

## Introduction

We saw last week that while the books of Matthew, Mark, Luke, John, and Acts use the term “disciple” 261 times, the authors of Romans through Revelation use it zero times. The apostle Paul studied under the famous rabbi Gamaliel. In the first century rabbis founded schools of thought, and had disciples devoted to their perspectives. Gamaliel was highly regarded in his day but there were two other rabbis who were more prominent.

Hillel the Elder and Shammai both had sizable numbers of students, men who held closely to their teaching and their perspective, and these two schools of thought were often at odds with one another. We get a hint of this in Matthew 19. Hillel taught the law of Moses allowed for divorce for any reason. Shammai thought the allowable reasons should be restricted. The Pharisees approached Jesus and tried to get him to take sides in this debate between one rabbi and his disciples and another rabbi and his disciples. Rather than take sides, Jesus simply declared with divine authority, “I say to you” and then he taught them about the purpose of marriage from the beginning—back when the Lord himself first created marriage.

This is why the New Testament authors moved away from the term “disciple”. They recognized the tribalism that is inherent in each one of us. In Mark 9, the Twelve Apostles wanted Jesus to stop someone else from casting out demons in Jesus’ name “because he was not following *us*”. They understood this tendency so they sought to minimize the rabbi/disciple concept rooted in Jewish culture in the first century, particularly as more and more non-Jews became followers of Jesus. Paul in particular was not interested so much in *instruction* as he was in *identity*. This doesn’t mean Christian education was not important to him. It means identity in Christ is the center of Christian faith, not propositional truth.

Paul understood he was founding communities of faith in which men and women, regardless of religious or ethnic or socio-economic background, were united as one body of Christ. He was not founding *schools* as a rabbi would but communities of people. His aim in all of this was forming mature followers of Jesus in community by the Holy Spirit. Today we will explore how this happens on a practical level as we live together in Christian community. We will see while the Holy Spirit is, in fact, the Primary Discipler in the church, he uses means. He uses ordinary folk in the church to accomplish his mission, which means you and I have responsibilities to make disciples, and we must pursue these responsibilities regularly.

Let’s begin in Ephesians 4.

Eph 4:11 And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, <sup>12</sup> to equip the saints for the work of ministry, for building up the body of Christ, <sup>13</sup> until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, <sup>14</sup> so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. <sup>15</sup> Rather, speaking the truth in love, we are

to grow up in every way into him who is the head, into Christ,<sup>16</sup> from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

Ephesians 4:11–16

## Gift Versus Office

We need to recognize something significant in this text before we can fully unwrap its meaning for us today. We had an excursus on verse 11 when we went through the book of Ephesians, but let me make the point here as well.

There is a difference between gift and office. An office refers to an official role—note the same root word in office and official—in the church. In short, only some will ever be in an office while all will have a gift.

When we read this text we often assume some things about it. We hear the terms “apostle” and “prophet” and we assume *the* apostles and *the* prophets, but this stems from a failure to distinguish between gift and office. In the new covenant there have been three offices in the church: apostle, overseer (or elder), and deacon. The office of apostle was restricted to the Twelve plus Paul. Only thirteen men have ever been in the office of apostle, though countless men and women have had the spiritual gift of apostleship.

Let me show you how Scripture and the early church recognized this distinction. Jesus personally called the Twelve to serve him and his church as apostles. Judas, of course, betrayed him and then died and so the other eleven cast lots and the Lord Jesus again chose another to fill out their role as eyewitnesses of the resurrection. He later appeared to Paul and called him to also serve in this official capacity. Others, however, were also called apostles, though they were chosen by churches rather than directly appointed by the Lord Jesus.

For example, in Acts 14:14 Luke refers to Barnabas as an apostle. The word means “messenger”. Anyone sent out as a messenger was an apostle. There were thirteen men sent out as the Lord’s *official* Messengers. Barnabas was sent out as the church’s messenger.

In Romans 16:7 Paul tells them to greet Andronicus and Junia, likely a married couple, and says they are well-known *among* the apostles. That is, they stand out as apostles. The ESV renders this text as “well known *to* the apostles” but many scholars think this is better translated as “well known *among* the apostles”, and I agree, as it makes better sense of the evidence.

