

DISCIPLESHIP

THE NEED OF DISCIPLESHIP

The Church Boy Who Never Grew Up by Daron Roberts

Over the years I have had the privilege of being in a local assembly that is brimming over with godly leadership. I have been able to observe our longtime shepherds labor and pray to see a culture of strong leadership flourish. Seeing the strength, protection, and joy that comes when godly men lead at home and in the church has only increased by desire to see biblical masculinity galvanized in more men.

This last year I was preaching through Psalms 127–128, the twin psalms written to the nation of Israel about biblical masculinity. These psalms teach God’s people what type of man in his home truly knows the blessing of God. During that study, despite all the fruit I have witnessed in our assembly, I was still grieved at how often chronological men remain boyish in their habits and convictions.

As a result of that burden, I spent one afternoon writing out all the ways over the years I have observed church boys not grow up to become biblically masculine men. Below is an essay that came from that time of reflection. I pray it encourages and challenges your heart, as it does mine, to be the leaders God has called us men to be.

He wakes up each morning later than he planned because of his lack of discipline the night before. He opens his eyes unprepared for the day and immediately hits snooze. He looks at the responsibilities and leadership opportunities that each day could bring as obstacles to his happiness rather than opportunity to grow as a man of God. He spends his days mostly avoiding risk, fearful at the thought of having to make a leadership decision that could expose his weaknesses.

Discouragement and pride are his necklaces. An overpowering fear of man and unchecked sexual lust remind him he doesn’t battle his sin like he should. Where he should be courageous he shrinks back in order to protect his image. He thrives on the path of least resistance. His sexual cravings rage, and, rather than fighting the war within, his selfish desires eclipse any recent pledge to overcome those lusts.

He is known for doing the bare minimum, constantly hitting the status quo, but never pushing forward to excellence. When others are watching, he can put on a show, but when only the Lord sees, apathy, inactivity, and love for comfort are his idols of choice. He lives for his hobbies and for his down time. He can’t wait to come out from under pressure. He works for the weekend rather than God. Stressful days that call for greater faith in God and growth as man become for him days he nurtures contempt for God’s unfolding providence.

He thinks with no urgency. He ignores the long-term impact of his current habits. Nothing awakens him to his need for preparation and conviction-building for future battles. He figures he will cram when he needs to be spiritually minded, but sees little need to get too intense just yet. His excuse is, “God is sovereign”—a theological smokescreen to veil his sluggard heart. He is lazy on every front except in crafting excuses.

Free time is dedicated to his amusements: sleep, video games, social media, TV, shallow friends, YouTube, and hobbies. Good books, deep sermons, robust discipleship, and hours in the Word get only honorable mention for him. His time with mentors at church is only a box to be checked. Sure, he tolerates counsel from godly men,

endures strong preaching, puts on veneer of godliness, but ignores putting off indwelling sin. Repentance to him is a term he uses, but not a habit he practices. His hypocrisy grows.

When sin brings consequences—especially when it threatens his precious reputation—he sprints for a season. But his zeal fades as his consequences become less intense. His motivations for holiness are earthly and self-absorbed. He lifts his sword to battle, but once the fight proves difficult, he lowers it and then swings the flag of self-pity. When worldliness shows up in his favorite hobbies, he ignores the warnings of his conscience. He craves to be able to sin like the world, but since too much worldliness would bring exposure, he finds subtle ways to feast on worldly morsels under the disguise of “Christian liberties.”

His self-orientation plagues his life in the local church. He attends regularly, but he does not love the bride of Christ. When questioned about his lackluster approach to church life he replies with, “I am committed, but just real busy in this season.” This only compounds his guilt as he adds lying and excuse making to his current neglect. Self-sacrifice is eclipsed by selfish ambition. He takes no initiative. He’ll serve in the body if you push him but often with a grumbling spirit. And even when smiling on the outside during service opportunities, he is usually standing up within. Critical thinking about truth is not his thing. He has conditioned his mind to think on the lowest spiritual frequencies in order to spare himself the pain of being honest before God. People around him who strive to mortify their lusts just irritate him. Because he won’t learn from the Word, God has to put in a bit and bridle to teach him by experience.

