

Dr. Dustin Daniels | River Bible Church
Matthew 28:16-20 | The Great Commission
Sunday, June 28, 2026

WELCOME:

- If you need a Bible, there are some in the back. Please take one home as our gift to you.
- My sermon notes are available in the foyer. I encourage you to take them home and use them throughout the week.

REVIEW:

Today is not just another Lord's Day when we come to worship the Lord Jesus Christ—it's also a milestone of sorts.

I mentioned last week that we began this journey in Matthew's Gospel on January 9, 2022.

Week after week, we have walked with Jesus from His genealogy to the manger, from Galilee to Jerusalem, and from the cross to the empty tomb.

We've learned what it means to:

- be blessed and cursed,
- salt and light,
- how to love and what to hate,
- how to pray and how not to pray,
- trust in God versus trust in ourselves,
- the cure for anxiety,
- how to build our lives on the rock and the consequences of building our lives on sand,
- the difference between having faith and being faithless,
- the cost of following Jesus,
- fear God and not to fear people, the future, or death,
- to bear good fruit and to bear bad fruit,
- why Jesus used parables,

- why Jesus performed miracles, signs and wonders,
- why the Pharisees hated the Lord Jesus/jealous of Him,
- learned from the Twelve Disciples—both what to do and what not to do,
- we've seen a glimpse of Jesus' glory through the transfiguration,
- how to identify idols in our lives,
- how to handle money and what to do when money gets a hold of us,
- relationships—what to do when someone offends or sins against you,
- Jesus Second Coming

After four years and 185 sermons, we have arrived at this moment together—the last passage in Matthew's Gospel.

Why is this important?

For those of you who are members of RBC, this is a celebration because when you became members, we made a promise to you.

We promised to teach you the Bible in an expository manner—verse by verse.

In other words, our goal is to teach you the whole counsel of God.

Not our favorite parts— not only the familiar and the encouraging, but also the difficult parts that no one wants to hear.

For a church not to teach on the holiness of God, the sinfulness of our sin, and the reality of hell is like going to a hospital that refuses to tell you that you've got stage four cancer.

Can you imagine a medical doctor lying to you—withholding your prognosis so that he doesn't hurt your feelings?

The whole counsel of God demands that we slow down to read, illustrate, and apply God's truth to our lives through His grace.

By God's grace, we have kept that promise.

BTW, it's not easy, because there's always a steady stream of people who come here who want to knock us off our mission.

If you are new here, we make that same promise to you as we begin our next adventure in John's Gospel.

Our desire is simple: That you would experience God verse-by-verse and share Jesus day-by-day.

We are a simple church, and we intentionally do things differently than many others around us.

The OT focused on 12 tribes. Within those 12 tribes were many clans and families.

Today, I see a connection between those ancient tribes and clans and the denominations and churches we have now.

As each OT tribe had its own distinctions, so do the NT churches.

Just as each tribe contributed to the Kingdom of God in a unique way, so do the NT churches.

Some focus on music, whether it's choirs or bands.

Some churches are liturgical, others are casual.

Some meet in storefronts, others meet in cathedrals.

Each church has its own DNA and culture, but the main goal should be the same—to worship the Lord Jesus Christ.

Here at RBC, we worship the Lord by making God's Word our main priority.

The Word of God, taught by the Spirit of God in the community of God, is God's primary way of communicating to His people today.

So to read God's Word, explain it, illustrate and apply it is our promise to you.

INTRODUCTION:

Today, we'll see how Jesus meets with his disciples and gives them a very specific charge—an instruction called The Great Commission.

How does this apply to you personally? Let's find out together!

Please stand for the reading and honoring of God's Word.

SCRIPTURE:

Matthew 28:16—*The eleven disciples traveled to Galilee, to the mountain where Jesus had directed them.*

Matthew 28:17—*When they saw him, they worshiped, but some doubted.*

Matthew 28:18—*Jesus came near and said to them, "All authority has been given to me in heaven and on earth.*

Matthew 28:19—*Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,*

Matthew 28:20—*teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age."*

PRAY:

Sing a new song to the Lord; let the whole earth sing to the Lord. Sing to the Lord, bless his name; proclaim his salvation from day to day. (Psalm 96:1-2)

EXEGESIS:

Matthew 28:16— *The eleven disciples traveled to Galilee,*

If you remember from last week, the angel and the Lord Himself told the two Marys to tell the Disciples that 1) Jesus is alive and 2) He will meet everybody in Galilee.

