Nevertheless, there are numbers of people who have been taught a gospel which promises salvation upon believing only, without respect to repentance from sin to God and obedience to the Lord Jesus Christ. One could almost say that evangelicalism as a whole is a product of this kind of gospel. The sum of the matter is this: there are scores of "Christians" who need to be awakened to the fact they are yet in their sins and under the wrath of God.

Today, repentance from sin is rarely presented, and if ever it is mentioned. To preach the necessity of obedience to God's Word with view to salvation is assumed to be heretical. Today it seems there is a reluctance to command people to repent of sin for salvation for it smacks of works-righteousness as the way of salvation. Preachers of previous generations never thought they were in such danger. They knew and believed that while faith alone was the basis of a sinner's justification before God, there are other matters that are essential to salvation, without which, personal faith is a sham, mere presumption.

But today, it is assumed that if a person does nothing more than believe that he/she is a sinner, then the matter of repentance has been covered. And if one expresses sorrow over sin in addition to that belief, then it is assumed that a very bright convert has been obtained. But in former days, salvation was never assured to anyone but to those who turn from sin so that sin no longer dominated the life. This showed that a person had been truly born again and that Christ Jesus has assumed control of the sinner's life. But today there is a sorrow over sin which the world passes for repentance but falls short (2 Cor. 7:9, 10), and I fear there are masses of unrepentant "believers" in our evangelical churches, who know only this kind of "repentance." They know what sin is and know who God the Father and Jesus Christ are, but are not moved to turn from their sin. They remain under God's wrath as long as they remain under sin's dominion. These souls have no legitimate biblical basis for assurance (cf. 1 John 3:7, 10; 2 Cor. 13:5), but they often remain unchallenged and are even lulled by voices that seek to reinforce their delusions that they have received pardon. May God have mercy on us and may He raise up voices which will speak the truth in boldness and plainness of speech, making known these two needful things, repentance from sin and turning to God, and faith toward our Lord Jesus Christ.

And so, there is the great problem that exists in Christendom today—the problem of nominal Christianity. It has always been a problem, but perhaps in some ways the problem is a greater problem today than at other times in history. We are taught that if someone is simply given the facts of what God has done in Christ, including Who He is, what He did in living and dying for sinners, and that He rose again, and that if we can lead that sinner simply to believe these things, then he has exercised saving faith and therefore has

the right and privilege to legitimate assurance of salvation. He is to be regarded thereafter as a true Christian. We are never to tell people to inspect their hearts as to whether or not a true work of grace is being accomplished by the Spirit of God. Rather, we are simply to ask, “Do you believe ‘the gospel’?” And that gospel, so-called, is as it is popularly and simplistically presented. People are not led to ask of themselves, “Am I poor in spirit? Do I mourn over my spiritual poverty? Am I meek? Do I really desire that Christ be honored that God be glorified in my life over against my pursuit for comfort and happiness? Does my soul long for righteousness as a thirsty and hungry soul desires drink and food? Am I merciful and forgiving of others, as I desire that God be merciful to me? Do I love and forgive others as God has loved me and forgiven me?” But rather, “Do I believe that I am saved by grace through faith alone?” The conclusion is, therefore, “I believe. I am a believer. God has promised me salvation.” You see, really at the center of this problem is ignorance of *what it is to be a true Christian* and error respecting the nature of *true saving faith*.

D. Martyn Lloyd-Jones, the great English preacher and writer of the 20th century thought that this wrong view of saving faith was the great danger of his day. He said once,

It is a matter to which I have frequently referred in passing to the whole course of my ministry, because I have had an increasing conviction that in many ways the most urgent one for us to consider at the present time. If I understand the condition of the church today – and, indeed, during the last fifty years or so – I would say that its great trouble has been that it has fallen into this particular error.¹

