

As You Go, Make Disciples

by Paul Washer

Paul Washer emphasizes the church's obligation to fulfill the Great Commission through empowered discipleship and worship-driven missions.

Duration: 1:19:19

Scripture: Psalm 2:8, Psalm 115:1, Isaiah 52:7, Habakkuk 2:14, Matthew 28:16-20, Acts 1:8

Topics: "Discipleship"

Description

In this sermon, the speaker emphasizes the importance of understanding the structure of the text. The main command or controlling verb is to make disciples, accompanied by three participles: going, baptizing, and teaching. The speaker highlights that disciples are primarily made through teaching and instructing, emphasizing the transmission of truth. The success of the Great Commission does not depend on human strength, but on a sovereign God who guarantees its success. The speaker concludes with quotes about the confidence missionaries can have because Jesus promised to be with them always. The foundation of missions is the authority of Jesus Christ, as stated in Matthew 28:18-19.

Transcript

It is a great privilege for me to be in a church where a historical, and more importantly, a biblical gospel is preached. A church that believes the great doctrines of the New Testament, of the Reformation, of the great preachers down through the ages, such as Spurgeon and others, of great missionaries down through the ages, such as William Carey, the father of modern missions, because ultimately the work of the Great Commission is the transmission of truth, the transmission of a true gospel. A dear brother that I know was once asked because of his theological position, Are you against evangelism? He said, yes.

And no, I am against evangelism the way it is primarily done in America, but I am not against biblical evangelism or missions. I have given my life to that. So much is done today in the name of the gospel.

And yet, if you question those who preach that message, you find quickly that their gospel is contemporary. It is watered down. It is far away from the New Testament.

And so I praise God that I'm among a group of believers who have set themselves down on a New Testament gospel, no matter the scandal it might create in the community and in everywhere else. Their voice is heard, because never forget this. When our gospel seeks to cease to offend men and ceases to be a scandal, it is no longer the gospel of Jesus Christ.

Well, let's go, Matthew 28, verse 16. But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated, when they saw him, they worshipped him, but some were doubtful. And Jesus came up and spoke to them, saying, All authority has been given to me in heaven and on earth.

Go, therefore, and make disciples of all the nations, baptizing them in the name of the father and the son and the Holy Spirit, teaching them to observe all that I commanded you. And lo, I am with you always, even to the end of the age. This is known as the Great Commission.

Let me give you Webster's definition of a commission, a formal warrant or authority granting certain powers or privileges and authorizing or commanding the performance of certain acts or duties, a warrant conferring authority to raise and command a body of troops. The Church of Jesus Christ has been given authority by Jesus Christ. To carry out the Great Commission, to preach the gospel to the whole world and to use whatever biblical means necessary to carry out that commission, I want to state four things at the very beginning of this sermon.

First of all, the church has been placed under a solemn and irrevocable obligation to make disciples of all nations. Now, listen to that solemn and irrevocable. In our vernacular, you had better if you identify yourself with the person of Jesus Christ, you had better take this commission seriously.

And then I will follow by saying this, if this commission has cost you nothing, I don't care who you are or how much you talk. You have not taken this commission seriously. And furthermore, I will say this.

There are people hearing me right now who have not taken this commission seriously, though they claim the salvation of Christ. Let's not mince words. This is true.

What has the Great Commission cost you? Secondly, the church has the warrant or authority to raise whatever size army of gospel preachers that might be necessary for the completion of her obligation. We have the obligation and the right. To use all our resources to raise up an army of gospel preachers.

Not untrained, unbiblical, theological persons who just want to get involved in some activity that sounds like missions, no, we need to raise up an army of men who know the scriptures and see it as their primary task to go over into the nations and preach those scriptures either until the nations are converted or the preacher is killed. Thirdly, the church has the authority to send her preachers to every and any nation upon the earth without limitation of jurisdiction or restriction of number. I remember when the emperor of France and one of one of Spurgeon's sermons, the emperor of France, had made some decree that he would no longer allow evangelical preachers as such to come over and and preach in France.

And Spurgeon stood in the pulpit and said, the daughter of Zion wags her head at thee. Who are you, little king, to tell the king of kings where he will send his men? We will flood your country with preachers. Fourthly, the church will always be the church militant on earth until she is the church victorious in heaven.

There is a ease in Zion, but it is in our hearts, because if we are truly doing the work of Zion, we will be surrounded by turmoil and conflict and war. That is why true men of the gospel age rapidly. Because it is not their desire to sit at ease in Zion while the nations perish.

Let's go on with the Great Commission, I want us to look in verses 16 and 17, it says, but the 11 disciples proceeded to Galilee to the mountain which Jesus had designated. When they saw him, they worshipped him, but some were doubtful. Now, I want to look at the men of the Great Commission.

And in order to do that, we need to look at them from three different angles. We need to look at them prior to the resurrection, after the resurrection and after the day of Pentecost. First of all, prior to the resurrection, let me just read some text to you.

They were often rebuked for their hardness of heart and unbelief. Jesus referred to them as men of little faith in Matthew 16. In Mark 9, they argued about who among them was the greatest.

In Luke 9, their self-righteousness and prejudice caused them to want to call down fire from heaven to destroy their enemies. In Matthew 16, Jesus said they were a stumbling block to him because they did not put their interests in God, but in the things of men. At the crucifixion, they abandoned him.

And Peter, the supposed head of them, even denied Christ before a little servant girl. If you look at these men, they were not men of great virtue or men of great merit or courage. They were foolish men, slow to believe all that the prophets had written about the Christ.