Why Galilee? The passage doesn't say, but Galilee is where it all started.

Galilee is also where Jesus chose His first Disciples.

Jesus interrupted their normal workday with a divine disruption.

As Jesus was walking along the Sea of Galilee, He chose Peter and Andrew, and also James and John.

Jesus called Matthew directly from his tax booth—so Matt had to resign from the IRS the same day.

This call changed everything for them.

How about you? Did Jesus' call change everything in your life?

So Galilee is where this journey began, and Galilee is where this chapter of ministry ends.

Matthew 28:16— *The eleven disciples traveled to Galilee, to the mountain where Jesus had directed them.*

We don't know which mountain—we do know that Jesus gave a famous sermon on a mountain in Galilee—the Sermon on the Mount.

Why does Jesus meet His Disciples on a mountain?

In Scripture, mountains are not only beautiful backdrops—mountains are strategic locations in God’s plan of salvation.

- God tested Abraham’s faith on Mount Moriah with Isaac.
- Moses ascended Mount Sinai to receive the Ten Commandments.
- Elijah’s showdown with the false prophets took place at Mount Carmel.
- The devil took Jesus to a very high mountain to tempt him.
- Jesus was transfigured on a high mountain.
- Jesus prayed on the Mount of Olives.

Mountains have always carried deep spiritual meaning— mountains serve as places where people encounter God.

That’s why we talk about having a 'mountaintop experience' when God does something special in our lives.

And now Jesus’ final words to His Disciples are on a mountain.

Matthew 28:17—*When they saw him,*

So we know where Jesus is meeting the eleven Disciples—everybody but Judas — but it's possible they are not alone.

We can rightly guess that the two Marys were there, along with Salome and Joanna.

Something interesting—as the apostle Paul is teaching the Corinthian church what the Gospel is, he mentions this detail...

1 Corinthians 15:6—*Then he appeared to over five hundred brothers and sisters at one time*

It’s possible that the eleven Disciples, with the women disciples, brought 500 of their closest friends.

After all, the angel told the women from last week, “Go quickly and tell His Disciples.” (Matt 28:7).

Then, Jesus told the women, “***Go and tell My brothers.***” (Matt. 28:10).

So it’s a good possibility that Jesus wasn’t referring to the core group—the Eleven Disciples—but *everyone* who believed.

Because the Great Commission applies to all of His church, Jesus delivers this message to the largest group possible.

Matthew 28:17— *they worshiped, but some doubted.*

We immediately see this large group break off into two camps.

The fact that some worshiped Jesus is so important.

The term “worship” is the Greek verb, *proskynéō* (pros-kay-neigh-oh), which paints the picture that people bowed down and prostrated themselves on the ground to give Jesus reverence.

There is something powerful about physically bowing before the Lord.

Consider your own physical posture during your personal times of prayer and corporate times of worship.

When was the last time you knelt down to pray?

Our prayers take on new meaning as we offer ourselves before the Lord and kneel to pray.

When you come here to worship, are you more concerned about your personal comfort and happiness or are you consumed with God’s holiness?

If it were up to me, I'd take out all these chairs, bolt down some sturdy pews, and add kneeling rails for us to use—as a continual reminder of who we are and who the Lord is.

The Lord Jesus is holy—He's different—He is God.

There is much to be said for how loudly a congregation sings and whether they have a cup of coffee in their hands instead of their Bible on Sunday mornings.

Do we come to be entertained or to worship?

When it comes to worship, the Twelve Disciples had a hard time with this.

In fact, Scripture records only one time when they worshiped Jesus—after He walked on water.

Matthew 14:33— *Then those in the boat worshiped him and said, "Truly you are the Son of God."*

The good news is that some of the disciples did worship Jesus the moment they realized who He was.

