

King Jesus' Commission

Matthew 28:16-20

Halifax: 12 August 2007

Introduction:

Today, after four years, we have come to end of Matthew's Gospel.

- All through this Gospel,
 - we have seen Jesus Christ presented as the promised Messiah who came to establish a kingdom of perfect righteousness in this world of sin and death.
 - Matthew shows us how He preached this kingdom and how He showed that He was the One who had come to establish it...
 - And at last we have seen all that He did to accomplish it...
 - How He went to the cross and bore the guilt and shame of our sin before the face of His Father whom He loved...
 - And how after He had finished that sacrifice,
 - He was raised up with life and righteousness for all His Church!
 - The Father had accepted His sacrifice!
 - Now there was in the earth a kingdom of perfect righteousness through Him where there had been nothing but sin and death.
 - The Sun of Righteousness was risen with healing in His wings for all the nations!

What good news He had to declare to sinners!

- Through Him, they could be reconciled to the Father forever!
 - They could be restored to His house not merely as servants, but as sons--
 - to be His bride and to live in His house of perfect love and to behold the glory of the Father and the Son.
 - How eager He was to call all those to whom these gracious privileges belonged that He might gather them into this glorious hope.
 - The same love that caused Him to go the cross now compels Him to proclaim the good news of salvation to His brethren!
 - to tell them what He has accomplished for them that their joy may be full!
- And so it is that at the end of Matthew's gospel,
 - we see the meeting that our Lord called with His eleven disciples.

- It is a meeting that Matthew places much emphasis on...
 - He tells us that Jesus announced this meeting to them at the Lord's Supper just before He was betrayed,
 - when He told them that they would be scattered like sheep when He was stricken, but that He would meet with them in Galilee after He was raised...
 - It is the meeting that the angel who met the women at the empty tomb told them to remind Jesus' disciples about...
 - and the same meeting that Jesus Himself told them declare to His brethren.
 - According to the other Gospels,
 - Jesus met with His disciples unannounced several times after He was raised,
 - but this meeting in Galilee was the only one that was called beforehand—
 - as it says in verse 16, it was on the mountain that Jesus had appointed.
 - Because this meeting was pre-arranged, and because the women were told to tell all of Jesus brethren about it,
 - it is most likely the meeting Paul speaks about in 1 Cor 15 where 500 brethren saw Him at once after He was raised.
- This meeting was important because it was at this meeting that the Church was officially commissioned make disciples for Jesus Christ!
 - Jesus was speaking to His eleven disciples as the official representatives of the entire Church!
 - We know that He was not just speaking to them as individuals because He gives them the work that is to be done until the end of the age!
 - This is the work of the entire church until His return.
- Therefore, this is **our mandate**, given to us directly by our risen Lord and Saviour.
 - How important these words should be to you!
 - How you ought to endeavour to obey them according to your own situation and calling—
 - If you are an unbeliever, you ought to repent and become Christ's disciple.
 - If you are believer, you ought to be diligently seeking to observe all that He has commanded.

- And as a member of His body, you ought to do your part to make disciples—to promote the making of disciples in all the ways that God has given you opportunity.
- Though you are by no means all called to teach officially or to baptise; you **are** called:
 - to encourage one another,
 - to be an example,
 - to exhort one another
 - to comfort one another,
 - to restore one another,
 - to rebuke your neighbour when he sins,
 - to give what you can to support the official ministry of the gospel,
 - to pray earnestly for the ministry of the word that the gospel might increase and the church be edified,
 - to adorn the gospel by godly living in the way you work and live in this world,
 - to invite others to come and hear the word preached,
 - to teach your children,
 - to teach your wives.

Brothers and sisters,

- Do you see what Matthew has recorded at the end of His Gospel?
 - Jesus, by His death and resurrection,
 - has established a kingdom of light and life in this world of darkness and death.
 - And He has called us to make disciples of all the nations.
 - That is the church's mandate in this age!

I. But what is a disciple?

- If our calling in this age is to make disciples (and of course that also means that we are called to *be disciples*), then we had better know what a disciple is, don't you think?

A. Okay, well here is the definition:

- *A disciple is a learner or a student.*
1. But be sure you get the right picture in your mind...
 - a. When we think of a student,
 - we often think along the lines of our impersonal academic model where the teacher is simply one who imparts knowledge...