Now, after the resurrection, what do we say? Well, this is the point I want you to understand that you must grasp. After the resurrection, we can see a definite change, the resurrection had an impact. Upon these men, but still, even after the resurrection, they were a mixture of obedience.

Reverence and great doubting, first of all, obedience, look at verse 16, but the 11 proceeded to Galilee. You say, well, what's so great about that? Well, prior to the resurrection of Christ, where do we find them huddled together, terrified? Not wanting to even venture out of the room, but they are filled with something of a boldness after coming to a certainty about the resurrection of Jesus Christ so that they proceed to follow him. One of the greatest evidences of conversion, one of the greatest evidences of the working of sanctification in the life of a person is not that at that moment in their life they are perfect, but that they are proceeding, they are advancing, they continue following Christ.

Some of you good people. Who truly believe. There is a sense in which many years ago you stopped following, you're in a rut.

You read the word, it's no longer challenging you. It's no longer calling you to go further, to follow him harder, to live in greater sacrifice. If you remember your Christianity when it began, it was so much more radical then than it is now.

But it should be just the reverse. The more you know him, the more radical your Christianity should be. Now, also, we see worship says when they saw him, they worship.

This comes from the Greek word proskuneo. Now, in the Septuagint, which is the Greek version of the Old Testament, this word is used with regard to reverence to God and reverence to men. But when we come to the New Testament, we see that it is only applied to God, the father and to Jesus Christ, the son, and it's great evidence of his deity.

Now, it is appropriate, very appropriate that the Great Commission begins with worship because it is a vision of God, a vision of Christ that leads us to worship, which leads us to missions. There is a way in which we can say that worship and missions is part of an ever repeating, ever increasing cycle of God's providence. In what way? We, as believers through the gospel of Jesus Christ, receive a revelation from God and that revelation of God in Christ leads us to worship and worship, leads us to missions, which causes us to carry a manifestation of this glory through the preaching of the gospel to a nation that has not heard.

And when they hear and God is revealed to them, they join in the worship and then the worship moves them to missions and then they carry the gospel to another people that has not yet heard. In a sense, the purpose of the Great Commission has always been. To simply expand the worship service that began with the first man who ever called upon the name of the Lord until that worship service embarks the entire planet.

That is the purpose. Let me share with you something. We should not have a doomsday eschatology.

But a victorious one, it may get darker on one side, but I can most assure you it will get brighter on the other. Christ will not have lost this battle. We will see.

Nations worship him. And go on, what can we learn from this? First of all, what kind of missionaries can we be if we are first, not if we are not first worshipers of God? You see, it takes a heavenly vision, not of streets of gold, but of the glory of God in the face of Christ to propel us into missions. This is so important.

A missionary's greatest need, your greatest need, my greatest need is a clearer vision of Christ. Then no one will have to prod us, implore us or make us go. They will have to hold us back.

I go on, it says also in verse 17, and when they saw him, they worshiped him, but some were doubtful. Now, this comes from the Greek word *disposal*, *dis* meaning double, *stasis* meaning standing. It is a double standing.

Those who even witnessed the resurrection and are here at this moment, they still some of them are doubtful and have a double standing. Vine defines it as this. It denotes an uncertainty or wavering regard which regarding which way our road to take.

It is used of Peter when he was walking upon the sea and he began to doubt. Now, this is what I love about the New Testament. We have to ask ourselves, why did Matthew include this? Matthew is seeking to demonstrate the reality of the resurrection to people who had not been eyewitnesses to the resurrection.

So why does he say that even those who were eyewitnesses to the resurrection, that they were doubting? I'll tell you why I said it, because it's true. The New Testament writers were dedicated to recording historical fact. They were not writing cleverly devised tales in order to sell some religion.

They were writing what was true, and it's one of the reasons that's one of the proofs or evidences that stand behind the New Testament. I mean, if someone was going to invent a religion that everyone would embrace, they would have done it in a different manner. They would have surely left things out and cleared up some great questions.

Now, what does that teach us? Something very important, first of all, that the apostles were not gullible men who simply accepted the resurrection without an examination of the facts. Listen to what Broadus writes. The accounts all go to show that the apostles were by no means swift to accept the great and amazing fact of their master's resurrection and that they became all fully convinced at last, only because of multitude and varied evidence, the fact which which makes their final conviction and testimony all the more valuable to us.

Jerome said this, their doubting increases our faith. Because we realize they were not gullible, they examined it, they touched him, they held him, they heard him, and then with joy, they proclaimed the

message of the resurrection to us. What else does it teach us? First of all, the certainty of the success of the Great Commission does not depend upon the strength of even the strongest men.

It depends upon the one who sustains all the universe with a mere word. You see, I am involved in an occupation in which success is absolutely guaranteed. Indeed, because it does not rest upon the power of the speaker, nor the whim.

Or the right heartedness of the hearer, but it depends upon a sovereign God who has determined to get glory for himself by bringing out a people from all the nations and giving them to his son. Now, also tells us that the frailest and I love this part and weakest among us in this room can be useful servants in the Great Commission, the men that God has used down through the ages. I believe that they have been sincere.

I believe that they have been striving, but they are by no means were by no means great. Sometimes we think that God uses these very, very special individuals that just seem to walk above everyone else. If you think that about a man, just go talk to his wife, just go visit him at home.

No, you will not find a hypocrite. No, you will not find a man with hidden sins and seeking to hide things from men of greater integrity. No, you will find a man following hard after God, but you will see weakness and frailty everywhere.