Now, when we say that nominal Christianity exists today due to a superficial gospel presentation and the reduction of perception of what constitutes a true Christian, there was a time in history that this same matter had become a problem, but it was faced and corrected. In Britain in the 18th century a movement arose that was characterized by the failure or refusal of ministers of the gospel to press their hearers to probe their hearts and examine how they lived as evidence of salvation. The words of **Lloyd-Jones** that I had just read were words that he spoke in 1967 as he was introducing a paper on an aspect of Puritanism. He and his friend, **J. I. Packer**, each gave a paper on Puritanism at an annual conference for many years. What Lloyd-Jones did in 1967 was call upon a little known movement that had been begun several centuries before, by several forgotten men, who had introduced in their churches an error respecting the nature of saving faith. The movement began to spread among many, particularly among the Baptists of Scotland and England (interestingly, among both Calvinists and Arminians). Lloyd-Jones recounted how some reformed preachers that lived in that day addressed and refuted the error as unbiblical. He then concluded his paper by showing what had formally been discredited in the 18th century as unbiblical had become the common understanding of evangelicalism today. The error was known as **Sandamanianism**.

The teaching of Sandemanianism began in the 1720’s by a man named **John Glas**, a minister of the Church of Scotland. His teaching was popularized by his son-in-law, **Robert Sandeman**, from which the teaching derived its name. We do not have time to go into great detail about this other than to describe briefly what these men taught. They taught that all you have to do to become “saved” is to believe the gospel, irrespective of your feelings or the resolve of your will to follow Christ. They basically emphasized that “only one thing is needful” to become right with God, and that was to believe “the work finished by Christ in His death.” They taught that saving faith has nothing to do with the heart. It has nothing to do with the will. It only has to do with believing the apostolic witness about what God has done in Christ. As long as you believe that Christ died for sinners and that through faith alone this is the way that you as a sinner may become right with God, you are not to look to your heart or life, you are not to employ two of the three tests that we have shown clearly in the Scriptures, as long as you assent to the truth with your mind, you have saving faith and therefore you may be assured of salvation. They decried the teaching of the Reformers and Puritans. They repudiated any such notion for they perceived that as introducing works into the way of salvation. They thought that they were safeguarding the doctrine of justification through faith alone.²

¹D. Martyn Lloyd-Jones, *The Puritans, Their Origins and Successors* (Banner of Truth, 1987), p. 171.

²After **John MacArthur** published his excellent book in 1988, *The Gospel According to Jesus*, **Zane Hodges** of Dallas Theological Seminary wrote his rebuttal in 1989, *Absolutely Free*. Hodges used the same false argument that

This teaching about saving faith resulted in their denial that repentance was necessary to salvation. “You need not turn from your sins, only believe.” Obedience to Christ was not necessary, only believe. “Believe on the Lord Jesus Christ and you will be saved.” And so as a pastor evangelizing the lost, you are never to probe the condition of a person’s heart or life, you simply tell him the facts of the gospel. If he believes them, he is saved. What the sandamanians taught is the common understanding of saving faith in much of evangelicalism today. It is assumed by some of the most well-known and “respected” “Bible-believing” preachers. The result is *nominal Christianity*—Christians in name only. People who claim to believe, they have a “form of godliness”, but they deny the necessity of the power of the gospel to change lives.

Lloyd-Jones described in his paper on how this error was corrected by faithful men. Those who refuted this idea of saving faith as merely a “notional faith” showed from the Scriptures that saving faith was not merely a matter of the intellect—what one believes. Saving faith also involves how one believes—from the heart. Moreover, saving faith involves how one responds—with the will in turning from sin to serving God through Jesus Christ. They showed that true saving faith was work of the Holy Spirit, as such, it was life transforming, not merely an intellectual ascent to facts. Moreover, they showed that saving faith was produced by the regenerating work of God—the new birth resulted in saving faith seen in the sinner, not the other way around as is commonly assumed today, if you believe you will then become born again.

The short of it is this: we have multitudes filling churches today, many so-called “Bible-believing churches” whose lives are scarcely affected by the gospel. If they honestly applied the tests of Scripture to their hearts and lives, they would have to conclude that they have no biblical basis for thinking themselves to be saved. In fact, they would conclude otherwise, they would see that they are lost. They would then perhaps begin to cry out, “Lord not only do a work for me, but do a deep heart work within me that I may know that I am Yours.”