Back to our passage—

Matthew 28:17— *but some doubted.*

Isn't it refreshing how honest Scripture is with us?

Thank you, Matt! For telling us the truth about this moment and showing us how imperfect these disciples are.

Matthew is not editing this story to make the disciples look like super Christians. It's one thing for us to doubt this story—we're 2,000 years removed.

- But how can they doubt? They are eyewitness!

- How can the disciples worship and doubt at the same time?

This verse can be confusing—two things to consider.

First, the Greek verb is not the ordinary term for doubt—lack of conviction— but instead is *distazō* (dee-stah-zo), which means “waver/hesitate.”

We’re not sure that the disciples are doubting the resurrection.

It could be that they don’t know what to do in the presence of Someone crucified, dead, buried, and now alive again.

You and I can relate to that more than we may think.

Picture someone who walked away from their faith and hasn’t come to church in 20 years.

Over these two decades, life’s been messy—very, very messy.

One day, a friend invites them to church, and as they pull into the parking lot, he gets nervous.

His heart starts racing, adrenaline starts pumping—and he sits in the car for a moment—he hesitates and wavers—wondering if he’ll be accepted.

Maybe he wonders if God will forgive him.

Or imagine a member of the church who’s been attending for years, but apart from Sunday service, he’s not that involved.

One day, he’s convicted to do something new—stay after the service for fellowship, attend a Wednesday night Bible study, explain the Gospel to his neighbor—but he too wavers and hesitates.

So we can understand this hesitation.

Matthew 28:18—*Jesus came near*

So Jesus approached them/came up/and came close...

They are not walking towards Jesus—it sounds as if the Disciples were there first.

In other words, everyone first sees Jesus from a distance, but some folks don't recognize Him.

Just a few days earlier, the Eleven Disciples didn't recognize Jesus, as they were coming to the shore from fishing all night.

John 21:4—*When daybreak came, Jesus stood on the shore, but the disciples did not know it was Jesus.*

It's like when you see someone across the parking lot and think, "Is that so and so?"

You squint, tilt your head—but it's only when you get closer that you know who it is for sure.

It's possible that a similar thing happened here.

Secondly, in many ways, the disciples' doubt could represent our doubt.

Thomas is also the poster boy for doubt.

Their hesitation reminds us of our own faith journey.

No one understands everything right away—nobody has perfect faith.

We all grow slowly and painfully into maturity, building spiritual muscle along the way.

Our faith grows in stages, just like our physical bodies do.

We start as spiritual infants needing spiritual milk because we can't understand solid food.

Then we grow into spiritual toddlers—trying to get our spiritual feet under us, but we stumble and fall—making a mess.

We also have a teenage stage where we think we're further along than we are and rebel.

Finally, after a long time, we start to mature into spiritual adulthood—listening way more than talking, repenting instead of sinning.

As we grow up in the faith, the Lord uses people, circumstances, and events to stretch and strengthen us through tests and trials.

Matthew 28:18—*Jesus came near and said to them,*

To clear away any remaining doubt, Jesus speaks directly to the crowd.

He doesn't lecture or shame them—but gives them their new mission.

Matthew 28:18—“All authority has been given to me in heaven and on earth.

Authority is a big word in this passage.

The Greek verb *exousia* (ex-you-see-ah) is a ruling authority.

In other words, Jesus rules the cosmos with absolute power—everything and everyone is under His jurisdiction.

This authority is not necessarily new, because before the resurrection, Jesus already had it.

- Remember how the crowds responded to Jesus teaching?—***He taught as one who has authority, not like the scribes and Pharisees.*** (Matt. 7:29)
- Jesus showed that He had the authority to forgive sins and backed it up with miracles. (Matt. 9:6)
- Jesus had the authority and power to heal. (Matt. 4:23)

Jesus has always had supreme authority, but before the resurrection, it was hidden from view.

Scripture states that Jesus voluntarily limited His authority—His glory was limited and veiled.

Now, after the resurrection, Jesus has an all-embracing and all-consuming authority.

It's not like the authority that Satan offered Jesus.

Remember how Satan offered him “all the kingdoms of the world” (Matt. 4:8)

Satan does have authority—but it's limited.

