

Matthew's Gospel
The Great Commission
Eighth Appearance Of Jesus On A Mountain In Galilee

Matt. 28:16 But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated.

1. "The eleven disciples proceeded to Galilee."

- Judas was no longer an apostle and was likely dead. (Matt. 27:3-6).
- The Bible does not record when Judas actually committed suicide.
- It could have been before or after Christ's resurrection.
 - a. This was an unknown mountain "which Jesus had designated."
 - b. Tradition says it was Mt Tabor in Galilee that was 7 miles east of Nazareth and not far from the Sea of Galilee.
 - c. Jesus had instructed His disciples to meet Him in Galilee. (Matt. 26:32; 28:7,10).

Matt. 26:32 "But after I have been raised, I will go ahead of you to Galilee."

Matt. 28:7 "Go quickly and tell His disciples that He has risen from the dead; and behold, He is going ahead of you into Galilee, there you will see Him; behold, I have told you.

Matt. 28:10 Then Jesus said to them [the women], "Do not be afraid; go and take word to My brethren to leave for Galilee, and there they will see Me."

- d. Jesus had evidently instructed them specifically where to meet Him in Galilee.
 - e. It is also logical to conclude Jesus designated at least the approximate time of the meeting otherwise the disciples would not have known when to meet Him.
 - f. Only Matthew records Jesus met them at a designated mountain in Galilee.
2. Jesus had appeared to some of the apostles prior to this when they were fishing on the Sea of Tiberias [the Sea of Galilee]. See Jn. 21.
- a. Galilee was the meeting place.
 - b. It is not the location of the ascension of Christ as revealed by the gospels of Mark and Luke. The ascension of Jesus was in Judea. (Lk.24:50-52; Acts 1:4-11).
 - c. Matthew does not record the ascension of Jesus.

Matt. 28:17 When they saw Him, they [the eleven disciples] worshiped Him; but some were doubtful.

- "They saw Him" at some distance as indicated by the words "He came and spoke to them." (Matt. 28:18a).

- This could explain the doubt of some because they did not immediately recognize Him.

1. The "they" has reference to "the eleven disciples" [apostles].
2. They worshiped Jesus showing they recognized Him as Deity.
 - a. This is not the first time they had worshiped Jesus. (Matt. 14:33).
 - b. The women had worshiped Him after His resurrection. (Matt. 28:9).
3. The "some" who were "doubtful" are not defined. Lit. "but some doubted"
 - a. It is not known why some were doubtful.
 - b. It is not known what they were doubting.
 - c. Jesus taught a resurrection would not be convincing to all. (Lk. 16:31).

Lk. 16:31 "But he said to him, 'If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.'"

Notes:

1. "distazo" [dee **stah** zoh] occurs twice in the New Testament and both times in Matthew.
2. It means "to doubt, waver, hesitate."
3. It was used of Peter in Matthew 14:31. In regard to Peter it meant he doubted (did not have enough faith) to believe he could continue to walk on the water because of his fear created by the wind. (Matt. 24:30).
4. It did not mean he doubted the Sonship of Jesus, but he doubted he could continue to walk on the Sea of Galilee.
5. The disciples in the boat immediately worshiped Jesus acknowledging He was the Son of God. (Matt. 14:33).

3. Some believe this describes some of the apostles, but others think this could refer to others who were present.
 - a. No one is mentioned as present other than the apostles and it is possible some of them may have still had some temporary doubts about one or more things.
 - 1) There may have been temporary doubt they were seeing Jesus.
 - 2) This could have been created by distance or by His appearance that may have been slightly different..
 - 3) Once He drew near to the apostles it was clear it was Jesus.
 - 4) It is noteworthy to point out Jesus did not rebuke them, but proceeded to give them "The Great Commission."
 - b. It is possible others were present like the times Jesus appeared to His apostles. (Lk. 24:13, 36-43; Jn. 20:19-29).
 - c. Some conjecture this may have been the occasion Jesus appeared to the five hundred brethren in Galilee. (1 Cor.