Consider Paul’s statement to the Philippians about Epaphroditus.

Phil 2:25 I have thought it necessary to send to you Epaphroditus my brother and fellow worker and fellow soldier, and your messenger and minister to my need,

Philippians 2:25

The word “messenger” here is *ἀπόστολος*—apostle. He was not appointed by Jesus directly but by the church in Philippi. He was an apostle but not one of *The Apostles*. In 1 Corinthians

12 Paul lists spiritual gifts and includes apostleship among them, and asks rhetorically, “Are all apostles? Are all prophets? Are all teachers?”

If the word “apostle” only ever referred to the *office* of apostle, then it makes no sense for him to ask this question when discussing spiritual *gifts*. Some have the spiritual gift of apostleship. These folk are what we today call *missionaries*. They are gifted and called by God to travel and proclaim the gospel of Jesus and build up new churches.

The Didache, a first-century church manual likely written during the lifetimes of at least some of the apostles, says if an apostle asks to stay in your home, you should let him. If he asks to stay for three days, however, he’s a false prophet! When Paul wrote his letter to Philemon he asked him to prepare a guest room for him. What are the odds this request was for only a night or two? The Didache is clearly using the word apostle there in the sense of a person gifted to travel and preach the gospel. Such folk would need lodging on their way and the Didache recognizes the potential for such folk to take advantage of others.

This use of the word apostle to mean missionary quickly died out in the late first and the early second century. It became confusing to say, “This guy is an apostle—well, not *that kind* of apostle.” Clement of Rome—a co-laborer with Paul whom Paul mentions in Philippians—referred to those sent out as missionaries as ἄγγελοι, which is a similar word for messenger. Angels, of course, are messengers of God. “Apostle” quickly moved from being a general word that could have a technical meaning to being only a technical word for The Twelve plus Paul.

My point here is this: we need to recognize the distinction between gift and office. The office of apostle was temporary and limited, with those in the office appointed directly by Jesus. The offices of elder and deacon remain in the church, and those set apart in this way are appointed by the church. These offices come with qualifications listed in 1 Timothy 3 and Titus 1, with other texts being relevant as well. New Testament scholar Harold Hoehner presented a paper at an ETS conference back in 2007 that explores this issue in great detail. He distinguishes for us the difference between gifts and office.

...[I]t should be noted that those who hold offices are either appointed or elected based on qualifications, whereas gifts are sovereignly bestowed directly by God. Hence, there are not qualifications listed in any of the gift passages. People are not given gifts based on observable qualifications but because of God’s sovereign gracious act.

Harold Hoehner, “Can A Woman Be a Pastor-Teacher?”, JETS 50/4 (December 2007), 761–71

He argues convincingly in that paper and in his other writings that in Ephesians 4 Paul is not speaking of the office of apostle, or any other office in the church. He lists five groups of people given to the church: apostles, prophets, evangelists, shepherds and teachers. There has never been the office of evangelist—nor has there been the office of shepherd or *pastor*.

The only place in the New Testament the noun form of the word pastor is used of a person in the church is this text. Elders, also called overseers, are instructed *to pastor* the church, but that is the verb form. The reason the word “pastor” is the primary word our culture today uses for the office of elder is it is the word John Calvin chose to use, back in the sixteenth century. He chose to use that word rather than priest or bishop—rather than

elder or overseer. This was in the early days of the Reformation and Calvin's influence even over "non-Calvinists" cannot be overstated. I prefer to use the words elder and overseer to describe my role and the elders' roles, though we are certainly called to shepherd the church. I am a pastor, though not because I have the gift of pastoring, but because I have the responsibility that comes with the office of overseer, just as the elders must be able to teach while not being required to have the *gift* of teaching.

If we understand that Paul here in Ephesians 4 is not referring to the Twelve or to Paul and is not referring to elders in the church, we begin to see the incredible opportunity there is for us today, particularly when it comes to discipleship.

## Gifted People

Since Paul here is not writing about official, appointed or elected positions in the church, he's writing about certain types of gifted people given to the church. Rather than refer to the specific *gift* he refers to the *people* who are given.

In verse 7 of Ephesians 4 he says "grace was given to each one of us". Then he points out five types of grace given, that of apostleship, prophecy, evangelism, shepherding and teaching. He singles out these five types of spiritually gifted people in verse 12 as being given "to equip the saints for the work of ministry".