Martin Luther famously said, “There is a devil, but it's God's devil.”

Jesus makes it clear that these limitations are no longer veiled.

The prophet Daniel said this would happen:

Jesus, as the Son of Man, has come before the Ancient of Days and has received everlasting dominion over “all peoples, nations, and languages” (Dan. 7:13, 14).

Jesus came to serve, but now He will be served, because He is the King of kings.

The resurrection means the final chapter of history has begun.

Matthew 28:19/20—*Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age.”*

This is one of the most famous passages in Scripture—the words of the Great Commission.

Here, Jesus is passing the torch to His disciples—and to us.

Think of a CEO retiring and handing the keys to his new team, or a coach passing the playbook to a new generation of players.

Those may sound like silly illustrations, but why is Jesus passing the torch?

Because He did not personally take the Gospel to all the nations of the world.

He left that task for us—His bride, the church.

The Great Commission is Jesus’ blueprint for building His church—both in spiritual maturity and numerically.

These instructions are our game plan for spreading the Gospel.

Matthew 28:19—*Go,*

We often think of missionaries traveling halfway around the world with their luggage packed and passport in hand.

But, “going” isn’t just about going on a mission trip—though that’s wonderful if you can.

But for most of us regular people who can’t, don’t, or won’t travel far...

The real picture is not just 'go,' —but “*as you go...*”

- *As you go* to work every day...
- *As you go* to the park to play with your children or grandchildren...
- *As you go* to the bank, to the grocery store...
- *As you sit* in the waiting room—*as you go* about life...

We are to talk to people. Do you know how many amazing people you can meet when your head’s not buried in your phone?

The Great Commission is not fulfilled in “once in a lifetime special moments,” but instead it’s lived out in our daily lives—the daily grind and minutiae of life.

Obviously, this “going” implies more than “coming” to church.

It’s about coming, growing, and going each week.

We are not told to wait for the world to come to us. That will never happen.

Matthew 28:19—Go, therefore, and make disciples of all nations,

As Believers, our main task is to make disciples.

KEYPOINT 1:

Discipleship is replicating ourselves in faith wherever God has placed us.

Now, I don’t know about you, but that’s both terrifying and exciting.

Sometimes I wonder, 'Lord, are you sure about this plan? Have you met me? Is there a plan B? You want me to replicate myself? You know what a mess I am!'

Why would Jesus choose discipleship to further the Gospel?

Because it is through discipleship—through the difficult process of change (sanctification/set apart)—Jesus receives all the glory for our changed lives.

Notice that the Great Commission doesn't say to start ministries, plant churches, or launch a podcast.

Although those things are good, useful, and sometimes necessary—the Lord is very clear: Make disciples.

Here's the deal, this work of replication looks different for each of us and changes throughout our lives.

- If you are a parent or grandparent, your calling is to invest in your children and grandchildren.
- If you are a high school or college student, your mission field is the classroom, the locker room, and the dorm room.
- If you are working full-time, your workplace is no accident—it's a gift from God.
- If you are retired, you have so much to offer—so much wisdom and life experience to pour into someone younger—and a weekly breakfast or a walk in the park are forms of discipleship.

Some of us might be thinking, "I've never been discipled."—Do you want to be? Come and see me!

Others of you may be thinking... "I'm not discipling anyone, and honestly, I don't want to."—Fair enough, that's not unusual.

The early church struggled with this, too.

It was not until Stephen, the first New Testament martyr, was killed that the church finally moved out of Jerusalem.

It took the threat of persecution to get them to “go.”

And as they went, God gave them opportunities to share the Gospel and make disciples.

Sadly, many churches in America have ignored or drifted away from this responsibility.

In many churches, the congregation expects the pastor to do all the preaching, evangelizing, baptizing, and discipling, while everyone else cheers from the sidelines—or just watches.

This is not how God designed the church to function.

God has given each of us spiritual gifts to encourage and edify one another.

Imagine how much healthier everyone would be if we all participated in the Great Commission at some level.

Matthew 28:19— *baptizing them*

Jesus now tells us how to make these disciples.

Baptism is a divinely commanded act of faith and obedience.