- But for Jesus, a disciple is much more than that!
 - For Jesus a disciple is one who becomes like His master.
 - What we would call an apprentice.
 - In this case, the skill that is being learned is how to live his whole life!
- b. It is clear that this is what Jesus has in mind when He says that a disciple is made by “teaching him to **observe** all that He has commanded.”
- You see, it is not just teaching, but teaching to observe...
 - learning to do.
 - Jesus wants our whole life to be shaped by Him...
 - It is to effect everything—
 - You are to learn how to honour and glorify God in your work, in your home, in your recreation, in your finances, in your relationships with friends and enemies, as a citizen, in times of crisis and times of peace, in sickness and in health, in sorrow and in gladness.
 - He is interested in teaching us how to live in God’s house as His adopted children.
 - By His Spirit, He is empowering us to love God with all our heart, soul, mind, and strength, and to love our neighbour as ourselves.
 - He is busy restoring us to His very own glorious image so that we might honour Him as the members of His household.
 - It is far more than mere academia!
2. But having said that, there is another misunderstanding of discipleship to avoid—
- a. And that is to look at the knowing part or the academic part as unimportant and irrelevant to true discipleship.
- It is all too common for today’s church to look at *spiritual* things as being things that have nothing to do with hard study,
 - nothing to do with mental effort,
 - nothing to do with the receiving of information,
 - nothing to do with figuring out things that are hard to grasp...
 - There is a view that *true* spiritually is just kind of supposed to happen—
 - That it is sort of an undefined feeling of closeness to God or experience with God that can’t really be put into words—

- that if you can put it into words, it's really not very spiritual.
 - In this way of thinking, discipleship is more by osmoses than by the diligent application of Christ's commandments through the grace of the Spirit.
 - It makes discipleship mushy and intangible.
- b. But for Jesus, it has to do with obeying **commandments** that teach us how He wants us to live each day.
- 1) It has to do with practical things like we find in the sermon on the mount:
 - Like keeping our word, doing good to our enemies, not worrying about our finances, not trying to draw attention to how much we put in the offering plate or to how often we pray and fast, putting God and His kingdom first in our lives, being humbly dependant on God.
 - 2) Obeying commandments is too practical and down to earth for some who claim to follow Jesus.
 - They are more interested in finding images of Jesus on a wall—
 - Or in having deep religious feelings when the music plays—
 - Or feeling the love of God flow through their bodies.
 - 3) But Jesus did not command about these things...
 - He taught us how to live out the Ten Commandments every day.
 - How to love God with all our heart, soul, mind and strength, and our neighbour as ourselves.
 - That is what true spirituality is all about.

TRANS> You see then that “learning to observe” is one aspect of discipleship.

- But there is another aspect that Jesus actually mentions first when He explains how a disciple is made...
 - He says that we make disciples by baptising them...
 - Before I explain what this is about, let me explain the grammar here...
 - The main verb is the imperative found in verse 19: “Make disciples.”
 - This is the command...
 - But this command is modified by two participles (a participle is an ing word) which tell us **how** to make disciples:

- **Baptising** them in the name of God and
 - **Teaching** them to observe all things...
- In other words,
- we do not have three separate commands here, but one command (to make disciples)
 - and that command is explained by two participles: baptising and teaching to observe.

B. So a disciple is not only one who is learning to observe all of Jesus commandments, he is also one who has been baptised in the name of the Father and of the Son and of the Holy Spirit.

1. Baptism is the outward sign that identifies and seals us as Christ's disciples.

- a. You might even say that by baptism, we are enrolled into His school,
 - we become His disciples or His students.
- b. This involves a radical commitment on the disciple's part.
 - It requires that he completely turn His life over to His Master to be shaped by Him.
 - An apprentice may submit to a teacher or master to learn a certain trade...
 - But an apprentice of Jesus Christ must submit his whole life to be trained by Him...
 - We have already seen that he doesn't come merely to have a piece of his life shaped by the Master, but he comes to be transformed from the inside out by His master—
 - He comes in order that his thoughts, words, and deeds may be radically transformed by being conformed to Jesus and His teaching.

2. Even the action of baptism itself has everything to do with transformation.

- a. The action of baptism, of course, is washing with water.
 - In this action, it is demonstrated that we are altogether unclean and defiled in God's sight and that we have come to Jesus Christ to be washed.
 - We confess that everything about us is polluted and needs to be cleansed and that we are looking to Him to do it by His blood and Spirit.
 - There is a confession of our sin and unfitness—even offensiveness before God.