15:6).

1 Cor. 15:6 After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;

- 1) It is conjectured this appointed meeting, with the eleven disciples, would have given them the opportunity to invite others and perhaps even a large crowd of five hundred brethren.
- 2) Paul does not affirm Galilee was the place of the appearance to the five hundred brethren.
- 3) It is possible, but not by any means confirmed.
- 4) The five hundred are presented as believing brothers who supported the resurrection of Jesus.
- 5) Paul affirmed most of the five hundred brethren were still alive at the time he penned 1 Corinthians in about A.D. 57.
- 6) He called upon them as witnesses of the resurrection of Christ.
- 7) These live witnesses could testify as to what they had seen, that is the risen Lord.

Matt. 28:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth."

1. Jesus affirms "All authority has been given to Me in heaven and on earth."

- "Authority" is from "exousia" [ex oo see ah] which is best translated "authority. The Greek word can also mean "power."
- The word "power" is not the best translation of this word leading into the mandate of The Great Commission."
- "all authority" means "full authority" "in heaven and on earth."
 - a. Jesus was given authority over every created thing [men, archangels, angels, etc.].
 - b. This authority was not assumed, but was delivered to Him. (Matt. 11:27; Rev. 2:26, 27; 1 Cor. 15:27,28; Phil 2:9; Dan. 7:14).

Matt. 11:27 "All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.

Rev. 2:26 'He who overcomes, and he who keeps My deeds until the end, to him I will give authority over the nations;
Rev. 2:27 and he shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, **as I also have received authority from My Father;**

1 Cor. 15:27 **For He has put all things in subjection under His feet.** But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.

1 Cor. 15:28 When all things are subjected to Him, **then the Son Himself also will be subjected to the One who subjected all things to Him,** so that God may be all in all.

Phil. 2:9 For this reason also, **God highly exalted Him,** and bestowed on Him the name which is above every name,

Dan. 7:14 **"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.

2. This authority was not something in the future, but was something He possessed at that time.

3. Earlier Jesus claimed to have "authority over all flesh [mankind]." (Jn. 17:2).

Jn. 17:2 even as You gave Him **authority over all flesh**, that to all whom You have given Him, He may give eternal life.

4. Jesus was given even more authority than the devil had promised Him. (Matt. 4:9, 10).

Matt. 4:9 and he said to Him, "All these things I will give You, if You fall down and worship me."

Matt. 4:10 Then Jesus *said to him, "Go, Satan! For it is written, '***You shall worship the Lord your God, and serve Him only.***'"

5. We should keep in mind that God created all things through His Son, and emphasized that men are to hearken to His Son. (Jn. 1:1-3; Matt. 17:5; Heb. 1:2).

6. God will also judge through His beloved Son. (2 Cor. 5:10).

2 Cor. 5:10 For we must all appear before the judgment seat of Christ, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

Matt. 28:19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,

1. Jesus commanded His disciples to "go."

- The word "teach" in some versions comes from the Greek "matheteuo" [mah thay **tyou** oh] meaning to "make disciples."
- This was not accomplished by force, but through the proclamation of the gospel. (Rom. 1:16; Jas. 1:18).
 - a. This imperative is very significant.
 - b. They were not to wait for men to come to them, but they were to go and preach the gospel to "all the nations." See also Acts 1:8.

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 to the remotest part of the earth."

- c. This commandment was not given just to the apostles, but it is a mandate given to all Christians.
 - d. This is evident from a study of the book of Acts that believers understood they had the privilege and obligation to proclaim the gospel. (Acts 8:4).
- The church at Antioch was quite involved in proclaiming the gospel. (Acts 13:1-2).
 - See also Acts 11:18-21.

1) At first it was preached to Jews only. (Matt. 15:24; 10:5). This is known as “The Limited Commission.”

Matt. 15:24 But He answered and said, "I was sent only to the lost sheep of the house of Israel."

