

Generational Disciple Making (5 July 2026)

Exodus 18:13-27 (NASB95)

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3 Reasons Getting People to Attend Sunday Worship Gatherings is not how disciples are made:

1. The **focus** of corporate worship is responding to God's invitation to praise and worship Him, through declaring God's mighty acts, hearing and responding to His Word, and taking what we have received back into the world. While others are certainly involved, the focus of worship is God, not us.
2. The **format** of corporate worship is not conducive to dialogue, intimate transparency, mentoring and accountability.
3. The level of **familiarity** in corporate worship is not appealing for the revealing of one's deepest concerns, fears, sins and struggles. Disciples love visitors and attenders; but will not bear their souls to those not in a covenantal relationship with them.

Key Takeaway...

The focus, format, and lack of familiarity in the corporate worship gathering makes it by itself a poor form of disciple making.

Disciple Making

The Great Commission teaches that all disciples are to be **disciple makers**. It is through intentional covenantal relationships between older and younger disciple makers that God continues His mission. Therefore,

1. **Older/mature** disciple makers have a responsibility to help prepare the next generation for this.
 - Despite all Moses accomplished up to that point, Jethro has no problem saying, something he was doing is not good. He probably also guided Moses through the process of implementing the things he had suggested.

- Jethro is hearing about all the things that God has done for and through Moses and it could be easy to think he himself has nothing of value to advise and support his son in law.
2. The **next generation** must understand and expect that mentoring from those more mature is the way God has designed their development and through embracing it learn from the wisdom and mistakes of those more mature.
 - Moses listens to Jethro, without trying to justify himself.
 - Even though Moses accomplished all he had, he still needed help.
 - God could have told Moses directly that what he was doing was not good and offered a solution but did not. He clearly wanted this revelation to come through someone else.
 3. Both younger and older disciple makers must work to ensure their own self-comfort, self-pride, fear, insecurity, and generational misunderstandings and differences do not hinder the intimate **covenantal** disciple making relationships.
 - Disciple making takes place in intimate relationships where covenants are made and commitments to them are acted upon. (Moses and Jethro's culture valued familial closeness a lot more than most do today.)
 - It requires being honest, transparent, forthcoming and humble, not insincere, secretive, evasive, intimidated, and prideful when others question our actions and motives. Jethro and Moses's relationship (father/son, priest/parishioner) no doubt promoted the former enabling the two to respond in the ways they did.
 - Because we love, we give, we share and we willingly choose to accept/bear the repercussions of it, because a person's souls in heaven tomorrow is more important than that person liking us today.
 - When we choose to withhold the truth from someone under the guise of loving them, we are actually choosing to hate them

and loving ourselves by way of deferring to self-comfort for fear of a strained or broken relationship.

- Older people may be insecure because they feel out of touch with the younger generation and therefore question if they have anything of value to offer them. They may fear young people will take or misuse what they have spent their life building.
 - Jethro was trying to help Moses not dismantle what was being established. He was neither trying to take Moses' ministry, nor gain any type of notoriety off of Moses' platform due to his relationship with him or the wise counsel he offered him.
 - Young people may be insecure because they are intimidated by or feel judged by those who are older. They may fear older people will try to take possession of or credit for what the young person is building.
 - Moses and Jethro loved and respected one another (see Exodus 18:1-13). Moses's relationship with God and Jethro was such that Moses had no reason to fear that Jethro's motives were impure, nor that any counsel he received and applied from him would derail what God was doing. (Moses was probably tired and therefore not only understood the logic in Jethro's counsel but physically felt the validity of it.)
4. Disciple making also takes place through the impartation and application of information leading to transformation. (catechisms, creeds, accountability, corrective and application questions.)
- Creeds
 - Catechisms
 - Corrective Actions
 - Application of Information and Accountability (John Wesley's Band Groups and Class Meetings "How Is It w/Your Soul" Questions)

Key Takeaway...

The environment for disciple making is one where loving mentoring relationships between generations are fostered, where the covenants and commitments established to formalize and outline those relationships are acted upon, and where biblical beliefs, principles and responsibilities are taught, memorized, internalized, and applied.

A Reason People Do Not Make Disciples

1. People want to be **Lord** of their own lives. They want to be a leader of themselves and do not want to take directions from anyone else.
 - Moses may have learned leadership growing up as a son in Pharaoh's household, but I think he learned **discipleship** and **shepherding** and **worship** in 40 years in Goshen as a son in law to Jethro the priest of Midian shepherding sheep (Exodus 3:1). This provided the foundation for Jethro to give and for Moses to receive instruction concerning his leadership when it was needed. – Michael Hammond Sr.

Genesis 46:34 (NASB95) *you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' that you may live in the land of Goshen; for every shepherd is loathsome to the Egyptians.*"

- Discipleship is **messy** and at times feels like being among a sheepfold. Unfortunately, many fail to fully embrace their call because they dislike the mess, confusion, self-sacrifice, and the sometimes seemingly wasteful loss of their time and energy. Like the Egyptians they loathe shepherding.

The challenge is to more fully walk in our calling as disciples by committing to giving and receiving what it takes in disciple making, even though it is messy and infringes on our comforts. The readiness of the younger disciple makers and the salvation of souls for future generations hinges on it.