His friendships consist of sparring about unimportant things and brief moments of shallow biblical generalities to relieve his guilt-ridden conscience. He treats people as resources to consume rather than precious souls he can serve. He gravitates towards relationships that cost him little and hovers around people who don’t meddle in his character weaknesses. Sure, he is as chatty as a soccer mom with her latte when discussing his favorite hobbies, his job, or his political views, but the moment deep discussion about Christ and His Word is the topic, he turns his face on screen saver mode, smiles and nods.

Nobody trusts him to stand on God’s Word alone or to suffer for a conviction. He has no stomach to fight for Christ because his loyalty is not to Christ—it is to himself. He will stand for truth occasionally, but only when he decides the cost is not too great. Convictions that would cost him are too much for his lust for man’s approval to endure.

He wastes his late teens and 20s and is a husband and father now. He wants the benefits of marriage, but without the cost. His wife suffers under his neglect. She married a boy in a man’s body. She tries to prod him, but he has nurtured self-love for too long to listen to her burdened pleas. He is full of excuses of why he can’t lead like way she wants him to. He thickens more smokescreens to hide his heart of hypocrisy. She wonders where they guy went who seemed to be striving for holiness while they were dating, but now rarely talks with her about the truth. His mask is now off at home, though this does not stop his quest to protect his reputation in church.

She eventually gives up, self-feeds from the Word, struggles, and is often discouraged. The kids begin to grow up under the influence of a boy-dad. He needs his down time, his man cave, and his hobbies. He salves his conscience by providing financially and claims that he is “around more than most dads.” He strives to become their friend but neglects their soul. He never sits down to prepare them for the battles ahead. Frankly, he rarely helps them work through heart issues in the moment. They are constantly caught off guard when facing temptation because of his neglect. His boy tendencies remain.

By the time the kids hit their teen years, his outbursts of anger and neglect of a godly example has cost him his credibility. His hypocrisy is acute, unmistakable, and undeniable. In his anger, he hammers his kids to strive in areas he neglects, driving their exasperation to full strength. He is too proud to seek their forgiveness in the

moments they need to see humility. When they get in the way of his desires, he shouts them down rather than shepherd them. They conform and smile for a while but rebel inside. They grow up and leave him home resenting Christianity because their dad demanded they live what he would not. His relationship with his children is strained all their adult years. If he represents real Christianity, they want nothing to do with it.

On his deathbed—if he is even in Christ—he reflects with grief and sorrow on his life poorly spent. As he looks with longing eyes at a wife he never shepherded and upon kids who resented him, his final words are, “Oh, how I hated instruction and spurned reproof! I am ashamed before all. Forgive me!” So ends the tragic biography of the church boy who never grew up to be a biblically masculine man. Let the reader be warned. In response, may we labor to become the type of man described in Psalms 127 and 128.¹

THE WHAT OF DISCIPLESHIP

Matthew 28:19-20 ~ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.

- Discipling is the process of helping others follow Jesus
- “[D]iscipling is deliberately doing spiritual good to someone so that he or she will be more like Christ. Discipleship is the term I use to describe our own following Christ. Discipling is the subset of that, which is helping someone else follow Christ. The Christian life is the disciplined life and the discipling life... Christianity is not for loners or individualists. It is for a people traveling together down the narrow path that leads to life. You must follow and you must lead. You must be loved and you must love. And we love others best by helping them to follow Jesus down the pathway of life.”²
- “Discipleship is the skill and practice of calling people to trust Christ then ministering to and training them such that they grow in their relationship with Christ by learning to trust and obey Him in all areas of life.”³

THE NATURE OF DISCIPLESHIP

- In order to properly disciple another believer, it is necessary to understand what a disciple truly is
- “To be a Christian means to be a disciple. There are not Christians who are not disciples. And to be a disciple of Jesus means to follow Jesus. There are no disciples of Jesus who are not following Jesus. Ticking a box on a public opinion poll, or sincerely labeling yourself with the religion of your parents, or having a preference for Christianity as opposed to other religions – none of these things make you a Christian. Christians are people who have real faith in Christ, and who show it by resting their hopes, fears, and lives entirely upon him. They follow him wherever he leads. You no longer set the agenda for your own life; Jesus Christ does that. You belong to him now.”⁴