Matt. 10:5 These twelve Jesus sent out after instructing them: "Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;

2) It was then preached to Samaritans. (Acts 8:4-24). Many Samaritans had received Christ during His ministry in Sychar including the Samaritan woman who witnessed to them about Jesus. (Jn. 4:39-42).

3) Later the apostles understood the gospel is for all. (Rom. 1:16; 10:12; Acts 10:34, 35; 1 Tim. 2:4; 2 Pet. 3:9).

4) At first "all the nations" was understood by them to mean nations where Jews and Jewish proselytes were located.

5) This was fulfilled to a great extent in Acts 2 on the first Pentecost following Jesus' resurrection.

6) Peter and the other apostles preached to Jews from “every nation under heaven.” (Acts 2:5).

Acts 2:5 Now there were Jews living in Jerusalem, devout men from every nation under heaven.

7) This most likely was not literal as indicated by those listed as present on Pentecost. (Acts 2:8-11).

Acts 2:8 "And how is it that we each hear them in our own language to which we were born?"

Acts 2:9 "Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia,

Acts 2:10 Phrygia and Pamphylia, Egypt and the districts of Libya around Cyrene, and visitors from Rome, both Jews and proselytes,

Acts 2:11 Cretans and Arabs--we hear them in our own tongues speaking of the mighty deeds of God."

2. They were to "make disciples" of "all the nations."

a. "Disciples" comes from a Greek word "mathetes" [mah thay **tays**] meaning "learners" and means men and women were taught to follow Christ and His commandments.

1) It is a term used to describe the followers of Christ. (Acts 11:26).

Acts 11:26 and when he had found him, he brought him to Antioch. And for an entire year they met with the church and taught considerable numbers; and the disciples were first called Christians in Antioch.

2) It was used often of Christians. (Acts 6:1,2, 7; 9:1, 19, 25, etc.).

b. They were to "go" and teach "all the nations."

c. We must "go."

d. Most sinners will not come to us, but we must go to them and proclaim the good news of salvation.

e. The way we are to approach evangelism is illustrated by Luke 14:16-24 that records the Parable of the Dinner.

Lk. 14:16 But He said to him, "A man was giving a big dinner, and he invited many;

Lk. 14:17 and at the dinner hour he sent his slave to say to those who had been invited, 'Come; for everything is ready now.'

Lk. 14:18 "But they all alike began to make excuses. The first one said to him, 'I have bought a piece of land and I need to go out and look at it; please consider me excused.'

Lk. 14:19 "Another one said, 'I have bought five yoke of oxen, and I am going to try them out; please consider me excused.'

Lk. 14:20 "Another one said, 'I have married a wife, and for that reason I cannot come.'

Lk. 14:21 "And the slave came back and reported this to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.'

Lk. 14:22 "And the slave said, 'Master, what you commanded has been done, and still there is room.'

Lk. 14:23 "And the master said to the slave, 'Go out into the highways and along the hedges, and compel them to come in, so that my house may be filled.'

Lk. 24:24 'For I tell you, none of those men who were invited shall taste of my dinner.'"

f. Note Jesus used the imperatives "go" and "compel." (Lk. 14:23).

3. They were also to "baptize" them.

a. The word "baptize" comes from "baptizo" [bahp tee zoh] meaning "to dip, plunge, immerse."

b. Baptism was to follow teaching that led to faith, repentance, self-denial and confession.

c. Faith, repentance, self-denial and confession are not mentioned here, but Jesus mandated them elsewhere. (Jn. 3:16, 36; Matt. 4:17; Lk. 13:3, 5; Matt. 16:24; 10:32, 33; Mk. 8:38).

4. The "them" refers to those taught. (Jn. 6:44,45).

Jn. 6:44 "No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.

Jn. 6:45 "It is written in the prophets, '**And they shall all be taught of God.**' Everyone who has heard and learned from the Father, comes to Me.

a. One does not baptize nation nor does one force or bribe others to be baptized.

b. One does baptize penitent believers.