The major intention of my 5 sessions in this conference is to show from the Holy Scriptures how our Lord Jesus dealt with nominal followers, we might say, shallow “believers” in His day. We will consider how He pressed the demands of discipleship upon the many that had a shallow and superficial “faith” in Him. For example, we read in **Luke 14:25-27**:

Now great multitudes went with Him. And He turned and said to them, “If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. And whoever does not bear his cross and come after Me cannot be My disciple.

It is my contention that one primary way that pastors are to address the problem of nominal Christianity is to proclaim clearly and frequently that biblical saving faith is shown forth in becoming and living as a true disciple of Jesus Christ. If one is not a disciple of Jesus Christ, he is no Christian, and he has no biblical hope of salvation. It is with this concern in view that we may turn to the first passage of Scripture to which we will draw your attention – **Matthew 28:18-20**.

And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Mat. 28:18-20)

Here is Matthew’s account of The Great Commission. This is the formal commissioning of our Lord to His disciples that has remained in effect for His churches since the day He spoke these words. These are

Macarthur had denied justification through faith alone. Zane Hodges typifies the modern “Sandamanian” that is so common place in evangelicalism.

the marching orders of our Lord that He gave to all believers of all times to preach the Gospel to all the world, making disciples of people from all nations.

We read these words of Jesus, “**All authority has been given to Me in heaven and on earth.**” This is Jesus making the claim that the Father had exalted Him as King over the kingdoms of the world. Upon the resurrection and His ascension, the Father made Jesus to be King of kings and Lord of lords.

Now let us consider the authority that our Lord Jesus has possessed and exercised at different periods of His existence. **Before the incarnation**, He existed as the Second Person of the Blessed holy Trinity. As such, He was co-equal in glory and power with God the Father and God the Holy Spirit. It was by the eternally begotten Son of God, that God the Father made the worlds. The Son of God reigned over creation, before the incarnation. Jesus alluded to this in His high priestly prayer of John 17. He prayed, “And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was” (v. 5).

When God **became incarnate**, having joined a human nature to His own divine nature, God the Father had also given Him authority. When He first left heaven to take up his abode in the womb of Mary, He had set aside His right and claim to His own authority as the second person of the Holy Trinity. He did not cease to be or in any way become less than the Second Person of the Holy Trinity, the eternal Son of God; rather, He surrendered His right to exercise His power as such apart from that which the Father deemed necessary to accomplish His mission as the Christ. When and after Jesus was born, He only had in His human nature the authority as any other human being while growing to adulthood.

Upon His baptism, however, the Holy Spirit came upon Him. Jesus as a man was then empowered and given the authority that was necessary for Him to accomplish His role as the promised Messiah of Israel. His authority included His knowledge and ability to teach and preach the truth of God. He was given authority over demons shown in His ability to cast them out of people and command them in a manner that they must obey Him. He was given authority over all disease, and even death. He had the authority to grant the forgiveness of sins as the Son of Man, that is, as the Messiah.

There was some authority, however, that He did not possess while ministering on earth. The reason for this is that it was not necessary for Him to possess “all authority” in order to accomplish His mission as the Messiah. For example, Jesus did not have the authority to grant who would be seated on His right and left hand in His kingdom. One day James and John came to Jesus and requested of Him, “Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.” But Jesus said to them, “You do not know what you ask...**to sit on My right hand and on My left is not Mine to give**, but it is for those for whom it is prepared” (Mark 10:37ff). Jesus also indicated that there were some things that He did not know. From a young age “Jesus increased in wisdom and stature, and in favor with God and men” (Luke 2:52). On one occasion He said that He did not know the time of His Second Coming. He said, “*But of that day and that hour knows no man, no, not the angels which are in heaven, neither the Son, but the Father*” (Mark 13:32). Another occasion He asked the question, “Who touched Me?” (Luke 8:45). The Father had given Him authority necessary to accomplish His mission as the Saviour of His people.