Just as God made the old covenant sign with Abraham and sealed it with circumcision, baptism is the new covenant sign given to the church.

Baptism is the first step someone takes when they make a profession of faith.

Baptism doesn't save you; instead, it is a sign and a seal of new life in Christ.

This sign also marks a person's entrance into God's community— called the local church.

KEYPOINT 2:

Baptism is synonymous with salvation, while salvation is synonymous with discipleship.

This may surprise you, but *Scripture cannot conceive of three things:*

1. A Believer who is not baptized,
2. A Believer who is not a member of a church,
3. A Believer who is not being disciplined in some form or fashion.

Matthew 28:19— *baptizing them in the name of the Father and of the Son and of the Holy Spirit*

In this passage, we stand on holy ground before the mystery of the Trinity.

When we baptize, we bring that person under the name, authority, and care of the One True Living God!

Notice that there is one name and one baptism.

Jesus doesn't say, "baptize them in the names..."

Matthew 28:20—*teaching them to observe everything I have commanded you.*

Not only do we baptize, but we teach.

Teaching is the ordained means by which disciples are continually transformed to become more like Christ (cf. 10:24–25; Rom. 8:29; 2 Cor. 3:18)

Disciples are not just taught what to believe— but also how to obey. Obedience is one of the primary reasons people don't go to church.

Matthew 28:20—teaching them to observe everything I have commanded you.

The Greek verb for observe is *tēréō* (tuh-ray-oh)

Tēréō means to conform, to put into practice, to obey what you've been taught.

KEYPOINT 3:

When Scripture talks about teaching, it also means application.

Teaching and application are two sides of the same coin.

Application is the primary reason people don't become members of churches.

It's not only that people don't want to be told what to do—I totally get that.

Biblically, it's better to say that people don't want to be accountable for how they are living their lives.

A lack of accountability is idolatry—this is where we crown ourselves king and make up our own rules and morality as we go.

Not being held accountable is enrolling in “The School of Hard Knocks.”

How many of us have degrees from this university?

There is a better way to live—it doesn't have to be the world's way of “live and learn.”

That's awful advice—and that's why Jesus said, “Teach and apply.”

When God says, “don't”—He means “don't hurt yourself.” He loves you!

So, we teach because the Lord taught the apostles, and the apostles have taught us through the NT.

Think about it: without Scripture, we can't know who God is.

We can look around and realize that nature didn't pop out of nothing.

The light of nature demands a grand Designer—but without Scripture, we don't know the Designer's name.

Teaching the Bible, showing people how to observe/apply, is a big part of growing and maturing.

That's why we read God's book from cover to cover—over and over.

That's why you've got the sermon videos and my notes.

Teaching Scripture and its application is the primary reason this church exists.

Matthew 28:20—*And remember, I am with you always, to the end of the age.*”

Let that sink in: “I am always with you.”

KEYPOINT 4:

The Lord didn't say “I will be with you,” but “I am with you, ALWAYS.”

It's not as if the Lord's presence might arrive at a later date or time.

If you're a Christian, you don't need to call and make an appointment.

If you are a Believer, the moment you believed, you were also justified.

You became healthy and whole because the Father not only forgave you but gave you the Holy Spirit.

The Greek for “I am” is *egō eimi*, meaning “I Myself am.”

I Myself, your divine, resurrected, living, eternal Lord...I am with you always.

How? Through the Holy Spirit—the Holy Spirit is **the Spirit of Christ**. (Rom. 8:9)

Matthew 28:20— *I am with you always.*

Always literally means “all the days.”—All the days of your life.

The days of:

- Your youth—the days of your old age.
- When you’re strong/weak.
- When you’re joyful/fearful.
- When you’re happy /sad.
- When you’re depressed and have suicidal thoughts.
- When you’re healthy/stage four cancer.
- When you’re wealthy/poverty.

Let that sink in—“I am always with you.”

Matthew started his Gospel calling Jesus *Immanuel*— “**God is with us.**” (Matt. 1:23)

Now he concludes, and repeats himself. Why?