Matthew 8:18-22

Matthew 8:18-22 ~ Now when Jesus saw a crowd around Him, He gave orders to depart to the other side of the sea. 19 Then a scribe came and said to Him, “Teacher, I will follow You wherever You go.” 20 Jesus said to him, “The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head.” 21 Another of the disciples said to Him, “Lord, permit me first to go and bury my father.” 22 But Jesus said to him, “Follow Me, and allow the dead to bury their own dead.”

¹ <https://thecripplegate.com/the-church-boy-who-never-grew-up/>

² Mark Dever, *Discipling: Helping Others Follow Jesus*, 13 (emphasis original).

³ Keith Palmer, “Creating a Culture of Discipleship” presentation

⁴ Dever, *Discipling*, 15.

- In this text, Jesus lays out the true cost of following him...he demonstrates that there is nothing superficial about it...it is a wholehearted commitment to Christ that is called for
- This passage describes Jesus' interaction with two would-be disciples: 1) An enthusiastic legal expert who was quick to promise but didn't count the cost; 2) A hesitant disciple who was too slow to respond
- As far as we know, he turned both of them away for their unwillingness to make the necessary sacrifice

A Willingness to Sacrifice Cherished Comforts (vv. 19-20)

- The legalistic scribe promised to follow Jesus wherever he went (v. 19)
- But Jesus knew that he had not truly counted the cost of following him
- He knew this man failed to understand the implications of discipleship: self-denial, sacrifice, service
- So, Jesus confronted him (v. 20) and pointed to the fact that he really had no material possessions at all to speak of...not even a home to call his own...he didn't even have what the animals had (dens and nests)
- His point is that following isn't comfortable...it's costly...and difficult
- Even if a believer is never asked to give up their material possessions, the willingness to do so is always there for the true believer
- A true disciple understands that following Christ is costly and that it will be uncomfortable at times
- "Costly grace is the treasure hidden in the field; for the sake of it a man will gladly go and sell all that he has. It is the pearl of great price, to buy which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble; it is the call of Jesus Christ at which the disciple leaves his nets and follows him...Such grace is costly because it calls us to follow and it is grace because it calls us to follow Jesus Christ."⁵

A Willingness to Sacrifice Personal Relationships (vv. 21-22)

- Another man indicated interest in following Jesus but asked if he could first bury his father (v. 21)
- On the surface, it looks like this man is merely asking to attend his father's funeral
- But that's not what this man is asking...the man's father had not died yet...nor was he even near death
- The phrase "I must bury my father" was a figure of speech meaning "Let me wait until my dad has passed"
- He wanted to wait...he wanted to remain at home during the rest of his father's life...and would then follow Jesus only after his father had passed
- Additionally, when someone said, "let bury my father," they were saying "I'd like my share of inheritance"
- He apparently wanted to receive his part of the estate when his father died
- He put material and relational concerns ahead of Jesus...those took priority over following Jesus
- His loyalties were divided...he was not ready to give himself wholeheartedly to Christ
- That's why Jesus replied, "Follow Me, and allow the dead to bury their own dead" (v. 22)
- That means "allow the spiritually dead to bury the physically dead"
- Following Christ is no half-hearted thing...even the closest family ties must not be set above allegiance to Christ
- The demands of Christ and the commitment he requires make all other relationships take a back seat to him
- That doesn't mean that we will have to give up those relationships...but there must be a willingness

⁵ Dietrick Bonhoeffer, *The Cost of Discipleship*

Matthew 10:32-39

Matthew 10:32-39 ~ Therefore everyone who confesses Me before men, I will also confess him before My Father who is in heaven. 33 But whoever denies Me before men, I will also deny him before My Father who is in heaven. 34 Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. 35 For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; 36 and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD. 37 He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. 38 And he who does not take his cross and follow after Me is not worthy of Me. 39 He who has found his life will lose it, and he who has lost his life for My sake will find it."