- A person cannot be a disciple until He is ready to confess this about Himself.
- b. There is then, in baptism, a renouncing of self and a forsaking of our own thoughts and ways to follow Jesus in new ways that He teaches us.
- Jesus tells us about the radical conditions of true discipleship in a number of places.
 - One such place is in Matthew 16:24-26 where we read:
 - Matthew 16:24-26: “Then Jesus said to His disciples, ‘If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?’”
 - Discipleship begins with the covenant of baptism in which a disciple comes as a miserable, filthy sinner and submits to Jesus to be washed by Him.
3. This dying to self and following of Christ is much more than a mere moral-clean-up kind of thing—
- I. It is not just that Jesus says, “Live this way instead of that way” (though it does not exclude that).
- But the dying to self of baptism involves identification with our **crucified** Lord as the one who by His death has taken care of sin’s defilement and our guilt.
 - We confess that His death alone is sufficient to cleanse us from our sin and from all the condemnation it has brought to us.
 - We confess that He had to be dragged off to the cross because we were so wretched—that nothing less than *His* death would suffice.
 - It is, in other words, a complete renunciation of ourselves and all hope in ourselves and a turning to Jesus to find eternal life in Him by means of all that He has done for our salvation.
 - When we come to be His disciples, we give up completely on ourselves and entrust ourselves wholly to Him to take care of our sin problem in all its aspects—the guilt of it and the pollution of it.
 - It is a dying to self in the sense of giving up on self;
 - and a living to Jesus in the sense of entrusting ourselves completely to Him for all aspects of our cleansing.

II. Our lives are brought into His life, to be swallowed up by His.

- 1) This is why our baptism is said to be literally:
 - “**into** the name of the Father, and of the Son, and of the Holy Spirit.”
 - The Greek word is *eis* which means *into* instead of *en* which means *in*.

- 2) More importantly, the Word *baptizo* means “to merge together.”
 - Dale, a man who wrote a four volume commentary on the word *baptizo* said this:
 - “A thing is said to baptise when it thoroughly changes the character, state, or condition of that which it baptises.”
 - *Baptizo* should not be confused with *Bapto*, which means “to dip”.
 - When we are baptised into Christ, we are not put into and taken out again (which is dipping),
 - but we are joined together or merged with Him forever so that our character, state, and condition is changed forever—everything about us!
 - We are baptised into Him and so become recipients of all His benefits—
 - things like justification, adoption, sanctification, and eternal life.
 - Likewise, we are baptised into the Spirit of God
 - so that our stony stubborn, rebellious heart is changed into a submissive, obedient heart that delights in God’s law
 - so that we are more and more caused to die to sin and to live to righteousness.
 - And we are baptised into the Father whose children we become through faith in Jesus Christ,
 - even as we have been chosen by Him to be in Christ from before the foundation of the world so that our whole lives are made whole.

- 3) This identification with the Father, Son, and Holy Spirit is so complete that we are said in baptism to die with Christ and to be raised with Him.
 - We leave behind all that is sinful and defiled, and find in Him new life in God.

TRANS> This is what discipleship is all about and this is the discipleship to which Jesus commissions us to bring the nations into—

- We are to call them to enter into this relationship with Him in which they turn away from all that they are to find all that they should be in Him.
- Jesus tells us to call all the nations of this world into this relationship of absolute trust and dependency on Himself

But this brings up our next question...

II. Who is this Jesus to make such a demand?

- Think about it...
 - A. If an ordinary man came to you and told you that he wanted you to die to yourself and completely entrust yourself to him and that he would make all things new for you, you would have to be an absolute fool to follow him.
 - 1. Such a man could certainly not be regarded by anyone as a good moral teacher!
 - Such a description would simply not apply to man like that!
 - If he were less than the God of heaven, he would be a miserable tyrant...
 - a snake of man filled with lies and empty promises...
 - a power hungry man, inflated out of control with pride and ambition.

TRANS> How foolish it is to take the position that so many take that Jesus is nothing more than a good moral teacher when in His teaching He demands absolute submission to His authority!

- 2. And to think that He demands this kind of absolute submission from all the nations
 - What a huge demand this is for anyone to make!
 - It is a demand that would be wholly unwarranted for anyone who has less than absolute authority!