5. They were to baptize those taught "in [into] the name of the Father and the Son and the Holy Spirit."

a. "in" comes from the Greek "eis" [ace] meaning "to, into, unto, for."

b. "Name" has the meaning of authority. (Col. 3:17).

Col. 3:17 Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.

c. They were to baptize those responding to the gospel "into the name [authority] of the Father and the Son and the Holy Spirit."

1) The alien sinner is subject to the authority of the Godhead. The alien sinner is subject to the moral laws of God. (Rom. 1:18-31; 3:10, 23).

2) In baptism the alien sinner is submitting to the authority of the Father and the Son and the Holy Spirit.

Note on preposition Eis - "into, unto, to for, in order to"

1. It is used here in Matthew 28:19 - "**into** the name of the Father and the Son and the Holy Spirit."
2. It is used in Galatians 3:27 - "For all of you who were baptized **into** Christ have clothed yourselves with Christ."
3. It is used in 1 Corinthians 10:2 in regard to Moses. The Israelites came under the undisputed leadership of Moses.

1 Cor. 10:1 For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea;

1 Cor. 10:2 and all were baptized **into** Moses in the cloud and in the sea;

4. It is used in Romans 6:3,4 in regard to Christ and baptism.

Rom. 6:3 Or do you not know that all of us who have been baptized **into** Christ Jesus have been baptized **into** His death?

Rom. 6:4 Therefore we have been buried with Him through baptism **into** death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.

- d. The words "in the name of Jesus Christ" are an abbreviated form of the words "in the name of the Father and the Son and the Holy Spirit."

- 1) "in the name of Jesus Christ" (Acts 2:38; 10:48).

Jews On Pentecost

Acts 2:38 Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. "en" is from "epi" [eh pee] meaning "in" or "on."

Cornelius And Family

Acts 10:48 And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days. "in" here is from "en" [ehn] usually translated "in."

- 2) "in the name of the Lord Jesus" (Acts 8:16; 19:5).

Samaritans

Acts 8:16 For He had not yet fallen upon any of them; they had simply been baptized in the name of the Lord Jesus. "in" is from "eis" [ace] translated often as "into."

Twelve Who Had Been Baptized With John's Baptism

Acts 19:5 When they heard this, they were baptized in the name of the Lord Jesus. "in" again is from "eis" [ace] translated often as "into."

- e. The word "name," "onoma" [ah nah mah] is singular and not plural.

- 1) It does not support trine immersion, that is, three separate baptisms in the name of each member of the Godhead.

2) The Greek Church holds and practices trine baptisms [immersions] - one in the name of the Father, then one of the Son, then one of the Holy Spirit.

3) Jesus is speaking of one baptism. All the conversions in the book of Acts support one immersion - not three.

There is one case of a second baptism [re-baptism] in regard to those who had received John's baptism after it ceased to be a valid baptism. (Acts 19:1-6).

4) It is an immersion in water. (Acts 8:36; 10:47, 48). See Jn. 3:5; Tit. 3:5; Eph. 5:26.

Acts 8:36 As they went along the road they came to some water; and the eunuch said, "Look! Water! What prevents me from being baptized?"

Acts 10:47 "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we *did*, can he?"

Acts 10:48 And he [Peter] ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.

Jn.3:5 Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God.

Tit.3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

Eph. 5:26 so that He might sanctify her, having cleansed her by the washing of water with the word

5) John's baptism was also in water. (Jn. 3:23; Matt. 3:6, 13).

6) Water is required for immersion, but there is no evidence that baptism in a river is required. Scriptural baptism requires enough water for immersion. People have been baptized in bath tubs, shallow baptistries, etc.

f. These words are a commandment pertaining to what was being done at baptism.

g. They are not words that must be spoken.

h. Informing others what is occurring is a good tradition and educational tool to the ones observing the baptism.

i. The one being baptized should be taught the purpose of baptism before he/she is baptized, but repeating the words of Jesus or Peter is a good reminder.

j. This is the only time the Father, the Son and the Holy Spirit are mentioned together in connection with baptism.