A Willingness to Confess Christ Before Others (vv. 32-33)

- To confess (*homologeō*) Christ means to acknowledge him as Lord of your life...and to do so openly...even in the hearing of those who oppose him
- "If the heart truly believes, the mouth will be eager to confess. Confession is not merely a human work, it is prompted and energized by God, subsequent to the act of believing but separable from it...confession is characteristic of true faith; it is not an additional condition of salvation."⁶
- This is what true disciples do...they openly identify with Christ no matter the cost
- For those who confess Christ before men, he promises to confess them before the Father
- But those who deny Christ before men, he will also deny
- Many will not be willing to confess Christ in the face of hostility...they will deny him when put to the test
- "This does not speak primarily of open rejecters – people who would deny Christ flagrantly, have nothing to do with him, despise him, speak against him, or blaspheme his name. The truth certainly applies to people like that, but our Lord is talking specifically about false disciples, people who claim to be Christians but are not. When put to the test, false disciples consistently deny the Lord, either by their silence, by their actions, or by their words...It speaks of someone whose entire life is a denial of Christ. He may claim to believe, but everything about his way of living exudes denial...Churches are filled with such people, masquerading as disciples but denying the Lord in some very disturbing ways."⁷

A Love for Christ That Supersedes Love for Family (vv. 34-37)

- Following Christ can cause great conflict...it can separate friends...and families
- The key to the passage is the phrase "more than Me"
- True disciples love their families...but if it comes down to keeping relationships with family or severing the relationship with Christ, the choice is clear
- Jesus demands a loyalty which transcends even the closest family ties

A Heart of Self-Denial (vv. 38-39)

- Christ doesn't want people to simply add him to their life...he wants disciples willing to forsake everything
- It's a call to die to self...even a willingness to die for his sake if necessary
- Those who want to save their lives refer to those who are not willing to count the cost of following Christ

⁶ MacArthur, *Gospel According to Jesus*, 224.

⁷ *Ibid.*, 225.

- They may want to follow Christ but are not interested in really giving anything up
- True followers of Christ are willing to lose their lives for Christ's sake
- They are willing to lose popularity...friends...family...jobs...reputations...because Christ is worthy!

Luke 14:26-33

Luke 14:26-33 ~ If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. 27 Whoever does not carry his own cross and come after Me cannot be My disciple. 28 For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it? 29 Otherwise, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, 30 saying, 'This man began to build and was not able to finish.' 31 "Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand men to encounter the one coming against him with twenty thousand? 32 Or else, while the other is still far away, he sends a delegation and asks for terms of peace. 33 So then, none of you can be My disciple who does not give up all his own possessions.

Unrivaled Love for Christ (v. 26)

- Christ is calling for a love that gives absolute priority to him...no other relationship should ever compete
- And not only should there be no competitors, no rivals, no comparison, our love for him should be all consuming
- The love we are called to show here is the love of the total person
- We are to love Christ with all of our being with our entire life focused on him

Selfless Sacrifice for Christ (vv. 27-32)

- Although carrying our own cross could refer to physical death (being a martyr), it more likely means death to ourselves
- It means not living our way anymore but God's way...not living for ourselves but for Jesus Christ
- In vv. 28-32, Christ spelled out the importance of counting the cost of following him
- "The Christian landscape is strewn with the wreckage of derelict, half-built towers – ruins of those who began to build and were unable to finish. For thousands of people still ignore Christ's warning and undertake to follow him without first pausing to reflect on the cost of doing so. The result is the great scandal of Christendom today, so called 'nominal Christianity.' In countries to which Christian civilization has spread, large numbers of people have covered themselves with a decent, but thin, veneer of Christianity. They have allowed themselves to become somewhat involved; enough to be respectable but not enough to be uncomfortable. Their religion is a great, soft cushion. It protects them from the hard unpleasantness of life, while changing its place and shape to suit their convenience. No wonder the cynics speak of hypocrites in the church and dismiss religion as escapism."⁸

A Willingness to Renounce Personal Possessions for Christ (v. 33)

- Genuine disciples are those who are fully surrendered to Christ and are willing to give up everything for the cause of Christ
- They recognize that everything they have belongs to Christ...as a result, they are willing to turn them over to him because they realize they are not theirs anyway
- The heart of a true believer is to offer up everything to him

⁸ John Stott, *Basic Christianity*, 108.