But **upon His resurrection and ascension**, our Lord Jesus was given all authority. Here in Matthew 28:18 our Lord announced to His disciples, “**All authority has been given to Me in heaven and on earth.**” He was enthroned as King of kings and Lord of lords. This was necessary in order for Him to save people from their sin. **First**, in order for the Lord to save His people, He would need authority over the devil that bound them in ignorance and rebellion. **Second**, He would need authority over the minds and hearts of His people to incline them and enable them to come to Him in faith. He would need authority over all aspects of their lives in order to give them repentance and to preserve them unto their heavenly reward. **Third**, He needed all authority in heaven and earth in order to thwart the influence of unbelievers upon His people who would lead them away from faith and obedience to Him.

Jesus Himself before He was crucified had prayed to His Father that He would be granted all authority. We read in John 17:1ff:

Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, ²**as You have given Him authority over all flesh, that**

He should give eternal life to as many as You have given Him. ³And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. ⁴I have glorified You on the earth. I have finished the work which You have given Me to do. ⁵And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

And this certainly occurred. When Jesus rose from the dead He was highly exalted, enthroned in heaven over all flesh, so that He may bring salvation to those ones that the Father had given Him from fallen humanity. It is because God the Father had granted Him all authority in heaven and earth that Jesus could therefore issue to His disciples His Great Commission.

Now some may misunderstand the nature of Christ’s present reign as King who possesses all authority in heaven and earth. They may wrongly assume that because Jesus Christ now has absolute authority over all things, that this present world in which we live and all that occurs is exactly as He intends it to be. This is not the case.³

People get very puzzled by the claim that Jesus is already ruling the world, until they see what is in fact being said. The claim is not that the world is already completely as Jesus intends it to be. The claim that he is working to take it from where it was—under the rule not only of death but of corruption, greed and every kind of wickedness—and to bring it, by slow means and quick, under the rule of His life-giving love. And how is he doing this? Here is the shock: *through us, his followers*. The project only goes forward insofar as Jesus’ agents, the people he has commissioned, are taking it forward.⁴

And so, Jesus Christ, as the risen and enthroned King of kings and Lord of lords, through history is bringing all that exists in creation into subjection to His Father’s will. He is doing so through His people as they make disciples of Jesus, baptizing them in the name of the Holy Trinity, and by teaching them to order their lives according to all that Jesus taught. To the degree that you and I order our lives according to the Word of God, and to the degree that we can lead others to order their lives according to the will of God, we are furthering God’s purposes in the world. We each have a responsibility and opportunity to take back this fallen world for the kingdom of God as we bring all aspects of our lives, church, work, school, and family, to be conformed or governed by us according to the Word of God.

A. Jesus said, “Go therefore and *make disciples*...”

Note what is stated. We have a responsibility to make disciples. Jesus did not command us to make *proselytes*, but disciples; that is, we are not merely to persuade people to embrace our belief system, making followers of us or of our ways. Nor did Jesus command us to make *believers*; that is, ones who may only embrace truth, but it influences little the way they live. We are to make *disciples*.

Actually, our Lord’s command to us is “to disciple” the nations, for the word, “disciples”, is actually a verb that gives the force of a command: “make disciples.” Our Lord deliberately used this form of expression to convey the force of a command. He was telling His followers that they must begin at once with this task. The Lord was issuing marching orders to his followers.

Since this Great Commission to make disciples is our main task as Christians, we should be purposeful and diligent in this work. But an essential prerequisite to this work is to have a solid, biblical, and precise understanding of what a disciple is. When this is in place, then the way to accomplish our task will become clearer to us. Therefore, let us answer the question, **what is a disciple of Christ?**

³ Of course everything that occurs in history is a realization of God’s eternal decree, but not everything that occurs is a realization of His will of precept, or law. Over history, Jesus as King of kings is bringing into realization God’s will on earth as it is in heaven.

⁴ Wright, *Matthew for Everyone*, Part 2, chs. 16-28 (Westminster, John Knox Press, 2002, 2004), p. 207.

The Greek word for “disciple” has a root meaning of being a *learner*; not just in the sense of a student to a teacher, but as an apprentice to a craftsman—*one learns from the Master*, while following His instruction and observing His behaviour. And so, a disciple is a *follower* or adherent of another. John the Baptist had disciples (Matt. 9:14). There were disciples of Moses (John 9:28). The Pharisees had disciples (Matt. 22:16).