TRANS> But Jesus does not make this demand without also proclaiming His authority!

- B. At the end of verse 18, He declares,
 - “All authority has been given to Me in heaven and on earth.”
 - 1. Look at these words carefully!

- Jesus plainly states that He has been *given* this authority—
 - that it was something He did not have before that has now been given to Him.

- a. Now obviously as the Son of God,
 - He already had absolute authority over all things and could in no way be given more authority than He already had...
 - We are told elsewhere that He is the One by whom and for whom all things were created...
 - But Jesus is here speaking of Himself as Mediator between God and sinful fallen man.
 - He did not become the Son of Man until He was conceived, and as the Son of Man and our Mediator, there was something He had to do before all authority was given to Him.
 - He had to go to the cross to purchase redemption for His people.

- b. The word authority means **freedom**.
 - It speaks of having freedom to do what you want.
 - For example, a mother may foolishly give her five-year-old the authority to watch whatever he wants on TV.
 - Or, if you work for an investment company, you may be given authority to invest the company's funds in whatever way you deem best—
 - You have the freedom or authority to do what you want.

- c. The idea here is that Jesus, even as God, did not have authority to do what He wanted as far as saving us until after He had finished His work as Mediator—
 - 1) You see, God has no authority to do wrong or to act in any way that is inconsistent with Himself—
 - He cannot deny Himself.
 - Of course, if you look at in an absolute sense, it is not a limitation in authority at all—
 - God has no desire to act inconsistently with Himself or to do wrong—
 - In the absolute sense, He is always free to do as He pleases.
 - 2) But in a qualified sense,
 - God had expressed His desire to save sinners,

- to be their God and to make them His people,
 - but He did not have the **freedom** to do this apart from the finished work of Christ.
- To save sinners apart from the shed blood of Jesus Christ would be to act against His own nature!
 - God would have had to deny His justice and holiness to accept what is (by nature) unacceptable to Him...
 - By nature, God brings wrath and judgement upon the wicked.
 - If you bring a sinner together with God, the result will always be God's wrath upon the sinner because that is what the sinner deserves.
 - That is God's proper, appropriate, virtuous, holy, and just response to the wicked.

TRANS> So in a qualified way, we can say that God had no authority to save sinners **until** His Son, Jesus Christ, had finished His work on the cross...

- And we can say that Jesus was not given authority as Mediator until after He had actually finished the work of redemption.

2. Let me show you some scriptures that confirm that this is so

a. Philippians 2:8-11 is one of the clearest of these.

- It says of the Son of God:
 - Phil 2:8-11: "And being found in appearance as a man, He humbled Himself and became obedient to *the point of* death, even the death of the cross. Therefore God also has highly exalted Him and **given** Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father."
 - The Son of God has always been Lord,
 - but it was not until after He had finished His work on the cross that He was exalted to be Lord as Mediator and as the Son of Man.

b. This is the fulfillment of Daniel's prophecy in Daniel 7:13-14.

- In this verse, we see the ascension from heaven's side...
 - The disciples saw Jesus disappear into the clouds, but Daniel, in his vision, saw Jesus coming up from the clouds to the throne of God.
 - Listen to how he describes it:

- Dan 7:13-14: “I was watching in the night visions, and behold, *One* like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion *is* an everlasting dominion, which shall not pass away, and His kingdom *the one* which shall not be destroyed.”
- You see that Jesus is here given something as the Son of Man that He did not have before.
 - It could not be given to Him until after He had finished His work on the cross.
 - We read before in Isa 49:4-6 that the Father did not consider it enough to give him only the tribes of Jacob—
 - He also gave Him the nations as His inheritance...
 - ‘It is too small a thing that You should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, that You should be My salvation to the ends of the earth.’”
- c. And Isaiah 53:10-12 makes it clear that the authority to save **would** be given to Him after He had finished His work on the cross.
 - He explains that God will see the labour of His soul and be satisfied, and that He will then divide Him a portion with the great—
 - He will do it because Jesus poured out His soul unto death for His sheep.
 - It is a purchased inheritance that was given to Him after He had redeemed them.
- d. It follows then that when Peter preaches his first sermon after Jesus is raised, he uses language that reflects this change in Jesus status as the Son of Man.
 - In Acts 2:36, He says:
 - Let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.”
 - He was **made** to be Lord and Christ after He had been crucified.
 - God showed that He had received this authority to save by raising Him from the dead and placing Him at His right hand in heaven.
 - As Hebrews 1:3-4 puts it,