Because we need that daily reminder, don’t we? Oh, how quickly we forget that “**God is with us.**”

How many times has life got messy for you—a mess that God designed for you by the way—and we forget God is with you and you start making decisions on your own?

We forget and start making things happen as if it's a survival-of-the-fittest.

We've made the mistake of buying into the lie that if I don't take care of myself, no one else will.

Please know that is a lie! *God is with you!*

Next question: For how long will God be with me?

Matthew 28:20— *to the end of the age.*"

In Scripture there are two "ages."

This age and the age to come—the end of the age/the age to come is the Second Coming of Christ.

The Second Coming is when the Lord Jesus will return and physically judge each person according to how they lived—that can happen at any time.

Summary: If a Believer understands most of Matthew's Gospel but fails to understand this closing passage, he has missed the point of the entire book.

KEYPOINT5:

We call this passage The Great Commission, not the great suggestion.

APPLICATION:

What's the Lord saying?

He's saying that Sunday mornings are only a part of the main goal.

Sunday mornings, weekday Bible Studies, men's and women's ministries,—these things are all necessary.

But these things are not the end goal.

These are the things we need to build spiritual muscle to get us in the game.

I hate sports analogies, but let me give you a few anyway.

What would you think of someone who was always on the driving range, hitting golf balls, but didn't want to play eighteen holes?

What do you say to your grandson who was always shooting hoops, but refused to try out for the team?

What would you think of your favorite football team that, during the game itself, kept calling timeouts, huddling up, and just talking about the play, but never really played the game?

It seems that the American church shows up for practice, but never runs a play.

Here's the deal—whenever the church has put these principles into practice—sharing Jesus day-by-day— it has prospered.

People are happier and healthier because they're in the palm of God's hand.

When the church has failed to do this, it has stagnated and dried up.

People are unhealthy and unhappy. Why?

Because the congregation has their eyes on themselves and not on the Lord.

So here we stand—at the mountaintop with the other Disciples as Jesus says:

Matthew 28:18—*Jesus came near and said to them, “All authority has been given to me in heaven and on earth.*

Matthew 28:19—*Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,*

Matthew 28:20—*teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age.”*

PRAYER:

BENEDICTION

“May the LORD bless you and protect you;
may the LORD make his face shine on you
and be gracious to you;
may the LORD look with favor on you.
and give you peace.” ’ (Numbers 6:24)

POP QUIZ

1. Where did Jesus tell the disciples He would meet them after the resurrection?

- A. Jerusalem, in the upper room
- B. Bethany, near the Mount of Olives
- C. Galilee, on a mountain
- D. Emmaus, on the road

Answer: C

2. Why are mountains emphasized in Scripture?

- A. They are strategic locations where people encounter God
- B. They symbolize Israel's political strength
- C. They represent places of recreation and rest
- D. They are always places of judgment and wrath

Answer: A

3. What is the best understanding of the word translated “doubted” in Matthew 28:17?

- A. Complete unbelief in God
- B. Intellectual rejection of miracles
- C. To waver or hesitate
- D. Apostasy from the faith

Answer: C

4. What key truth does Jesus declare in Matthew 28:18?

- A. “You will receive power when the Holy Spirit has come upon you.”
- B. “All authority has been given to me in heaven and on earth.”
- C. “My kingdom is not of this world.”
- D. “I am the bread of life.”

Answer: B

5. How is the word “Go” in Matthew 28:19 best applied to everyday believers?

- A. Only those who move overseas as missionaries are obeying it
- B. It mainly applies to church leaders and pastors
- C. It refers exclusively to short-term mission trips
- D. It means “as you go” through normal, daily life

Answer: D

6. What is KEYPOINT 1 in the sermon?

- A. Baptism is synonymous with salvation
- B. Teaching always includes application
- C. Discipleship is replicating ourselves in faith wherever God has placed us
- D. The Great Commission is not the great suggestion

Answer: C

7. Which three things does Scripture “not conceive of” for a believer?

- A. A believer who doesn't pray, doesn't give, and doesn't serve
- B. A believer who isn't baptized, isn't a member of a church, and isn't being discipled
- C. A believer who doesn't read both the Old and New Testaments
- D. A believer who doesn't share the gospel weekly