And if it causes you to have somewhat of a disgust toward that individual, well, that individual will be glad as long as you take your eyes off of that individual and put them on Christ. Also, this teaches us something extremely important, folks. The resurrection and the certainty of it was not enough to propel and empower these men to go out into all the nations.

They needed Pentecost. They needed Pentecost. Now, when we arrive at Pentecost, we see these men are transformed.

They are transformed. It is noticeable that they are transformed. There is no doubt in anyone's mind after studying the lives of these men prior to Pentecost and looking at the lives of these men after Pentecost, that something really happened to these men.

I'll tell you what happened. Exactly what Jesus said would happen. Listen, Luke 24, 49.

And behold, I am sending forth the promise of my father upon you, but you are to stay in the capital city until you are clothed with power from on high. Acts 1 8. But you will receive power when the Holy Spirit has come upon you and you shall be my witnesses both in Jerusalem and in all Judea and Samaria and even the remotest parts of the earth. Now, back in Luke 24, 49, he says, I am sending forth the promise, he says, you are to stay until you are clothed with power.

This word clothed comes from the Greek word in dual, which means to be clothed in, to be dressed in, to be arrayed until you are arrayed, clothed, appear as those walking, living, ministering in a power that is not your own. Now, I know there is a great controversy with regard to the Holy Spirit. And I know that I would have to say at least on the airwaves that probably at least 85 percent of everything preached there about the Holy Spirit is wrong.

Yet at the same time, let me ask you some questions just to get you thinking a bit. Would you describe your life and ministry? Now, be honest, as in dude with power, clothed with power. Arrayed in power.

Well, then, can you say with the Apostle Paul, my message in my preaching, we're not in persuasive words of wisdom, but in a demonstration of the spirit and of power. Well, then, do you have a boldness to you? Even though God may make you somewhat of a meek person, a tender person, a person full of mercy so that any sort of rudeness is beyond you, but even then, is there something of boldness manifested in your life? If not. Then I would suggest to you, we need to take a new consideration.

Of our study of the person and the work of the Holy Spirit. One of the books that has been greatly influential in my life, and I just it is just balanced, balanced, and I recommend it to every young preacher, to every old preacher. It's Pentecost today by Ian Murray, because he holds soundly to the fundamental teachings of the Holy Spirit, of the believer receiving the Holy Spirit at regeneration.

It is a sound and good work theologically, and yet it is a book that demonstrates that the men and women of God down through history that have been used of God were constantly crying out for greater and greater infusions and manifestations, outpourings of the spirit of God in their life. Let me give you a few helpful quotes from respected Puritans and Baptists, George Smeaton, no more mischievous and misleading theory could be propounded, nor any more dishonoring to the Holy Spirit than the principle that because the spirit was poured out at Pentecost, the church has no need and no warrant to pray for effusions of the spirit of God. On the contrary, the more the church asks for the spirit and waits for his communications, the more she receives Jonathan Edwards.

The scriptures do not only direct and encourage us in general to pray for the Holy Spirit above all things else, but it is the expressly revealed will of God that his church should be very much in prayer for that glorious outpouring of the spirit, which is to be in latter days. And for what shall be accomplished by it, Thomas Boston writes, wherefore, breathe pants and long for the spirit. And then Charles Spurgeon, did we not hear some time ago from certain wise brethren that we were never to pray for the spirit? I think it heard said often by them, we have the Holy Spirit and therefore we are not to pray for him like that other declaration from certain men of the same brotherhood that we have pardoned for sin and are not to pray for it, just as if we were to never to pray for what we have.

If we have life, we are to pray that we have it more abundantly. If we have pardon in one respect, we are to ask for a fuller sense of it. And if we have the Holy Spirit so that we are quickened and saved, we do not ask him for we do not ask for him in that capacity, but we ask for his power in other directions and for his grace in other forms.

I do not go before God now and say, Lord, I am a dead sinner. Quicken me by thy spirit, for I trust I am quickened of his spirit. But being quickened, I now cry, Lord, let not the life thou has given me down till it becomes very feeble, but give me of thy spirit that the life within me may become strong and mighty and may subdue all the power of death within my members, that I may put forth the vigor and energy which comes from thyself through the spirit.

Oh, you that have the spirit, you are the very men to pray that you may have that you may experience more of his matchless operations and gracious influences, and in all the benign sanctity of his indwelling, may ask that yet more and more you may know him. You have this as your encouragement, that God will give the Holy Spirit to them. That, oh, dear brothers, do not allow.

A heretical group to steal from you. Your inheritance and your heritage, I've often said that if a Jehovah Jehovah witness walks, knocks on my door and say and they present themselves, they say, we're Jehovah witnesses. I say, well, so am I. Come on in.

And then after they talk for about five minutes, I say you are no witness. Of Jehovah, you have lied. Now, I will open up the Bible and witness for Jehovah.

They will not steal my inheritance. Now, let's take a look for a moment at the Christ of the Great Commission. And Jesus came up and spoke to them, saying, I love this part, were they afraid, were they doubting? Probably all those things.

But he does not stand back from them aloof, he's not ashamed to call them brothers. And he comes to them and he speaks to them, saying, all authority has been given to me in heaven and on earth. Possibly all authority.

This may be one of the most remarkable statements that Christ ever made. All authority, every type and measure of authority in any and every jurisdiction without limitation or exception, universal cosmic authority. Christ has received unlimited, unhindered, uncensored, unending authority over all.

Now, does that make that clear? Of just who we're dealing with. He has been given all authority in heaven and on earth, the Jews came to him and they sought to take him by force and make him king. But he overcame victoriously that temptation.