Additional Comments - By baptism disciples come into the possession, protection, and blessings of the Godhead.

1. By baptism the Father becomes our Father by adopting us as His children. (Gal. 3:26, 27; 1 Jn. 3:1; Rom. 8:15; 8:23; 9:4; Gal. 4:5; Eph. 1:5).

2. By baptism the Son becomes our Savior because we are baptized "into His death" and are cleansed of our sins by His blood. (Rom. 6:3,4; Eph. 5:26).

a. Through baptism we "put on" Christ. (Gal. 3:26, 27).

b. By baptism we become members of Christ's body. (1 Cor. 12:13).

3. By baptism the Holy Spirit becomes the earnest [guarantee] of our inheritance and we become the temple of the Holy Spirit. (Eph. 1:13,14; Gal. 5:22,23). The indwelling Spirit shows we belong to God and shows the Spirit will raise us up our mortal bodies. (Rom. 8:9, 11).

Rom. 8:9 However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. **But if anyone does not have the Spirit of Christ, he does not belong to Him.**

Rom. 8:11 But if the Spirit of Him who raised Jesus from the dead dwells in you, **He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.**

Matt. 28:20 teaching them [those baptized] to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

1. They were to teach those baptized to "observe all that Jesus had commanded."
 - a. This included what Jesus taught for Christians in His ministry.
 - b. This also included the things the Holy Spirit would teach the apostles. (Jn. 14:26; 15:26; 16:13).
 - c. "Teaching" is a present participle denoting continuous action and denotes that learning God's will never ends.
 - d. **Men are to be taught before and after baptism.**
 - 1) A failure to properly teach people before baptism is disastrous leading quick spiritual death.
 - 2) A failure to properly teach those baptized is another major reason why so many fall away from the faith.
 - 3) Jesus taught one must live by every word that proceeds out of the mouth of God. (Matt. 4:4).
 - 4) Knowledge is essential for growth and for the ability "to discern good from evil." (Heb. 5:11-14).

Heb. 5:11 Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing.

Heb. 5:12 For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come to need milk and not solid food.

Heb. 5:13 For everyone who partakes *only* of milk is not accustomed to the word of righteousness, for he is an infant.

Heb. 5:14 But solid food is for the mature, who because of practice have their senses trained to discern good and evil.

- e. The test of discipleship is obedience. (Jn. 15:10, 14).

Jn. 15:10 "If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love.

Jn. 15:14 "You are My friends if you do what I command you.

2. Jesus exclaimed "and lo, I am with you always [at all times], even to the end of the age." - Lit "all the days until the completion [very end] of the age." Rieu "every day to the end of time"
 - a. The word for "age" is aion [I **ohn**] and means "age, space of time."
 - 1) It can be used in the sense of "world [end of time]." See KJV "unto the end of the world"
 - 2) The end of the Christian age and the end of the world are describing the same thing.

3) Christ is coming at the end of the Christian age to judge the world and take His followers home to live with Him in heaven.

b. Here it means to the end of the Christian era. (Matt. 13:39, 40, 49; 24:3).

Parable Of The Tares

Matt. 13:39 and the enemy who sowed them is the devil, and **the harvest is the end of the age**; and the reapers are angels.

Matt: 13:40 "So just as the tares are gathered up and burned with fire, so shall it be **at the end of the age**

Parable Of The Dragnet

Matt. 13:49 "So it will be **at the end of the age**; the angels will come forth and take out the wicked from among the righteous,

Matt. 24:3 As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming, and of **the end of the age**?"

c. Christ was always with the apostles, and He is "always" with us today.

1) He lives in the Christian (Gal. 2:20; Col. 1:27; 2 Cor. 13:5).

2) He wants to live in our hearts. (Rev. 3:20).

Rev. 3:20 'Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.

d. This is an awesome promise most often forgotten by Christians.

e. It should be remembered, all through the Christian life, especially in times of loneliness, struggles, work, and challenges that seem impossible.

f. Jesus promised His continuous spiritual presence in all life's endeavors.

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