God gives gifted people to the church so that the church might be equipped to do the work of ministry. What is that work? He clarifies: "for building up the body of Christ". Christ's church grows numerically and just as importantly, it grows in maturity. Discipleship is the process of helping one another grow in Christlikeness, which is spiritual maturity.

Here is why I spent so much time distinguishing for you between gift and office: if the five groups of people listed are those in an office in the church, then the responsibility for equipping the church falls to the leaders of the church. If the five groups of people listed are members of a church who have been given particular spiritual gifts, then the responsibility for equipping the church is a responsibility of the church itself. As we will see, it is clearly the latter Paul has in mind. Again, I spent a lot of time distinguishing between gift and office because this point is perhaps the biggest stumbling block when it comes to understanding what Scripture actually says about discipleship.

Gifted people are given to the church *from within the church*, that the church may be equipped to do the work of ministry, which is building up the body of Christ. Notice carefully the outcome of the church being built up in verse 13: "until we all attain to the unity of the faith and of the knowledge of the Son of God". The knowledge here does not mean facts and concepts. It is the experiential knowledge of God. Later in this letter Paul refers to the intimacy of marriage as a picture of Christ and the church. In the sense that a husband and wife *know* one another, so the knowledge of the Son of God is that intimate experiential knowledge.

Paul continues to express the outcome of the discipling that happens within the church. The goal is the unity of the faith and the unity of the knowledge of the Son of God. Then he says, "to mature manhood, to the measure of the stature of the fullness of Christ, so that we may no longer be children". It's interesting that he moves from "manhood", which is singular, to "children", which is plural. In his analogy the singular "manhood" is maturity but the plural "children" is immaturity.

One scholar noted Paul's move from the singular to the plural suggests Paul is indicating individualism is a sign of childishness and unity a sign of maturity. Those who insist on their own way and their own preferences are children and those who pursue true, genuine unity in the church are the grown-ups. Jim shared some time ago that a toddler will happily play in the presence of other children, but only sometime after that child turns three does she begin playing *with* other children. Spiritual maturity, then, is seen in "playing with" one another—lives that intertwine in real, genuine Christian community.

Paul says God has given gifted people to the church so that we all might grow out of immature childhood and might become grown-ups in the faith. He continues that thought by saying children are those who are "tossed to and fro by the waves and carried about by every wind of doctrine".

That reference to the waves has to do with instability. Standing on a small boat in the middle of the Mediterranean when the wind is blowing will reveal whether you're an experienced sailor—a *mature* sailor—or not. If circumstances are constantly causing you to be tossed to and fro, the staggering around reveals immaturity. Listen carefully: immaturity is okay *when it's expected*.

If you meet someone and that person tells you, "Just a moment; I have to change my child's diaper", you recognize that's what happens with little ones. *A lot*. But if you discover that person's child is an otherwise healthy sixteen-year-old, such immaturity is *not* expected! The problem isn't that there is immaturity in the church. Immaturity is a problem with it's unexpected. Remember what maturity is: it is having the mind of Christ. It is thinking like Christ and acting like Christ. That can only give you rock-solid stability in the face of whatever life throws at you! When a believer has been a believer for many years and acts in a manner that demonstrates he or she is not thinking like Christ or not acting like Christ, something's wrong.

God has given spiritually gifted men and women to the church who are themselves part of the church to help the church grow in maturity so that the waves of life do not constantly threaten to topple them. Children think of themselves first and foremost. Your toddler really thinks she is the most important being in existence. That's why she demands your attention the moment she wants it. Why else do you exist, Mom? Every mother in this room knows that your toddler does not understand why your need to use the bathroom is, in that moment, more important than his needs.

Children act as though everyone else is merely an extension of themselves and are there to serve them. This is immaturity. Maturity always sacrifices for immaturity. This is why spiritual maturity is seen most clearly in death, whether the ultimate act of faithfulness in martyrdom or the more mundane dying to self daily. Paul says the aim of discipleship in the church is the church is built up into the unity of the faith and into the unity of the knowledge of the Lord Jesus, so that we become spiritually mature and are no longer threatened by the waves of life and the systems of false thinking in this world.