The devil laid at his feet every empire on the planet, and yet he overcame victoriously that temptation. And he waited for the one, the only one who truly had authority to grant him the kingdoms of this world and the next, his father in heaven. And this is what the Apostle Paul says in Ephesians, 1:20 through 22, he raised him, the Christ from the dead and seated him at his right hand in the heavenly places far above all rule and authority and power and dominion and every name that is named not only in this age, but also in the one to come.

And he put all things in subjection under his feet and gave him his head over all things to the church. It is not possible that any creature in any realm can rail against him. For if all creatures suddenly rebelled, those that are those that have been and those that will be, they all came together in a mighty force against Christ.

It would be nothing more than a tiny gnat beating its head against a world of granite. John Knox said this, he was given heaven and earth to do what he liked with them. I like what Abraham Kuyper said when Jesus Christ, this is not a not a direct quote, but he said this in a sense, when Jesus Christ comes back, he will stretch forth his hand over this world and he will say mine, mine, mine, mine.

It's all here and the father delighted to give it to him, it is all his. Now, I want us to go for just a moment, if you please go with me to the book of Daniel, chapter seven. What does it mean when Christ says all authority has been given unto him in heaven and on earth? Look at verses 13 of chapter seven and 14.

I kept looking in the night visions and behold, with the clouds of heaven, one like a son of man was coming and he came up to the ancient of days and was presented before him and to him was given dominion, glory and a kingdom that all the peoples, nations and men of every language might serve him. His dominion is an everlasting dominion which will not pass away and his kingdom is one which will not be destroyed. I believe for Daniel that was a future event.

I believe for us in the New Testament is a completed reality. I believe this is what Christ is referring to when he says, listen to me, all authority has now been given unto me in heaven and on earth. I think if you read the book of Daniel rightly, you can honestly say.

That there are no longer truly and really exists any government in the world today, for there is only one and it is Christ's kingdom, there is only one true king and it is Jesus Christ. Now, how that manifests itself in the future, I will tell you, I am not expert enough in the scriptures to tell you, but I will tell you this. There is a king and he is on a throne and his name is Jesus Christ.

Now, first of all, it talks about one like the son of man in the Aramaic of Daniel's time that referred to a man, a human being. You know, Christ used this terminology 69 times in the Synoptic Gospels and 12 times in the Gospel of John. And even theologians have now commented that if there was ever a phrase that Jesus applied to himself that we misunderstood, it is this one.

Ofentimes you will hear Jesus referred to himself as the son of man to demonstrate his humility. But I would think it would be better to interpret it this way. He used the terminology son of man to show us, despite my present humility, this is who I really am.

I am the son of man of the book of Daniel, one who comes in the clouds and the wind is at my feet using designations that belong only to God. And for this reason, the Jews, when they heard it, they sought to stone him. In Psalms 104, God says this, that he makes the clouds his chariots and he walks on the wings of the wind.

But here we see a son of man coming in the clouds of heaven. Now, I want to compare just for a moment something that I think is more than a coincidence. There is a sense in which Joseph was a type of Christ.

I believe that. I think there are parallels running all throughout his life. Just listen to this in Genesis 41, 14, Then Pharaoh sent and called for Joseph and they hurriedly brought him out of the dungeon.

And when he had shaved himself and changed his clothes, he came to Pharaoh in the same way. Christ was brought forth out of the dungeon of death in his resurrection from the dead and presented before the father. Pharaoh said to Joseph in Genesis 41, 44, with now listen to this without your permission, no one shall raise his hand or his foot in all of Egypt.

And when Christ received all authority from the father, the father said to him, no one shall raise hand or foot in all the universe, heaven, earth or hell without your permission. My son, he was given all authority. Trapp writes this Christ hath manifold right to the kingdom.

It is his by inheritance. He is the only son of God, the unique son of God. It was given to him by conquest.

He is the lion of the tribe of Judah. He is the one greater than David who fought the battles of the Lord. And it was given to him by donation.

His father's present to his son so often, and it is true, but so often Christians speak of Christ as being the father's gift to them. That is true. But the primary truth is this.

The church is God's gift to Christ. God, the father loves his son above all things, and God, the father, does all that he does for his beloved. And if God has saved you, he did it primarily for his son.

It says dominion sovereignty was given to him. It says that glory was given to him. Barnes writes the glory or honor appropriate to one at the head of such an empire.

You think that kings and presidents have glory. Here is the king of kings, the lord of lords who sets over not just this earth. But the entire universe and reigns with power says that all the people's nations and men

of every language might serve him.

Matthew Henry writes, all will be under his jurisdiction, either as his willing subjects or as his conquered captives to be either ruled or overruled by him. I do not. I never admonish people to make Jesus their lord.

The only thing men can make is an idol. I tell them Jesus is their lord and they ought to acknowledge it. He is Lord.

So when I'm going toe to toe with an atheist, I'm not talking to him as some man who in intellectual integrity has come to the assumption there is no God. I'm talking to a rebel. Who knows there is a God and knows there is a king and is denied that knowledge because he does not want to submit to him.

His dominion is an everlasting dominion which will not pass away in his kingdom is one which will not be destroyed. My dear friend, listen to me, this is good news for the Christian. But if you are not in Christ, know this.

There will never be another administration come and take his place, he will never be voted out of office, there will never be a changing of the guard. Christ will always be the God with whom you must deal. And if you do not think that appropriate.

Have no hope in your heart. That someone else more to your liking will take his place one day. John Trapp writes, Christ's kingdom is first universal, secondly, perpetual, as was none of the former.