We are concerned, of course, only with what the Bible teaches about being disciples of Jesus Christ. But even this group is not that easily identified in the Scriptures, for the term “disciple” of Jesus is used to describe different groups of people. First, the term is used of any and all who “followed” Jesus, even if for a short period of time, or secretly (Luke 6:17-19; John 6:66; John 19:38). Second, the term disciples is used of the twelve apostles (Matt. 10:1; Luke 22:11). Third, the Lord spoke of “true” disciples (John 8:31; cf. 13:35; 15:8), which suggests that there were some who called themselves His disciples but were not in actuality. Fourth, the term is also used of those who believed on Him, confessed Him, were baptized, and obedient to the faith (Acts 6:1, 2, 7; 14:20, 22, 28). Fifth, it is used of “Christians.” “The disciples were first called Christians at Antioch” (Acts 11:26). ***What, then, may we posit as a definition of a disciple of Christ?***

A disciple of Jesus Christ is a professing Christian, one who has purposed to devote himself/herself to obey the teachings of Christ. A disciple of Christ is one who has purposed to learn and observe all that Christ has commanded of His followers (Matthew 28:18-20).

Only true disciples of Jesus Christ are true Christians and only to them does God grant salvation from sin and the gift of everlasting life.

B. Jesus said, “Go therefore and make disciples of all the nations...”

Jesus gave His Great Commission to go and make disciples “*of all the nations.*” This is very significant. This command to go and make disciples was not to make disciples only of Jewish people, but of Gentile people everywhere. This signals a great change as well as a great expansion of the Kingdom of God. This is very significant and is a fulfilment of Old Testament prophecy regarding the plan of God unfolding in history. Until the death and resurrection of Jesus Christ, God was under obligation to show favor exclusively to the ethnic nation of Israel. God had bound Himself to favor Israel above all the Gentile nations. But when national Israel had broken its covenant with God that He had entered with it at Mount Sinai, then God was freed from His moral obligation to favor that nation above all the nations. Now, because they had rejected and crucified their Promised Messiah, God could extend the same benefits of salvation to all the nations that He formerly had obligated Himself to give only to Israel.

C. Jesus said, “Go therefore and make disciples of all the nations, baptizing them...”

We read that Jesus commanded His disciples to make disciples, and then *these disciples were then to be baptized.* These disciples, who were baptized, were to be taught everything that the Lord Jesus had commanded His apostles and disciples. This would include all of His own teaching to them but also all of the Hebrew Scriptures, which we call the Old Testament, for our Lord taught His disciples to understand and obey all of the Scriptures.

Now notice, we may see from this passage that *only disciples are to be baptized.* We believe the Bible teaches that only true believers, or true disciples of Jesus Christ, should be baptized. Infants should not be baptized because they are not His disciples. People should not be baptized who have not repented of sin and have not demonstrated a desire and commitment to walk in righteousness. John the Baptist refused to baptize some who wanted to be baptized, because they had not brought forth fruit that would give evidence of their repentance. We read of this in **Luke 3:7ff.**

⁷Then he said to the multitudes that came out to be baptized by him, “Brood of vipers! Who warned you to flee from the wrath to come? ⁸Therefore bear fruits worthy of repentance, and do not

begin to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones. ⁹And even now the axe is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.”

¹⁰So the people asked him, saying, “What shall we do then?”

¹¹He answered and said to them, “He who has two tunics, let him give to him who has none; and he who has food, let him do likewise.”

¹²Then tax collectors also came to be baptized, and said to him, “Teacher, what shall we do?”

¹³And he said to them, “Collect no more than what is appointed for you.”

¹⁴Likewise the soldiers asked him, saying, “And what shall we do?” So he said to them, “Do not intimidate anyone or accuse falsely, and be content with your wages.”

And so, there were some who came to be baptized, but John refused to do so. Not everybody who wants to be baptized should be baptized. John would not baptize those who had not repented of their sin, nor should we.

We see also, that if one came to be baptized by John, ***he would not have baptized him because of who had been father***. Some apparently thought that this qualified them to be baptized. John said, “Do not begin to say to yourselves, ‘We have Abraham as our father.’” The reason that we point this out is that some will baptize infants, because of who their father or mother is. Their practice is that if a child’s parent is a Christian, then that child should be baptized. John refused to baptize ones because of who their “father” was.