- “Our Lord gave this young man a test. He had to choose between his possession and Jesus Christ. He failed the test. No matter what points of doctrine he might affirm, because he was unwilling to turn from what else he loved most, he could not be a disciple of Christ. Salvation is only for those who are willing to give Christ first place in their lives.”⁹

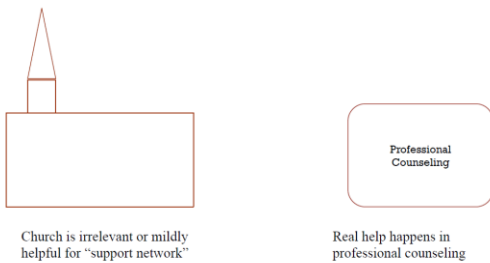
THE PLACE OF DISCIPLESHIP

- The church is the natural environment for discipling others, because this is the way Christ intended it

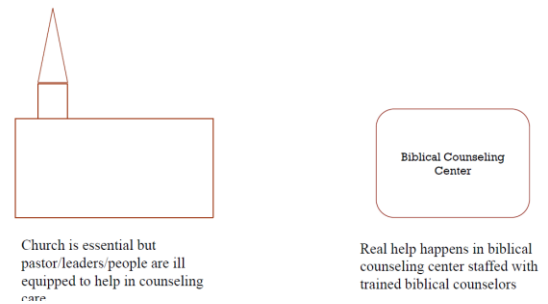
Matthew 28:19-20 ~ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 20 teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.

- “baptizing” and “teaching” can truly only occur in the life of the local church
- The book of Acts demonstrates that the making of disciples is primarily meant to take place in the church
- The apostles fulfilled the Great Commission, not just by preaching the Gospel and winning people to Christ
- They incorporated those people into newly established churches where they could be baptized...where teaching would take place...and where fellowship would occur
- Peter did this in the church in Jerusalem (Acts 1-9)...the Gospel spread to Antioch (Acts 11 where a church was planted)...Paul did this in his missionary journeys (Acts 13-14)
- “The disciples then spread out to the nations and make disciples not apart from baptizing and teaching, or apart from the Lord’s supper, or apart from teachers gifted by God. No, the disciples plant churches that obey and teach others to obey. In the New Testament, the local church is at the very center of the disciple’s obedience and discipling work. It’s not optional; it’s basic.”¹⁰

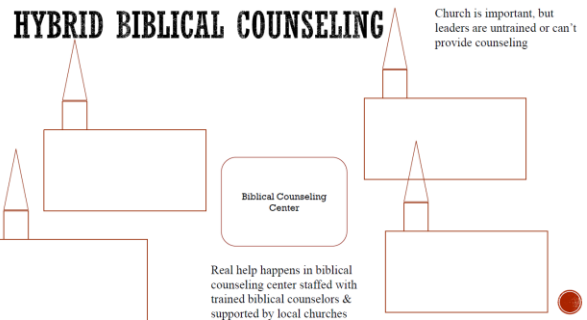
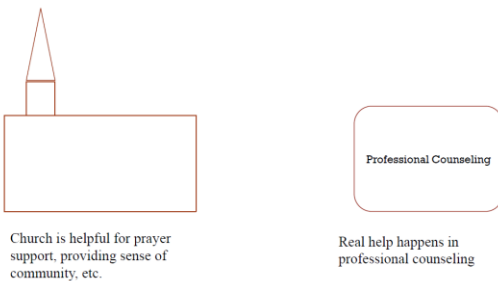
SECULAR COUNSELING MODEL