What is he saying? There is no kingdom. That is perpetual, never has been, never will be, except Christ's. You ask the question, will the United States be destroyed? That's not the question.

The question is, when will the United States be destroyed? There is no kingdom. Perpetual except for Christ, that's why you do not put your hope in government or politics, but in Christ. Matthew Henry writes, his dominion shall not pass away to any successor, much less to any invader.

And his kingdom is that which shall not be destroyed. Even the gates of hell or the infernal powers and policies shall not prevail against it. And for the missionary.

John Calvin, who has probably inspired more biblical missionaries than any other person on the face of the earth. John Calvin writes, and thus we receive no common consolation when we see the church tossed about amidst various fluctuations and almost buried and devoured by continual shipwrecks. Yet Christ is ever stretching forth his hand to preserve it and to save it from every sorrow and every horrible species of destruction.

The church will prevail, the church will grow. The only question is this, will you be part of this great endeavor to which you have been invited? Now, what does this authority mean to the missionary, to a church like yours that has shown me you have great concern for missions? What does it mean for us? First of all, it means the earth will be full of the knowledge of God as the waters cover the sea. It does mean that the name of God will be great among the nations from the rising to the setting of the sun.

And it does mean that the cry of the Moravian will be answered. Shall not the lamb have the full reward of his suffering? Yes. Why? Because the lamb who died is sovereign.

You lose that sovereignty, you lose the hope of missions. It means also that he who goes to and fro, weeping, carrying his bag of seed. Shall indeed come again with shouts of joy, bringing his sheaves with

him.

Just encased my mind this weekend, the missionary here among the Muslims, the missionary here desires for the Chinese just to have a few books. And I am sure there are times when our brother has finished preaching and he just walks out weeping, thinking there's just no hope, there's just no hope. He needs to understand.

He needs to be told what he already believes. It needs to be affirmed in his heart. You will come forth with joy and you will bring your sheaves with you.

The brother who just wants to see a few good books get into China to help them theologically needs to know. Your tears do not fall to the floor unseen to the master, their precious. And do not think that you're believing too much.

Although his answer delays, realize this, you're believing too little, he will do the work, he will accomplish it. Now, let's look for a moment at the Great Commission itself. First of all, look at the foundation of it.

Turn with me back to Matthew 28, verse 19. Go, therefore. Go, therefore.

What is the foundation of missions? The authority of Jesus Christ. Gingrich and Donker writes that therefore tells us that what it introduces is the result of what precedes it. What is introduced, go.

What precedes it, all authority has been given unto me in heaven and on earth. Therefore, go. But Lord, I am so small, all authority has been given unto me.

But Lord, I am afraid all authority has been given unto me. But Lord, in their sight, I'm nothing more than a grasshopper. All authority has been given unto me.

In my sight, their very nation is like a drop in a bucket. It's. Go, go now, we need to understand the structure of the text.

He says, go, therefore, and make disciples of all nations, baptizing them in the name of the father and of the son and of the Holy Spirit. We need to understand that there is a a command here, a controlling verb, and then it is accompanied by three participles that modify or tell us how that command is to be carried out. Now, the great controlling verb, our command is make disciples.

And the participles that modify are going. Baptizing. Teaching.

So what we need to understand. That the great evidence. Of a successful missionary endeavor and the goal to which we ought to be running is the making of disciples.

Now, the word the phrase make disciples is translated from the Greek word method to which means to instruct, teach, make disciples. The idea here that you need to understand is that disciples are made primarily through teaching, instructing. It is the transmission of truth.

That is why, my dear friends, when the great majority of our missionary endeavors has nothing to do with doctrinal teaching, it is flawed and futile. We are to train men and women and boys and girls in the truth. In the truth.

Now, what is a disciple, Matthew 10, 24, 25, a disciple is not above his teacher nor slave above his master. It is enough for the disciple that he becomes like his teacher and the slave like his master. If they have called the head of the house Beelzebub, how much more will they malign the members of his household? And I want to give you a basic definition that I've written here and then an expanded definition.

The basic definition is someone who becomes like his teacher. That's a disciple. A Christian disciple is someone who has entered into a saving relationship with Christ through faith and is now actively seeking to become like Christ through the study and assimilation of his teaching.

Now, let me give you an expanded definition. A disciple is someone who so identifies himself with Christ. Now, listen to this.

And so reflects him in character, word and deed that he shares in Christ's fame or infamy. The disciples identity in society will be determined by society's view of his master. Those who esteem, love and admire Christ will show the same affections toward his disciple.

Those who hate Christ and are hostile to his cause will hate his disciple, despise his lifestyle, oppose his proclamation and seek to alienate him from society. This definition reflects not only the meaning of a disciple, but that of a Christian. Do not think I'm speaking of two different categories or that you can somehow be a disciple without being a Christian or somehow be a Christian without being a disciple.

Does this look like your life or is Christianity something you just tacked on to an already wonderful life? If Jesus Christ is not your life, then you have no part with Christianity. There's no room for making Christianity a social religion, a culturally favored thing in certain societies. You do not become a Christian because it's the right thing to do.

You become a Christian because of Christ and he becomes your life, though all of society, even religious society, turn its back on you and hate you. You follow him and your lifestyle is so radically different from the culture around you that they immediately identify you as a fanatic. There are three primary characteristics of a disciple, and I'm just going to blow through them quickly.

First of all, it's amazing in the New Testament that we have these three characteristics laid out for us. First, in John 8, 31, 32, one of the characteristics of a true disciple of Jesus Christ is continued sanctification through his word. The evidence of justification is the ongoing work of sanctification.