Answer: B

8. What does the Greek verb *tērēō* (“observe”) mean in Matthew 28:20?

- A. To memorize Scripture accurately
- B. To meditate quietly on God's truth
- C. To conform to, put into practice, and obey what you've been taught
- D. To analyze doctrines carefully for errors

Answer: C

9. What is KEYPOINT 4 regarding Jesus' promise “I am with you always”?

- A. The Lord said, “I will be with you someday,” when you are mature
- B. The Lord didn't say “I will be with you,” but “I am with you, ALWAYS”
- C. The Lord is only with you during Sunday worship
- D. The Lord is with you if you never doubt

Answer: B

10. How does the sermon summarize the importance of Matthew 28:16–20 for a believer?

- A. It is a helpful optional challenge for especially gifted Christians
- B. It is mainly for pastors and missionaries, not ordinary church members
- C. If a believer understands most of Matthew but misses this passage, he has missed the point of the whole book
- D. It is primarily a historical note about the early disciples

Answer: C

REFLECTION AND APPLICATION QUESTIONS

Monday – Looking Back at Matthew & RBC’s Calling

1. Over these years in Matthew, what is one truth (about Jesus, discipleship, sin, or God’s holiness) that the Lord has consistently brought back to your mind? How has it begun to change you?
2. We promised to teach the Bible verse-by-verse, the whole counsel of God. Are there “hard” truths you tend to avoid? Why those, and what might repentance look like this week?
3. In what specific way can you lean into RBC’s DNA of simple, Word-centered worship this week (e.g., preparing for Sunday ahead of time, reading the text before service, praying for the preaching)?

Tuesday – Galilee, the Mountain, and Worship

1. Galilee was where it all began for the disciples. If you traced your own walk with Jesus, where did He first “interrupt” your normal life? How has His call changed you since then—or has it?
2. When you think about the disciples worshiping but some wavering/hesitating, where do you currently find yourself—more in the “worshipping” camp or the “hesitating” camp? What is feeding that?
3. What would it look like to worship Jesus with your body this week (kneeling, lifting hands, singing wholeheartedly)?

Wednesday – "All Authority" and Everyday Faith

1. Jesus says, “All authority has been given to Me in heaven and on earth.” Where in your life do you practically act as if you still hold the authority (time, money, relationships, future)?
2. How would your response to fear, anxiety, or uncertainty change if you really believed that Jesus rules over your circumstances?
3. Identify one area where you’re resisting Jesus’ authority (a habit, relationship, or attitude). What concrete step of obedience can you take today to place that area under His rule?

Thursday – "Go" and Making Disciples as You Go

1. Thinking of “as you go” (work, school, errands, neighborhood), where is your primary mission field this week? Who are the actual names and faces in that field?
2. Discipleship is “replicating ourselves in faith wherever God has placed us.” If someone replicated your faith-life right now, what would they gain—and what might they miss?
3. What is one simple, realistic step you can take this week toward discipling someone (inviting to coffee, praying together, reading a short passage, asking a spiritual question)? When will you do it?

Friday – Baptism, Belonging, and Obedience

1. Baptism is tied to salvation, church membership, and discipleship. Where are you in that process—baptized or not, meaningfully committed to a church or not, being discipled or not? What’s the next faithful step?
2. In what ways are you tempted to live without accountability—“making up your own rules” in some area of life? How has that led to “the school of hard knocks” for you in the past?
3. Who in your life has permission to lovingly ask you hard questions and call you back to obedience? If no one, who could you invite into that role, and how will you start that conversation?

Saturday – Teaching, Presence, and Preparing for Sunday

1. Jesus commands us to teach others to observe—to put into practice—everything He commanded. What is one command of Jesus you understand but are not currently obeying? What will repentance and obedience look like this weekend?
2. Jesus promises, “I am with you always...all the days.” Look back over this past week: where can you now see that He was with you, even if you didn’t notice it in the moment?
3. As you prepare for Sunday, how can you come not just to “practice,” but to “run the play”—to actually live the Great Commission? What one intention will you bring into church tomorrow (someone to encourage, someone to invite, a step of service or confession)?

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