- “when he had by Himself purged our sins, he sat down at the right hand of the Majesty on High, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.”
 - This inheritance was something He **obtained** by purging our sins.
 - It was His **portion** as it is called in Isa 53.
- e. The result of His exaltation is that now all men everywhere are called to repent:
- Acts 17:30-31 declares:
 - “[God] commands all men everywhere to repent, because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”
 - God has given Jesus Christ the authority to save and to judge the world because of His finished work on the cross.
 - We **appeal** to the nations to become His disciples because He has been given authority to **save** by virtue of His atonement and acquisition of the Spirit to give to His people...
 - We **command** the nations to repent and become His disciples because Jesus Christ has been given authority to **judge** by virtue of His obedience.
 - All authority is vested in Him—
 - to Him has been given the power to save and the power to condemn.
 - That means that your eternal destiny is in the hands of this man... this **One** man.
 - And He has spoken very plainly to tell us that “whoever comes to Me, I will in no wise cast out.”
 - And in another place, He has told us that:
 - “No one comes to the Father but by Me.”
 - And, He says,
 - “The Father loves the Son, and has given all things into His hand. He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.” (John 3:35-36)
 - Unless you die to self and come to the Son for life, you will face intolerable condemnation,

- but if you come to Him you will find everlasting life and happiness.
- All authority in heaven and earth is given to Him to save and to destroy.

TRANS> Therefore, it is in His name and by virtue of the authority that has been given to Him that we are to go forth to make disciples of the nations—to call the peoples of this world from every nation to deny themselves and entrust themselves completely to Him.

III. What an awesome mandate! But look at us!

A. We are mere men! Who are we to go to the nations?

1. Do you not feel as Moses when God called Him to go to Pharaoh and demand that he let Israel go?
 - a. Here was Moses who had spent the last forty years in obscurity in the wilderness,
 - and he is to just come on the scene and demand that the most powerful monarch in the entire world release a bunch of Hebrew slaves because their God said so.
 - b. Moses had no reason to think that either the Egyptians or the Hebrews would listen to him—
 - 1) neither the ones who were to be judged nor the ones who were to be saved.
 - Who was he to go with a message of such authority and power?
 - 2) And so he said,
 - “But suppose they will not believe me or listen to my voice; suppose they say, ‘The LORD has not appeared to you.’”
 - 3) And do you remember what God told Him to do?
 - He told him to cast down the rod in his hand, and it became a snake, and that this was to be a sign that God had sent him...
 - And then to put his hand into his bosom and pull it out, and it was withered; to do it again, and it was restored.
 - Then God said,
 - “Then it may be, if they do not believe you, nor heed the first sign, that they may believe the message of the latter sign.”
 - But then God goes on to say,

- “And it shall be, if they do not believe even these two signs, or listen to your voice...”
- and He gives Him further instructions about the first plague.

2. Now you know what happened to Moses!

- a. He went with God’s message, and things went from bad to worse.
 - Pharaoh hardened his heart and increased Israel’s bondage,
 - And Israel turned against Moses as one who was bringing them false and empty promises.

- b. Is this not what happens to the church of Jesus over and over again when we go out to make disciples?
 - We go to the world and they laugh and say,
 - “Who is the LORD that I should obey Him? I am Pharaoh! I can do whatever I want.”
 - And we go to covenant people and they do not entrust themselves to Jesus but rather complain that the way of the Lord is too hard.
 - Thus our disciple making falls to the ground and we begin to waver in zeal and to give up.

B. But there is something here to keep you going...

- It is the words of Jesus at the end of verse 20:
 - “And lo, I am with you always, even to the end of the age!”

1. What an altogether encouraging promise this is!

- a. The One to whom all authority in heaven and on earth has been given promises to be with us!

- b. When the church is in its very lowest condition and the covenant people are rejecting discipleship, and we feel like Elijah when he seemed to be the only one left who had not bowed the knee to Baal, Jesus says, “I am with you always.”

- c. When the world seems to be the most satisfied with its own Christ-denying arguments and seems to have the most confidence in its own ability and success and when it can laugh at you and your gospel as totally irrelevant, Jesus says, “I am with you always.”