If there is no evident ongoing work of sanctification in your life, you should make your calling an election. Sure, examine yourself to see if you are in the faith, because sanctification is the evidence of justification, he says. And John 8, 31 and 32.

So Jesus was saying to those Jews who had believed in him, if you continue in my word. Then you are truly disciples of mine and you will know the truth and the truth will make you free. Some people think that the evidence of being a disciple is that you somehow just study God's word.

No, the evidence of being a disciple is that in studying God's word, the truth more and more sets you free. Another is love for other Christians. John 13, 35.

By this, all men will know that you are my disciples if you have love for one another. Do you manifest your so-called Christianity in any practical way that can be identified? Do people look at you and your activity and your life and say, truly, this man loves Christians? He loves the brother. Also, fruitfulness.

John 15, 8. My father is glorified by this, that you bear much fruit and so prove to be my disciples. There is biblical warrant for anyone coming to another believer or someone who professes faith in Christ. And when they say I am a believer, they have the right to say, prove it.

Well, you don't know what's in my heart. I don't need to know what's in your heart. It's your fruit that proves your salvation.

Prove it. Now, he says, make disciples of all nations. Do you know that some people, supposed scholars, tell us that this phrase of all nations must not have been in the original words of Jesus? And why do they tell us that? Well, they say if he had said that that clearly, then there would have been no battle with regard to his Christianity for.

The Gentile. Or the Arab or the Greek, there would have been no cause for Acts 15, if Jesus had said it this clearly, the apostles would immediately begin evangelizing all the nations. But that's faulty reasoning.

What it shows us is this. He really did say these words and they really did hear him. But prejudice is so strong.

How can we go to them? How can Christ be for them? One of the greatest tragedies of history. This is unbelievable. But in Europe and in the United States, scholars debating over whether or not a man from Africa had a soul.

Can't you see the prejudice even of the Jew? Well, I don't even think the Gentiles have souls, do they? And when he said nations, obviously must have meant the Jews that are scattered among the nations. When will we get it through our head and into our heart that God loves people? I hear much about God doing everything for his own glory, and that is true. But it must be rightly understood that is not to the exclusion of his love for people.

As a matter of fact, the greatest manifestation of God's love towards men is to do everything for his own glory, to set himself in center stage of history and reveal his beauty so that we might behold it. That's the kindest thing he can do to men. But know this.

God loves men and women and children. And if we are his children, we will join him in that persevering love. Now, listen to Broadus, as he quotes Lydden, Celsus looking out on Christianity in the second century of our era with the feelings of given or a Voltaire, enemies of Christianity said that a man must be out of his mind to think that Greeks and barbarians, Romans and Scythians, bondmen and freemen could ever have one religion.

Nevertheless, this was the purpose of our Lord. There are many things I believe about the truth, about the church growth movement that are just a promotion of prejudice. When you go after just a certain people or a certain segment of society because they all have something together.

Well, we're going to build a church for young people, a contemporary church that young people will like to the exclusion of whom old people. We're going to pinpoint this certain group to the exclusion of others. The beautiful thing about the church is there is no exclusion.

The one thing that God is seeking to do is making this is make this tremendous demonstration of his power by bringing warring nations together. It's why only in Christian churches do you see Jews and Arabs worshipping together. G. Campbell Morgan writes, This command includes a far larger enterprise than that

of bringing individual souls to himself.

It is a command to influence all the nations toward his standards and his ideals. You see, listen, this is not just about accepting Jesus, going to church and then the rest of your life stays the same. It's about the commands, the wisdom, the ideals of the Christ.

That they come into your life and begin to shape every aspect of everything you do. Now, I want to ask you a question, first of all, the definition of discipleship that we have given today, are we this kind of disciple or have we compromised? Does it make you mad, even though you profess Christ, that I would give you such a radical definition of discipleship that contradicts your lifestyle? Will you automatically write it off as fanatical and extreme? I want to tell you something. The teachings of Jesus Christ were both radical and extreme.

They called for men to come and die. Secondly, is this the quality of disciple that is being made in and through our lives and ministries? Now, let me get to the big question. Now, listen to me carefully.

Do we have the kind of Christianity that ought to be exported? Or should our Christianity be quarantined? Listen to this. Jesus said to the Pharisees, woe to you, scribes and Pharisees, hypocrites, because you travel around on sea and land to make one proselyte. And when he becomes one, you make him twice as much a son of hell as yourself.

I want you to know that I praise God for the biblical missionaries and the biblical doctrines that have come out from my own country. But I want you to know nations have been ravished and confused by the abundance of our heresies. And why is it that the heretic is more zealous to communicate his false doctrines than the true historical Christian? Is willing to share his.

Let me ask you a few questions, this is for every individual in this congregation, including myself. Do we have a gospel worth exporting or should it be quarantined? I would say that most gospel presentations that come out from this country ought to be quarantined and not exported because they do the same damage overseas that they do in our own country. They get people to raise their hand, pray a prayer, and then someone purposely declares them to be saved.

And they're not all these evangelists and missionary groups coming back. A thousand were saved. But I've been there after they've left and seen that none of those converts made their way to church.

One Romanian Christian came to me one time and said, brother, Paul, all these American evangelists, I said, what do you mean? He said, they're liars. I said, well, brother, that's a pretty hardy. Accusation, what do you mean? He goes to court if their numbers about the people converted under their ministries is true, then everyone in my country has been saved four times.