This is his reference to "every wind of doctrine, by human cunning, by craftiness in deceitful schemes". The danger isn't just false teaching in the church, but worldly thinking in the church. The world does not have the mind of Christ and we are tempted to bring the world's way of thinking into the church and into our lives. No business would ever put together an annual budget *in faith*. It may assume substantial growth in sales, for example, but that is based on empirical evidence. In the business world titles mean a whole lot. Org

charts and such are important, for it determines who gets to make the decisions. We want promotions because it means more pay and more authority. (Promotions are good! I know some of you have been promoted recently!) That's not how the church functions.

Discipleship involves helping one another think like Christ, to see the world as Christ sees it and to operate in the church in a manner consistent with his thinking. There is no room for jockeying for power or angling for your own preferences. Spiritual maturity is necessarily focused on what is in the best interest of others and is evidenced by self-denial.

Again, God has given gifted people who serve in particular ways from within the church to equip the church to do the work of ministry. These five groups are not the only kinds of gifted people Christ has given to his church. Every person in the church is gifted, and therefore each person *is the gift* given to the church to equip the church for the work of ministry, and the work of ministry is discipleship, which is helping one another become more like Jesus.

## One Another

Now let's get practical. We've seen the Holy Spirit is the fulfillment of God's promise and plan to transform his people in the way the law given through Moses could not. The promise was the Spirit would write his law on our hearts—the Spirit would write *God's self-revelation* on our hearts. That is, the Spirit would so change us and transform us that we would become more and more like Jesus.

The Holy Spirit promises to cause us to obey and to keep all that the Lord has commanded us. The Primary Disciple in the church is the Holy Spirit of God. We've seen over and over again, however, that God uses means. God can act directly, and sometimes does, but most often God chooses to work through means. What are the means God has given us to make disciples? God has given us *spiritually gifted people*. God has given us *you*.

In verse 15 Paul says that rather than being children who are tossed back and forth by circumstances and the values of the world, we must speak the truth in love. That's literally, "truthing in love". We truth together and the Truth is the Lord Jesus. That is, the gospel of Jesus Christ is central to everything we do. Everything we do leads us into worship. We saw this in more detail last week. As the Spirit of God transforms us into the image of Christ, he does so through worship of the Lord Jesus. Together, then, we truth in love: we point one another to Jesus.

Truthing in love, we are to grow up—hear that discipleship idea again, that of spiritual maturity—we are to grow up into him who is the head, into Christ. By truthing together in love we become more like Jesus. Look closely at verse 16.

Eph 4:16 from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

Ephesians 4:16

It is from the Lord Jesus that we get the whole body. Jesus said he would build his church. The church is the body of Christ. Pay careful attention to the words he uses here. The whole body, the local church, is joined and held together by the leaders of the church,

right? No! The church is held together *by every joint with which it is equipped!* That's you, and that's me, and that her and that's him and that's them and those others over there. The joints with which the body is equipped are the members of the body of Christ.

Now see how discipleship actually happens in the church: *the whole body...when each part is working properly, makes the body grow so that it builds itself up in love.* What makes the body of Christ grow? The body of Christ makes the body of Christ grow. The body of Christ builds itself up in love as it truths together in love.

Think of the analogy of growing from immature childhood into mature adulthood. What do you have to do to make your child grow? Nothing. Your child's body takes care of all the details of cell reproduction and cell multiplication. Growth of a body is inherent in the design of the body. There is nothing we need to do to tell the body to get taller or for kneecaps to grow. I just learned that babies don't have kneecaps! Whaat?! Kneecaps form from cartilage sometime between the ages of two and six. It takes a few years. Parents of children with kneecaps, what did you do to cause your child's kneecaps to grow? *Nothing.* Growth is built into the body so that it just happens!

You did something, though. A body needs nutrients to grow. You fed your child. You sought to ensure your child ate a healthy diet and you sought to ensure your child didn't put anything into his or her mouth that would be dangerous. When given proper nutrition, the body builds itself up so that a tiny little newborn will one day become a grown adult with kneecaps. This is the natural course, and simply requires proper nutrition.

This is Paul's analogy here. What is the proper nutrition necessary for the church to build itself up in love, to grow into mature manhood so that we're no longer children without kneecaps? We truth together in love. In fact, there are a number of things we must do together that provide proper nutrition for the body of Christ to build itself up in love.