HYBRID BIBLICAL COUNSELING



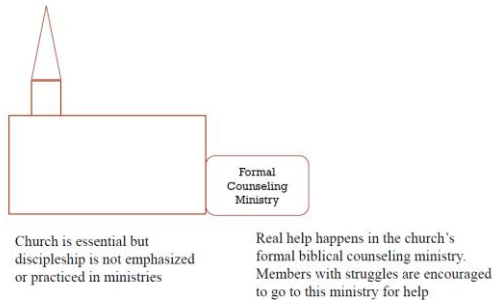
CHRISTIAN COUNSELING MODEL



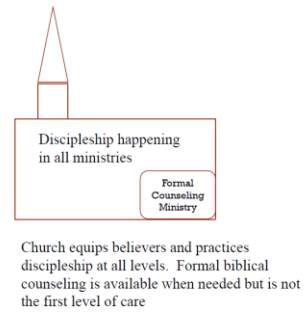
⁹ MacArthur, *Gospel According to Jesus*, 85.

¹⁰ Dever, *Discipling*, 56-57.

“APPENDAGE” BIBLICAL COUNSELING



BIBLICAL MODEL DISCIPLESHIP

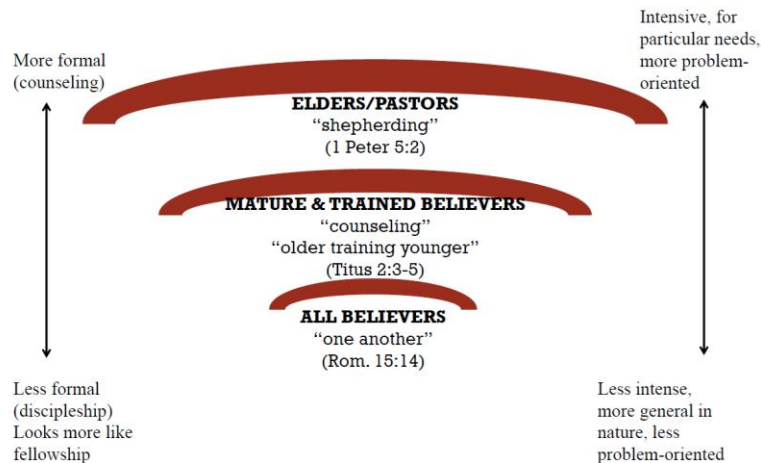


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THE WHO OF DISCIPLESHIP

- If the local church is the natural arena for discipling relationships, then it makes sense that the entire body of believers in each local church be involved in it
- It is not something just a few elite believers engage in...rather, it is to involve every member of the body of Christ, such that a culture of discipleship exists
- “Ultimately, our corporate responsibilities and our individual responsibilities blend together in a culture of discipleship. In the life of the church, spiritual growth and health should be the norm. To be a Christian is to be growing spiritually. If one is not growing, they are dead. One’s doctrine and life attain their shape within the doctrine and life of the community of believers found in the local church body. This is a culture of discipling. If you are struggling in any specific area in your Christian walk, the local church is the place to look to for examples of how to overcome these issues.”¹²

3 LEVELS OF DISCIPLESHIP



13

Pastors/Elders

- Pastors/elders disciple others by teaching them the Word

¹¹ Palmer, *Culture of Discipleship* presentation.

¹³ Palmer, *Culture of Discipleship* presentation.

¹² From the MBC Membership Handbook

- They are to be men of the Word, being shaped by the truth themselves and able to teach others also

Ephesians 4:11-12 ~ And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Christ;

1 Timothy 4:16 ~ Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.

2 Timothy 2:2 ~ The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.

- “The best thing I can say about time spent in a church where you’re not normally hearing God’s Word is that you’re wasting your time. That’s because pastors teaching the Word is the cord of a church’s discipling ministry. It provides the food and water that feeds all the other discipling relationships within the church. You experienced it last Sunday, and hopefully you experienced it the last time you sought counsel from an elder. If you didn’t, change churches; find a church where God’s Word will be taught to you – for your soul’s sake and for the sake of you helping others.”¹⁴
- Pastors/elders also disciple others by modeling for them godly conduct

1 Peter 5:3 ~ nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.

Hebrews 13:7 ~ Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.