Do we have a brother, sister, young person? Do we have a devotional life worth exporting or should it be quarantined? Would you really want someone else to have your devotional life, your prayer life? Do we have a personal godliness worth exporting or should it be quarantined? I once asked a group of South Korean believers who were at seminary with me. I tried to because I knew something about the revivals that had gone on in South Korea. I knew something about their prayer life and I tried to get to know them.

And I noticed it was very, very difficult. One day I asked just point blank, a South Korean, why don't you hang around with Americans? They didn't want to answer. And finally, I just cornered him.

I said, I want to know why you just you're aloof. He said, we don't want to be carnal like you. Do we have a uniquely Christian lifestyle worth exporting or do we look just like the world in the way we do everything? My dear friend, you are not relevant to the world because you're like the world.

You're relevant to the world because you're the exact opposite and you provide a real alternative. Let me ask you a question. Gentlemen, do we have a marriage worth exporting or should it be quarantined? Would you actually want someone else to have your marriage? Do we have a family worth exporting? Gentlemen, the way that you love your children and train them in the gospel, possibly family devotions, catechizing scripture reading.

Is that what you want the nations to have? Do we have a church worth exporting or should it be quarantined now? Go quickly through this last part, he says, make disciples. He says, go having gone literally make disciples, you have to go. The Internet, my friend, is a wonderful thing, and I think that it can be mightily used of God and it has been it allows us to do so much, but the Internet will never take the place of incarnational missionaries.

We must have men and women on the field. Who are living these truths out before the people to understand that television ministries and all these things, radio, I know, I know especially that radio has been used to bring the gospel into countries that were closed. But my dear friend, nothing even comes close to incarnational missionaries.

We need missionaries, missionaries, missionaries, missionaries who will die, die, die until the gospel is solidly planted in the country that opposes. Would you give your children for this task? Would you give your children? I remember years ago preaching in a place and every time I would preach there, a woman would make sure that her young son was not in the congregation. Oh, she was she would sing, she would be do anything in the church you asked her to do.

But when I came to preach about mission, she would always endeavor to have her son somewhere else. Idolatry, what do you want for your children? Basketball, soccer. Football, scholarships.

Education to make money, beauty. Comfort, you don't have your interests in the things of God, do not say that you do. I don't believe you.

I watch you run yourself ragged being a soccer mom and a football dad and get out of school and this event and that event running here and there and everything, getting your child versed in all the things of the world. So it'd be impossible for them to work their way out of that entanglement and actually become a servant of Jesus Christ. And you're to blame.

Because you pointed them in all the ways of the world. Listen to me, young person, young man, you are strong and you have muscles and you can run like the wind, your muscles will perish one day, someone will have to carry you to the toilet. While you are strong, serve Christ.

And young girl, you are you're beautiful, you're attractive, your skin is like porcelain, you will become a withered old hag. Use whatever given to you for Christ and not waste it like the majority of your ancestors have wasted their life, Cisco. How will they call upon him in whom they have not believed, how will they believe in him whom they have not heard and how will they hear without a preacher? How will they preach unless they are sent just as it is written, how beautiful are the feet of those who bring good news of good tidings? We believe that God has ordained the elect and we believe that God has ordained the means and

it is the preaching of the gospel and it is intercessory prayer and it is sacrificial love.

Absolute sovereignty does not lead to passivity. We are not passive, we are aggressive. Our master, our king, as we learn from Revelation five, seven horns on the lamb, absolute power and as he says, also aggressive power, he wraps himself in zeal as with a mantle baptizing, going baptizing.

I only want to say this about baptism. I want people in the states to understand this. I have been in cultures where they were greatly opposed to the gospel and witnessed to young people and old people alike, and I have seen young people, young men and women come to believe in Jesus Christ.

I mean, thoroughly seem to be converted, prove themselves to be converted after a time. And they would go home to their mother and father and say, I believe in Jesus and their mother and father would say, wonderful, that's good. No persecution.

The persecution would start when after discipleship, they would finally come home and say, and I am going to be baptized in his name. To the exclusion of all religions, even the religion of my family, I am going to publicly identify myself with Jesus Christ. I want to tell you something, baptism, biblical believers, baptism is the catalyst of persecution teaching.

The word is translated from the Greek word didasko, meaning to hold discourse with others in order to instruct them, deliver didactic discourses, to be a teacher, to discharge the office of a teacher, conduct oneself as a teacher. Does this not substantiate my claim that missions is not about just sending missionaries? It's about sending truth. If you cannot teach the counsel of God, if you cannot handle the doctrines, the historical doctrines of Christianity correctly, why are you going? I want to say this missions and the methodology of missions must not be determined by the anthropologists, the sociologists, the psychologists, even if they tag Christian onto the end of those titles, the strategy for missions also must not be determined by some missionary who's had 60 years in the field.

If he has 60 years in the field, that's good, but if he's not a theologian in the exegete, all his wisdom matters very little. Now, I know that goes against everything, my dear friend, back again, sufficiency of scripture. The strategy of missions is to be determined.

By the exegete and the theologian, oh, does it help if he has 60 years on the mission field, it is a great help, but that 60 years means nothing unless he is lashed down to the scripture. Do not come to me talking about a culturally sensitive church because our churches have become culturally sensitive, that they are not biblically sensitive. You do not create a Peruvian church for the Peruvians.

You seek to plant a biblical church for the Peruvians, because remember this, one of the greatest lies in missions and of the devil is that Christianity is from the West. It is not Europe filled with barbarians worse than anything you've ever seen in the Middle East or Africa or South America. But it was Christianity coming in and transforming their culture and actually saying some things about their culture like this.

Your culture here is wrong. Change it. Teaching is a present participle here.

