

Jesus' Appearance to the Eleven on the Mountain in Galilee Matthew 28:16-20

by R.A. Torrey

Jesus' appearance to the eleven apostles in Galilee marked the beginning of His commission to make disciples of all nations, and He promised to be with His obedient servants until the end of the age.

Scripture: Matthew 28:16

Topics: "Authority of Christ", "Great Commission"

Description

R.A. Torrey emphasizes the significance of Jesus' appearance to the eleven disciples on the mountain in Galilee, where they worshipped Him despite some doubting. He highlights Jesus' authority over heaven and earth, bestowed by the Father, and the great commission given to the disciples to make disciples of all nations, baptizing them and teaching them to observe all His commands. Torrey stresses the importance of obedience to this commission and the promise of Jesus' presence with His followers until the end of the age, encouraging believers to actively participate in spreading the Gospel.

Transcript

DISCOVERY OF THE FACTS

1. Worshipping and Doubting, vv. 16, 17 Where is the scene of this lesson laid? Why had the disciples gone into Galilee? (v. 16; compare v. 7; Mark 16:7.) What mountain in Galilee was this? Had He appeared to them immediately upon their going into Galilee? (John 21:1-24.) What did the disciples do as soon as they saw Jesus? Did they do right in worshipping Him? (Compare c. 4:10; Ps. 2:12; 45:11; John 5:23 Heb. 1:6.) Did Jesus refuse their worship? By thus accepting their worship, what claim did Jesus make? (Compare John 20:28, 29.)

Did all worship Him? What did some do? Were there any present at this meeting beside the eleven Apostles? (Compare 1 Cor. 15:6.) Were those who still doubted any of the eleven, or some of these others that were present? 2. The Authority of the King, vv. 18-20 How great authority had been bestowed upon Jesus? (Matt. 28:18, R. V.) By whom was this authority bestowed? (Matt. 11:27; John 3:35; 1 Cor. 15:27.) Over whom is this authority? (John 17:2; Eph. 1:21, 22; Acts 10:36; 1 Peter 3:22; Phil. 2:10.)

Why did the Father bestow this authority upon Him? (John 3:35; 17:2; Phil. 2:9-19; John 5:22, 23.) When was this authority bestowed upon Him? (1 Peter 3:22; Eph. 1:20-22.) Had he ever had this authority

before? (John 17:5; Col. 1:16.) How had He lost this authority that was now restored to Him? (Phil. 2:6-8; 2 Cor. 8:9.) What was Jesus' purpose in mentioning to His disciples this authority that had been bestowed upon Him (v. 19)? Why was the fact of this authority having been bestowed upon Him a reason for their going and making disciples?

What is the first thing Jesus' bade them do?. What is Jesus' word to sinners? (Matt. 11:28.) What is Jesus' word to disciples? Whither were they to "go"? (Mark 16:15.) Have the disciples of Jesus been very faithful to this commission? How far is each individual to go? (Luke 24:47; Mark 16:15.) How can any one of us go into all the world? (Eph. 6:18.) What was the next thing they were to do? Through what were men to be made disciples? (Ro. 1:16.) As soon as men were made disciples what was to be done?

Was this mode of outward profession of discipleship universal in the early church? (Acts 2:38, 39, 41: 8:12-16, 36-38; 9:18; 10:47, 48; 16:15, 33; 19:3-5; Mark 16:16.) Who commended it? Can we improve upon it? How were they to be baptized (R. V.)? What is signified by being baptized "into the name of the Father and of the Son and of the Holy Ghost"? (Gal. 3:27.) Was this intended as a baptismal formula? (Acts 2:38, 39.) Would it be possible to couple the name of any finite being with that of the Deity in the way in which that of the Son and of the Holy Ghost is coupled with that of the Father in this passage?

Are these three separate personalities? (c. 3:16, 17; John 14:16; Eph. 2:18.) What would be the result where one became a disciple and was baptized? (Mark 16:16.) What would be the result where one refused to become a disciple? (Mark 16:16.) What did Jesus bid His ambassadors do after they had made disciples of men and baptized them (v. 20)? Which comes first in God's order, discipling men or teaching them? Do Christian workers ever make the mistake of trying to teach men before they have become disciples?

Is there any use in trying to teach men the truths of the kingdom before they have entered Christ's school as disciples by the door of repentance and faith? (1 Cor. 2:14.) What were they to teach those who had become disciples? Were they merely to teach them to understand and believe the things that Jesus had commanded them? (Compare James 1:22.) Does mere hearing of the words of Jesus do any good? (Matt. 7:24-27.) What is the supreme test of a real knowledge of Jesus? (1 John 2:3, 4.)

What is the supreme test of love to Jesus? (John 14:21, 23.) How much were they to teach these new disciples to observe? (Compare Deut. 12:32.) How much, then, of what Jesus had commanded the apostles is binding upon us? Is the command given in these verses to "Go, and make disciples of all the nations," binding upon us? Is the command to go and teach others to observe "all things whatsoever" Jesus Himself has bidden us to observe? How large a commission was it that Jesus gave these men?

How much influence did these men have? Were they competent in themselves to carry out this great commission? How did Jesus encourage them for this task that was so far beyond their strength? Was that encouragement enough? Who can have it? Would they have had any warrant to take this exceedingly precious promise to themselves if they had not obeyed the commandment that went with it and was a condition of its fulfillment? When only have we any right to appropriate this promise?

Is this promise ever divorced from its connection? How long did Jesus promise to be with His faithful servants? (See R. V. margin.) Will He not be with us after the end of the age? (John 14:3; 1 Thess. 4:16, 17.) How much of the time did Jesus promise to be with His disciples? (R. V. margin.) What will be the result of Jesus being with us? (Gen. 39:2, 3, 21; Josh. 1:5; Is. 41:10; Acts 18:9, 10; 2 Tim. 4:17; Mark 16:20.) Who is it who in the Old Testament promises to be with His people? (Is. 41:10, 13, 14.)

Who is it in the New Testament promises to be with His people? How does the place which Jesus occupies in the New Testament thought correspond with that which Jehovah occupies in Old Testament thought? Who, then, is Jesus? If Jesus is with all His disciples who carry out His commission, where must He be? What, then must He be? With what word does v. 20 close in the Authorized version? Was that a part of the original Gospel? Who added it? Why did this transcriber add it? Can you help adding "Amen" when you read this wondrous promise? CLASSIFICATION OF TEACHINGS

Jesus Christ

(1). His names and titles:

Jesus, 5, 18; the Son, 19.

(2). His nature:

Divine; a Divine name ascribed to Him, 19; occupies the same place in New Testament thought that Jehovah occupies in Old Testament thought, 20; compare Is. 41:10, 13 14; His name coupled with that of the Father in a way in which it would be impossible to couple that of any finite being with that of the Deity, 19; a divine attribute, omnipresence, ascribed to Him, 20; divine worship rendered to Him, 17.

Human: A human name given to Him, 16, 17.

(3). His subordination to the Father, 18, R. V.

(4). His authority:

An authority in heaven and on earth, 18 R. V.

(5).

His commission to His ambassadors:

Go, 19; make disciples of all the nations, 19, R. V.; baptize them in the name of the Father and of the Son and of the Holy Ghost, 19, R. V.; teach them to observe all things whatsoever I command you, 20, R. V.

(6). His promise to His obedient servants:

"I am with you all the days, unto the end of the age," 20.

Source:

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