

(12) The Great Commission (Matt. 28:16-20; Mark 16:15-18; Luke 24:44-49)

1. A mountain in Galilee is the location for this event (Mt. 28:16).
 - a. As they walked to the garden of Gethsemane, Jesus instructed the Eleven to meet Him in Galilee after the resurrection (Mt. 26:32).
 - b. After the resurrection, the women at the tomb were instructed to remind the disciples about their Galilean appointment (Mt. 28:7).
 - c. Seeing Him, the Eleven worshiped Him and wavered (Mt. 28:17). See [WBC](#) on the wavering disciples.
 - 1) διστάζω distazō ^{#1365}_{2x}; *to doubt, waiver, have second thoughts* (Mt. 14:31; 26:17).
 - 2) The apostolic fathers viewed second-thought hesitations as coming from a double-minded distrust of God (see [ICI 11.2; 23.3](#)).
 - 3) Doubt can have no place in our thinking as we pray and as we serve God in the Christian Way of Life. When we waver, the answer is to draw nearer (Jas. 1:6-8; 4:3-10).
2. Jesus drew near to the wavering worshipers and bestowed upon them the Disciple-Maker Imperative (Mt. 28:18-20).
 - a. The Disciple-Maker Imperative exists as a reflection of Jesus Christ's bi-present authority (Mt. 28:18).
 - b. The Church stewardship operates via a bi-present reality (Mt. 16:19; 18:18; Jn. 20:23; Rev. 1:12-16,20; 2:1 & etc.).
 - c. The Disciple-Maker Imperative exists for the duration of this age, as conditional circumstances will be entirely different once His kingdom actually comes (Mt. 6:10).
3. The Imperative (Mt. 28:19-20a).
 - a. The Imperative is not Go. The aorist participle Aor.ptc. πορεύω poreuō ^{#4198}_{153x}; *to go* (cf. Matt. 2:8; 9:13; 11:4; 17:27; 18:12; 21:6; 22:15; 25:16; 26:14; 27:66; 28:19).
 - b. The Disciple-Maker Imperative is an aorist imperative and the only imperative in this context. μαθητεύω mathēteuō ^{#3100}_{4x}; *to become a disciple, to make one a disciple* (Mt. 13:52; 27:57; 28:19; Acts 14:21).
 - c. The Disciple-Maker Imperative is a global mission to all the nations (Matt. 28:29; Lk. 24:47).
 - d. Two activities define the Disciple-Maker Imperative.
 - 1) Baptizing them in the name of the Father, Son and Holy Spirit. A perishing one in Adam cannot be a disciple, so evangelism must be step #1 in the Disciple-Maker Imperative.
 - 2) Teaching them to observe all that I commanded you. Faith in Christ results in eternal life but not an automatic reality as a disciple. Abiding in the word of God must be step #2 in the Disciple-Maker Imperative (Jn. 8:31; 13:1-17:26).
 - e. The Imperative has a closing encouragement (Mt. 28:20b). The personal presence of Jesus Christ is a reality for this age. συντέλεια sunteleia ^{#4930}_{6x}; *completion, consummation* (Mt. 13:39,40,49; 24:3; 28:20; Heb. 9:26).
4. The mountaintop setting had a follow-up event in Jerusalem (Lk. 24:44-49). Pastor Bob has titled it The Great Cognition.
 - a. Jesus provided a summary review of His entire ministry, and placed each message in its specific Old Testament prophetic context (Lk. 24:44). This event likely required several teaching sessions over several days to accomplish.
 - b. He opened their minds (Lk. 24:45). διανοίγω dianoigō ^{#1272}_{8x}; *open, explain* (Mk. 7:34; Lk. 2:23; 24:31,32,45; Acts 7:56; 16:14; 17:3).
 - 1) Understanding the Scriptures must be comprehensive (Acts 17:11; 20:27; 2nd Tim. 3:16-17).
 - 2) Understanding the Scriptures must rightly divide (2nd Tim. 2:15), particularly on a fulfilled/unfulfilled basis (Jn. 10:35; Isa. 61:1-2a; Lk. 4:16-21).
 - c. Jesus concluded this event with a death & resurrection message (Lk. 24:46-49).
 - 1) His Gospel content was quite simple and quite similar to 1st Cor. 15:3,4 (Lk. 24:46).
 - 2) The passion and resurrection of the Christ gives a new significance to the proclamation of repentance (Lk. 24:47).
 - a) John the Baptist proclaimed repentance for the forgiveness of sins (Mt. 3:2,7). This national repentance is necessary for Israel's entrance into the Kingdom (Lk. 1:67-80).
 - b) Jesus and His disciples likewise preached this early message of the Kingdom (Mt. 4:17; Jn. 4:1-2).
 - c) Peter's first sermon on Pentecost was a repentance for the forgiveness of sins message—the first such message with the passion and resurrection significance (Acts 2:38). His second sermon (Acts 3:19) and defense before the Sanhedrin (Acts 5:31-32) were also similar.
 - d) Israel will have a future national repentance, as is necessary for the arrival of the Kingdom and their entrance into it (Zech. 12:10-14; Mt. 23:37-39 cf. Ps. 118:22-25).

- 3) The ascension and session of Jesus Christ means His passion and resurrection must be proclaimed by faithful witnesses here on earth (Lk. 24:48). μάρτυς ^{#3144}_{35x}: *witness*. This is a great ministry in tandem with the OT prophetic message.
 - a) The Apostles were witnesses to Jesus' passion and resurrection (Acts 1:8,22; 2:32; 3:15; 5:32; 10:39,41,43).
 - b) Tribulational witnesses of Jesus' passion and resurrection will precede His Second Advent (Isa. 40:3-5; Mal. 3:1; 4:5-6; Mt. 17:9-13; Rev. 11:3; 17:6).
 - c) The witnessing of the Church will be done by heavenly citizens in heavenly dress (Lk. 24:49; Acts 1:8; Phil. 3:20).
 - d) The witnessing of the Church is a marvelous provision for fellowship (1st Jn. 1:1-3).
- 4) Waiting to be clothed (Lk. 24:49) was both literal and typical (1st Cor. 15:53,54; 2nd Cor. 5:3; Rev. 19:14).
 - a) Literal fulfillment was the Day of Pentecost (Acts 2:1-4).
 - b) Typical fulfillment is the believer's earthly sojourn (2nd Cor. 5:1-5; 1st Cor. 15:35-57).