- We pursue love and unity together.
  - “Love one another” (John 13:34; 15:12, 17; Rom. 13:8; 1 Thess. 4:9; 1 Pet. 1:22; 1 John 3:11, 23; 4:7, 11, 12; 2 John 5)
  - “Outdo one another in showing honor” (Rom. 12:10)
  - “Live in harmony with one another” (Rom. 12:16; 15:5)
  - “Welcome one another” (Rom. 15:7)
  - “Have the same care for one another” (1 Cor. 12:25)
  - “Agree with one another” (2 Cor. 13:11)
  - “Through love serve one another” (Gal. 5:13)
  - “Bear with one another in love” (Eph. 4:2)
  - “Be kind to one another, tenderhearted, forgiving one another” (Eph. 4:32; Col. 3:13)
  - “Submit to one another out of reverence for Christ” (Eph. 5:21)
  - “Encourage one another and build one another up” (1 Thess. 5:11; Heb. 3:13; 10:25)
  - “Always seek to do good to one another” (1 Thess. 5:15)
  - “Confess your sins to one another” (Jas. 5:16)
  - “Pray for one another” (Jas. 5:16)
  - “Show hospitality to one another without grumbling” (1 Pet. 4:9)
  - “Clothe yourselves with humility toward one another” (1 Pet. 5:5)
- We pursue peace and avoid division.

- “Do not pass judgment on one another” (Rom. 14:13)
- “Pursue what makes for peace and for mutual upbuilding” (Rom. 14:19)
- “Do not bite and devour one another” (Gal. 5:15)
- “Do not provoke one another, do not envy one another” (Gal. 5:26)
- “Do not lie to one another” (Col. 3:9)
- “Do not speak evil against one another” (Jas. 4:11)
- “Do not grumble against one another” (Jas. 5:9)
- We pursue humility and seek to serve one another.
  - “Wash one another’s feet” (John 13:14)
  - “In humility count others more significant than yourselves” (Phil. 2:3–4 — concept of one another)
  - “Teach and admonish one another” (Col. 3:16)
  - “Stir up one another to love and good works” (Heb. 10:24)
  - “You are members one of another” (Rom. 12:5; Eph. 4:25)
  - “Have fellowship with one another” (1 John 1:7)

The Holy Spirit of God is the primary Person in the church who makes disciples, yet the Spirit uses means. What are the primary means the Spirit uses to make us more like Jesus? To use Paul’s metaphor, what is the proper nutrition the body needs to make the body build itself up in love? *One another*. The Spirit uses one another to build up the body of Christ!

## Application

Like a newborn child, a properly nourished body of Christ—a church—will grow by building itself up in love. Paul’s instructions with all the “one another” commands in Scripture are his divinely inspired instructions for making disciples. When he says to love one another, this is God’s plan for discipleship. When he says to agree with one another and to submit to one another and to count others more significant than yourself, this is God’s plan for making disciples—for making men and women who look more and more like Jesus.

When Calvin and Isa prepare communion and wash the communion cups after the service, they are making disciples for Paul says through love *serve one another*. A couple years ago or so when Corinne shared during our prayer time a struggle she was having and *invited the church into her struggle by praying for her*, she was making disciples because she was confessing her sins to one another. When the church prayed for her and when several ladies reached out to her later, we were making disciples because we were bearing one another’s burdens.

When Jake and Molly host and lead a City Group—even in the midst of having a baby!—they are making disciples, for they are showing hospitality to one another. When a brother or sister in Christ posts a political view on social media that you disagree with strongly and you just keep scrolling without responding in anger or hostility, you are making disciples for you are pursuing what makes for peace and for mutual upbuilding. You are making disciples because you are seeking to live in harmony with one another. When you refuse to pass on a complaint *about* another person to others, you are making disciples for you are refusing to grumble against one another.

When Darryl and Martha and Sara and Mark wash a ton of dishes and clean the kitchen after a family meal, they are making disciples for they are outdoing one another in showing

honor to others and by serving one another. When Taylor and Jessica mow the lawn so that others aren't distracted by the tangle of weeds, they are making disciples for they are seeking to do good to one another.

