

PETER and the GREAT COMMISSION

The intention of teaching the Life of Peter was to show that spiritual advancing believers have feet of clay – “I raised you up for this very purpose, that I might display My power in you and that My name might be proclaimed in all the earth.” (Rom.9:17 / NIV)

“Does not the potter have the right to make out the same clump of clay some pottery for noble purpose and some for common use?” (Rom.9:21 / NIV)

In our final lesson on the Life of Peter taken from the Book of Matthew, Peter is not mentioned by name but by association – “the eleven disciples.” (28:16)

Matt.28:16-20 has been called the Great Commission of world evangelism. Two recent statistics caught my attention that are important to our lesson.

- Missionary service is shrinking at a rate of 25% every 10 years.
- 35 % of the world’s population has not heard a clear gospel.

We will divide Matt.28:16-20 into the following three homiletical points.

- Mountain (28:16) – designated by Jesus
- Men (28:17) – doubtful disciples of Jesus
- Message (28:18-20) – disciple all nations for Jesus

We can further divide the Message (26:18-20) into the following three homiletical points.

- All authority given to Jesus - (28:18)
- All nations given for evangelism by Jesus – (28:19-20a)
- All Christian doctrines given to teach for Jesus (28:20b)

This lesson will study SIX aspects of the Great Commission given to Peter for us.
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1. Many strict dispensationalist interpret the Great Commission as Jewish Age rather than Messianic Age.

Because it is part of the post-resurrection instructional teaching by Jesus, I interpret it as messianic Age and relevant for the Church Age (Luke 24:45-49; Acts 1:4-8).

Some believe that it is only for the transitional period between Jewish age and Church age (change of dispensations, covenants, divine agencies, gospel presentation, spirituality, and canon of Scripture).

This could be considered since some spiritual gifts ceased during this period (70 Ad/ 5th cycle) and (100AD/ completed canon of Scripture).

However, I believe the Great Commission was the diving force of world evangelism from the days of the Book of Acts to this very day (Matt.28:20b; Acts 1:7-8; John 7:38-39; 15:26-27).

2. The Greek verbal structure is important to understanding Jesus' strategy for evangelizing nations of the world.

There are three participles and one imperative mood that make-up a four point outline of the Great Commission.

- **Going** (poreuomai / a.a.ptc.nplm) [precedes action of main verb] – going precedes making disciples.
- **Making disciples** (matheteuo / a.a.impv.2pl) [main verb] – strong command
- **Baptizing** (baptizo / p.a.ptc.nplm) [simultaneous action with main verb]
- **Teaching** (didasko / p.a.ptc.nplm) [same]- Baptizing and teaching occur immediately following making disciples. [This is why we emphasize immediate follow-up teachings of all evangelism from DSBC.]

We will study each of the four evangelistic strategies of the Great Commission.

3. The first evangelistic strategy of the Great Commission is going (poreuomai / a.a.ptc.nplm).

- Going refers to leaving one right geographical will of God for another (Acts 1:8 or nations).
- Going (a.a.ptc of poreuomai) emphasizes the necessity as well as the timing.
- Going (a.a.ptc.nplm) is essential for making disciples of all nations.

4. The second evangelistic strategy of the Great Commission is making disciples (matheteuo/ a.a.impv.2pl).

- Matheteuo reveals a learner or student of Church doctrines.
- Matheteuo is the main verb and an urgent command to all spiritual mature believers. As a main verb it unites the three participles (going, baptizing, and teaching).

5. The third evangelistic strategy is baptism (baptizo / p.a.ptc.nplm).

Water baptism symbolized something different to Israel (Coming of Christ) than the Church (Christ baptizing with Holy Spirit).

- Baptizo refers to identify by immersing the new convert with what the water symbolizes (the 8 works of the Holy Spirit at salvation).
- Baptizo also emphasizes 1 of the 8 known as the baptism of Holy Spirit (Rom.6:3-4; Gal.3:26-28; 1 Cor.12:13).

6. The fourth evangelistic strategy of the Great Commission is teaching (didasko / p.a.ptc.nplm).

- Teaching doctrines of salvation in conjunction with baptism and following making disciples is Great Commission evangelism (1 Pet.2:2; Heb.5:13-14).
- Teaching is the last phase of Great commission evangelism (Acts 15:35; 18:8-11).

Six Qualifications for Great Commission evangelism

1. The believer who desires to become involved in evangelism must not be a new convert (1 Tim.3:6; 1 Pet.2:2; Heb.5:13-14).
2. The believer must be spiritual mature regarding the gospel and mechanic to salvation (1 Cor.15:3-4; Rom.1:16).
3. The believer must have the doctrinal assurance of salvation (Eph.2:8-9; John 10:28; 1 John 5:11-13).
4. The believer must understand the three categories of sin (imputed, inherent, and individual).
5. The believer needs to understand the operation of open and closed doors of evangelism (Acts 14:21-27; 1 Cor.16:6-11; 2 Cor.2:12-17; Col.4:3-4).
6. The believer needs training in ambassador evangelism (2 Cor.5:18-20; Eph.6:15/ chaplain school).