Very important, denoting a continuous work. Listen to what Nicole writes, implies that Christian instruction is to be a continuous process, not subordinate to and preparing for baptism, but continuing after baptism with a view to enabling disciples to walk worthy of their vocation. Some of you after college since then, you have never read a book.

Some of you, after your initial discipleship, stopped all endeavors of study in the scriptures. You are wrong. You cannot be a disciple.

You must continue growing, growing, growing. How much do you read scripture? How much do you know about God that you didn't know three years ago? How are you planning or endeavoring? To grow in the knowledge of God. Now, he says to observe all that I command you, listen to what he's saying, he's not saying simply meant he transmit information to them, he's saying everything I commanded you.

What does that mean? Apart from. A disciple who is studying God's word, growing in knowledge and seeking to submit his will to that of his master, if he is not like that, he cannot make disciples, he cannot be useful in the Great Commission, not at all. Listen to this.

He says to observe all that I commanded you, we are not only to teach them, but we are to teach them to observe all that God commanded us. We first must be obedient. And Christianity is not just about knowledge.

It is also about ethic. If we truly have knowledge, our ethic will change. Let me give you an example.

People will say Jesus has my heart, but it's obvious Jesus does not have the rest of them. When we say Jesus has my heart, we are saying Jesus has the very center, the control center, if you will, of my intellect, my will and my emotions. He has all of that.

He controls my will, my intellect and my emotions, but it does not change my way of living. That's absolutely absurd now. Teaching Craig Bloomberg writes, teaching obedience to all of Jesus's commands forms the heart of discipleship making.

And we do it with our mouth and we do it with our life. Again, the Apostle Paul, Philippians four, nine, the things you have learned and received and heard and seen in me practice these things and the God of peace will be with you. We have doctrinal statements in our churches.

I've often wondered why we are not as precise in our ethical statements. How will we live? How then shall we live? I want to conclude with just some quotes about the confidence that the missionary can have, because Jesus said, Lo, I am with you always. Levertoff writes, he calls this the greatest conclusion that any book could ever have.

Lo, I am with you always. Always, G. Campbell Morgan writes, many years ago, I was sitting by the side of an aged saint of God, an old woman of eighty five. I had been reading this chapter to her.

And when I finished, I looked at her and said, that is a great promise. She looked up and said sharply with the light of sanctified humor in her eyes, that is not a promise at all. That is a fact.

David Clark writes, what must have been the feelings which such a commissioned awakened? We conquer the world for the Lord who have scarce conquered our own misgivings. We fishermen of Galilee with no letters, no means, no influence over the humblest creature. Nay, Lord, do not mock us.

I mock you not, nor send you a warfare on your own charge. All authority has been given to me in heaven and on earth. Go, therefore, lo, I am with you all the days.

Go ye, therefore, and find David Clark again. Dare you not to hope that the world will fall before you? It is mine by inheritance, the utmost parts of the earth for my possession. Missionary, do you think it too bold to

think that the world would fall before you if you are sent out by him under his authority, preaching his gospel? It will.

It will and be not dismayed. If you're alone, if you're battered, if you're persecuted, I can tell you this. You will have with you a sense of Christ that those who sit at ease in Zion do not know.

Let's pray. Father, I come before you. I ask you, Lord, that something of eternal value would be accomplished with what has been said.

God, send forth laborers into your harvest. Send forth laborers into your harvest, thy kingdom come, thy will be done, thy name be hallowed. Thy name be great among the nations from the rising to the setting of the sun.

Your knowledge, let it cover the land. In the places most sparse, let it cover the land as the waters cover the sea, your knowledge. Lord, may the lamb.

Receive the full reward for his suffering. For him. Not unto us, O Lord, not unto us, O Lord, unto your son be the glory.

Do this for him, for him, for him, Lord, you look to the one praying standing on my own Lord, you can find no motivation to answer this prayer. You look to your people right now who are calling on your name. They are like me, Lord, on their own.

Apart from your grace, they provide little motivation. You look to the nations, Lord. I can't ask you to do it for the nations because they hate you.

There is nothing these nations could do to motivate you to love them and save them. But, oh, God, look to your son. Turn to your right hand and look at his face.

He never failed you. He always conquered. He always obeyed.

He was always pleasing. Do it for him. Gather the nations for him, for him.

Do it for him in his name. Oh, what a name. What a name.

What a person. Jesus. Jesus, Jesus.

What beauty. What grace, Lord, you deserve everything, kingdoms and glory and power and riches and honor, everything that breathes. Let it praise the Lord.

The Iraqis, the Iranians, the Chinese, the Peruvians. Europe, South America, Asia, North America. Do it for him, Father.

And God have pity on us Christians. Do not let us waste our lives. Grant us here today, Lord, those of us who are calling upon you, grant us.

Not success necessarily, Lord, but at least grant us that we might serve you more in our latter years than we have in our early years that we have so wasted. Lord God, I know your presence is here this morning. I worship, I adore you, I magnify you.

Let all of heaven and earth and even hell bow before your son. The lamb who was slain, oh, Lord, you're beautiful. Your face is all I see.

Glory to God, glory to God. Glory to God in the highest. Oh, hail the power of Jesus name.

Let angels prostrate fall, bring forth a royal diadem and crown him Lord of all. Crown him with many crowns. The lamb upon the throne.

Oh, Lord, away with time, away with respectability. Oh, God, I worship you. I praise you.

Oh, God, fall upon this place. Make missionaries for him. Lord, so be it.

Oh, your presence is so beautiful, Lord. It's so beautiful. Oh, God.

So beautiful.

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