When Pat greets a visitor warmly or welcomes a member of the church, he is making disciples because he is welcoming one another. When Quiana speaks a prophetic word, she is making disciples because she is teaching and admonishing one another and stirring up one another to love and good works. When you give secretly to help a family in the church with financial difficulty, you are making disciples because you are washing one another's feet by meeting very practical needs.

When you invite others to share a meal with you, you are making disciples because you are having fellowship with one another. When someone is hurting and you reach out with a hug or kind word, you are making disciples because you are encouraging one another and building up one another.

When Chloe or Izzy watch the kiddos in the Nursery, they are making disciples. When Beth faithfully tracks offerings and Erik shares an encouraging word and when Ray or Shane smokes some delicious pulled pork for a Family Meal or when Matt helps remove an old wheelchair ramp or when Melanie offers discernment into a particular situation or when Andrew and Jill offer insight or when Julia drops by unexpectedly to offer encouragement or when Cameron and Tim play the drums or Jane shares how the Lord is working in her life or Abby hosts a Sisterhood gathering in her home or Jaxen prays for someone or when Bethany uses her creative skills to create sermon graphics, they're all making disciples because they are participating in the life of the church. I wish I had some examples for you!

When you have a grievance with a brother in Christ and you reach out to him and work it out with him, you are making disciples for you are confessing your sin to one another and you are forgiving one another. When you refuse to bring up that offense again, you are making disciples for love keeps no record of wrongs. When you forgive a sister in Christ, you are making disciples because you refuse to bite and devour one another. When your sister in Christ says something or does something that makes you roll your inner eyes and you don't respond, you are making disciples for you are *bearing* with one another.

The opposite is also true. If you do respond in anger or frustration, you are not making disciples for you are not bearing with one another. If you have a grievance with a brother in Christ and you do not reach out to him and you do not confess your sins to one another and you keep bringing up that offense, you are not making disciples for you are keeping a record of wrong and you are choosing to bite and devour one another.

Listen, we're going to spend eternity together. You can either resolve your differences now, or resolve them on the day of judgment. Either way, there will be unity in Christ's church. What an incredible opportunity we have now!

If we choose the path of not loving one another in Christ, we are refusing to give the nourishment that makes the body build itself up together in love. We end up with a malnourished and malformed body. Paul says very clearly that when each part that makes up the body of Christ *is working properly*, the body builds itself up in love. The opposite, then, must also be true. When each part that makes up the body of Christ is *not working properly*, the body is not building itself up in love.

God has given his mission to us, and that mission is *Making disciples. Period..* We do this by participating in the life of the church, serving as the gifts given to the church, through

our particular spiritual gifts.

If you're here this morning and you do not feel as though others are discipling you, I urge you to lean into that. Rather than wait for others to build into your life, build into theirs. Look for someone in need of encouragement and then *be that gift*. Look for someone who is hurting and then *be that gift*. Look for those with whom you can have coffee and then share something new God is teaching you through his word, and then *be that gift*. Speak up in City Group and share your struggles and *be that gift*. If others share their struggles, encourage them and walk with them in it, and *be that gift*. If you feel you've been wronged, approach that sister in love and seek reconciliation and *be that gift*. If you are struggling to overcome sin in your life, confess your sins to one another and *be that gift*.

Can you imagine if everyone here would take Paul's admonition to "outdo one another in showing honor"? This place would be overflowing with God's grace. This place would grow as God intends for it to grow. This is God's plan for making disciples.

I said last week we shouldn't speak of "attending church" or telling someone where "we go to church". Instead, we should speak of the church whose life we participate in. God's plan for discipleship is life lived in community, a life of loving and serving one another. Inevitably conflicts arise and the need for reconciliation is there, but this, too, is part of God's plan for discipleship.

We—I mean American Christianity in general—must get away from the notion that discipleship is the work of the "professionals". Church, let *us* make disciples. Let this be *our* mission. Maybe you don't feel like you're being disciplined. I urge you to press in, to go and be the gift God has given to his church. Or maybe you're not sure if you're doing it right, or if you're even discipling others at all. Do you love one another? Do you pray for one another? Do you serve one another? Do you teach one another? Do you honor one another? Do you bear with one another? This is God's plan for making disciples.