Some baptize infants because they believe that God’s forgiveness of sins comes through baptism. This is clearly wrong. Baptism does not save babies anymore than it saves adults.

But some well meaning and otherwise very knowledgeable Christians and denominations baptize babies because their parents are believers. The reasoning they give for this is that Abraham circumcised the male children of his household and that God had commanded all Jews after Abraham to circumcise their male children. Now, under the Old Testament economy, this indeed brought that child into an external covenant relationship with God. It is reasoned from this, however, that under the new covenant, Christ established that God would have believers baptize their babies, whether male or female, because it confers a sign that these babies are covenant children. What they are saying is that the children of believers are in a special relationship with God because their parents were in covenant relationship with God through the parents’ faith in Jesus Christ. But we Baptists see no equating Old Testament circumcision and New Testament baptism taught in the Scriptures. ***Physical circumcision*** in the Old Testament does not give way to ***physical baptism*** in the new covenant; ***physical circumcision*** in the Old Testament points to the ***spiritual circumcision*** of the heart in the new covenant.

John the Baptist declared that who your father is, even if it were Abraham, in no way qualifies you as a candidate for baptism. John told his hearers who wanted to be baptized,

⁸Therefore bear fruits worthy of repentance, and do not begin to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones. ⁹And even now the axe is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.”

It doesn’t matter who your daddy is and what he believes, it matters what you believe and what you have done to demonstrate that you are a believer. It is your repentance from sin and your faith in Jesus Christ that either qualifies or disqualifies you from being baptized.

Those who do not believe on the Lord Jesus Christ should not be baptized. Only those who put their personal faith in Jesus Christ as Lord and Saviour, only those who become disciples of Jesus Christ, are to be baptized. Only they are in covenant relationship with God through their union with Jesus Christ.

Now, is baptism essential to salvation? Not in the sense that it contributes to the sinner’s obtaining a right standing before God, for that is received through faith alone in Jesus Christ. It is rightly argued that the thief on the cross was saved from damnation and granted entrance into paradise through faith alone, for he

was not baptized, having died upon his cross next to our Lord's own cross. ***But baptism is "essential" to salvation in that obedience is essential to salvation.*** You cannot hope to have salvation if you refuse to obey Jesus Christ when it is within your ability to do so. The Bible everywhere affirms this to be so. We might cite John the Baptist again. ***"And even now the axe is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire"*** (Luke 3:9).

D. Jesus said, "Go therefore and make disciples of all the nations, baptizing them *in the name of the Father and of the Son and of the Holy Spirit.*"

Jesus said to baptize disciples ***"in the name of the Father and of the Son and of the Holy Spirit."*** He did not say to baptize in the ***names*** of the Father and of the Son and of the Holy Spirit." The Blessed Holy Trinity has one name. He is One God. Yet He is in three persons—Father, Son, and Holy Spirit. Here we see the deity of the Son and the deity of the Holy Spirit. All three are One God. Each person of the Blessed holy Trinity is fully God.

Jesus Christ presents baptism as the beginning of the life as one of His disciples. In baptism the believer begins to follow His Lord, seeking to fulfil all of God's righteous commands.

E. Jesus said, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, *teaching them to observe all things that I have commanded you.*"

Disciples are to be taught how to ***obey*** their Lord, the Lord Jesus Christ. We are not satisfied with only imparting knowledge. We desire to see lives transformed as they are conformed to and submitted unto the Lord Jesus Christ. A disciple of Jesus Christ has Him as Lord and Saviour. People need to be taught what is right and how to do what is right.

Finally, notice this, the Great Commission is not a command for us ***to become*** disciples. The command of the Lord is for you ***to make*** disciples. We should be in the business of making disciples of others. The writer of the Hebrews wrote of some Christians, ***"For though by this time you ought to be teachers,*** you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food" (Heb. 5:12). May the Lord give us more disciples. And may He make all of His disciples disciple makers. May none of us be content to be anything less than in some way being or becoming a disciple maker.