- Elders are not perfect men but they are above reproach (1 Tim 3:2; Titus 1:6), manifesting the qualities of a man after God’s own heart
- This is why the writer of Hebrews exhorts his readers to follow the example of “those who led you”
- Their lives are to be imitable, an example of how to live and disciple others

All Believers

- Believers are responsible for discipling one another and helping other believers grow in Christlikeness
- This is what a healthy, robust body life looks like
- The many “one-anothers” in Scripture demonstrate this priority
 - Love one another (John 13:34)
 - Be devoted to one another (Rom 12:10)
 - Honor one another above yourselves (Rom 12:10)
 - Live in harmony with one another (Rom 12:16)
 - Build up one another (Rom 14:19; 1 Thess 5:11)
 - Be likeminded towards one another (Rom 15:5)
 - Accept one another (Rom 15:7)
 - Admonish one another (Rom 15:14; Col 3:16)
 - Greet one another (Rom 16:16)
 - Care for one another (1 Cor 12:25)
 - Serve one another (Gal 5:13)
 - Bear one another’s burdens (Gal 6:2)
 - Forgive one another (Eph 4:2, 32; Col 3:13)
 - Be patient with one another (Eph 4:2; Col 3:13)
 - Speak the truth in love (Eph 4:15, 25)
 - Be kind and compassionate to one another (Eph 4:32)
 - Speak to one another with psalms, hymns and spiritual songs (Eph 5:19)
 - Submit to one another (Eph 5:21, 1 Pet 5:5)
 - Consider others better than yourselves (Phil 2:3)
 - Look to the interests of one another (Phil 2:4)
 - Bear with one another (Col 3:13)
 - Teach one another (Col 3:16)
 - Comfort one another (1 Thess 4:18)
 - Encourage one another (1 Thess 5:11)
 - Exhort one another (Heb 3:13)

¹⁴ Dever, *Discipling*, 60.

- Stir up one another to love and good works (Heb 10:24)
 - Show hospitality to one another (1 Pet 4:9)
 - Employ the gifts that God has given us for the benefit of one another (1 Pet 4:10)
 - Clothe yourselves with humility towards one another (1 Pet 5:5)
 - Pray for one another (James 5:16)
 - Confess your faults to one another (James 5:16)
 - Do not lie to one another (Col 3:9)
 - Stop passing judgment on one another (Rom 14:13)
 - Stop biting and devouring one another (Gal 5:15)
 - Do not provoke one another (Gal 5:26)
 - Do not slander one another (James 4:11)
 - Do not grumble against one another (James 5:9)
- The instructions about older men/women training younger men/women also underscore this vital practice

Titus 2:1-8

- When all members of the body of Christ take the discipling mandate seriously, it creates a culture of discipleship
- “This corporate congregational responsibility is both a part of discipling and itself an aid to the work of one-on-one discipling. Let me illustrate. Suppose I have two Christian friends, one who is a member of my church and one who is not, and I am trying to disciple both of them. With the brother who is a member of my church, I can appeal to Sunday’s sermon. I can appeal to the example set by our elders. I can appeal, if I must, to the threat of discipline for unrepentant sin. Plus, I know I’m personally responsible, *as a part of my corporate responsibility*, for pursuing the brother in all of these ways. And the fact that our discipling relationship occurs within this accountability context invigorates my sense of ownership and care. I’m responsible for him, just like I’m more responsible for my wife than for other women, or more responsible for my children than for other children. Now with the brother who is *not* a member of my church, I am responsible, for Christ’s sake, to love and encourage and warn him of the consequences of unrepentant sin. But I’m not the one tasked by Jesus with providing the final accountability structure in his life. The members of *his* church are. I wouldn’t want to say that the fact will make me more complacent in my care for him. But it does lower the stakes and lessen my responsibility for him, again, just as I am less responsible for your children than I am for my own.”¹⁵

¹⁵ Ibid., 65-66 (emphasis original).