- d. When the struggle is long and hard in your own discipleship and you feel like you are making so little progress and that your fruit is so poor and that you have no one who can help you, Jesus says, “I am with you always.”
 - e. When your enemies seem too strong for you and you are discouraged and ready to give up, Jesus says, “I am with you always.”
2. This is the same thing that God kept telling Moses—that He would be with Him.
- a. And when things went from bad to worse,
 - He kept telling Moses that He would be with Him and that He would show to everyone that He was the Lord, Jehovah, the self-existing One!
 - b. And we learn from Moses’ experience that it was **because** God was with Him that everything went from bad to worse...
 - It was God’s pre-determined purpose that Pharaoh would put up resistance in order that God might all the more make His power known in all the earth so that everyone would know that He was LORD!
 - If Moses had gone in and said,
 - “God said, Let My people go,”
 - and Pharaoh had said
 - “Sure,”
 - The covenant people and the Egyptians would never have learned what they needed to learn!
 - It was by overcoming the most powerful nation’s resistance that God showed the world that He was LORD.
 - God intentionally let His people feel the power of the Egyptians and all that they were up against,
 - and He let Moses know the stubborn resistance of His people...
 - So that in the end the Egyptians were compelled to bow (even though without repentance) and the Covenant people were compelled to bow and to declare that He was the LORD.

C. Do you get the point?

- 1. To Jesus, the Mediator,
 - all that authority has been given,

- and to Him has been given the name that is above every name that at the name of Jesus, every knee should bow and every tongue confess that He is LORD to the glory of God the Father.
2. Just as God was with Moses to work out and orchestrate His great plan of redemption from Egypt,
- so Jesus Christ the LORD promised to be with us today as we go out to make disciples of the nations!
 - The LORD Jesus is orchestrating every situation of this world to bring the whole world to its knees before Him!
 - Even the smallest detail has its place in His great economy!
 - He is always with us, working out His holy plan for the furtherance of His purposes!
 - His ways are often too high for us so that we do not understand what He is doing or how it will all work out, but we can certainly understand what we need to understand; namely:
 - He has all authority in heaven and earth, and He has promised to be with us always, even to the end of the age.
3. Without such a promise, it would be the epitome of stupidity to even try to make disciples of the nations!
- a. Here were eleven men, mostly uneducated fishermen, charged with taking the gospel to the nations.
- Who would ever listen to them?
 - How could they possibly make a difference?
 - It was absurd to suppose that such a motley crew as this would have any lasting impact on the world.
 - Indeed, even if they had been most able men who ever lived,
 - How could they ever expect dead sinners to hear God's call?
 - Take the most eloquent, most noble, most intelligent, most commanding man who ever lived,
 - and send him to command the dead to live and what success will he have?
- b. But what an impact they had!—
- The disciples were able to spread the kingdom all over the world!

- Here we are on the other side of the planet to prove it—bowing before Jesus as LORD and Saviour, submitting to Him to be His disciples.
 - You have no reason to be discouraged little Christian—
 - Jesus promises to be with you.
- c. Let each one of you then consider your part in fulfilling His mandate to make disciples of all nations:
- 1) It begins with being a disciple yourself, dying to self and living in Christ and in obedience to Him.
 - 2) It has to do with faithful, fervent prayers for the spread of the gospel and the building up of the church.
 - 3) It has to do with supporting the work of the gospel with your tithes and offerings.
 - 4) It has to do with teaching your children with hope in God’s promise to you as parents and to them as children.
 - 5) It has to do with encouraging, rebuking, teaching, restoring, admonishing, comforting, helping, serving, and blessing one another.
 - 6) It has to do with compelling others to follow Christ, to come to church and hear His word, to believe on the Lord Jesus Christ.
 - 7) It has to do with telling them all the great things the Lord has done for you and showing them how Jesus came into this world to wash us from our sins.
 - 8) It has to do with answering God’s call to serve as an elder or a deacon or a missionary or a pastor...
 - 9) Together we are called to do all we can, each according to our own calling,
 - Together we are to make disciples of the nations.

With the promise of Him who has been given all authority in heaven and earth to go with us, it is impossible to think that our labour should be in vain!

- Go, therefore, with all the diligence and hope that this wonderful commission warrants...
- Go, and succeed.