

Matthew Series

Lesson #204

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Dean Bible Ministries

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MATTHEW

JESUS: KING OF THE JEWS

**The Great Commission:
Disciples; Baptism—Part 2
Matthew 28:18–20**

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

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

Matt. 28:20, “ ‘teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.’ Amen.”

The Great Commission

1. All authority has been given to me in heaven and on earth.
2. Go therefore,
3. Make disciples of all nations
4. Baptizing them in the name of the Father and of the Son and of the Holy Spirit
5. Teaching them to observe all things I have commanded you.
6. I am with you always even to the end of the age.

The Context

Matt. 28:16, “Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them.

Matt. 28:17, “When they saw Him, they worshipped Him; but some doubted.”

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

**Matt. 28:20, “ ‘teaching them to observe all
things that I have commanded you; and lo, I
am with you always, even to the end of the
age.’ Amen.”**

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

**πορεύομαι *poreuomai*, aor pass part
masc plur nom go, to journey, to
travel, to walk;**

Temporal: “While you are going”

****such participles pick up an
imperatival sense from the main
verb.**

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

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**μαθητεύω *mathēteuō* aor
act impera 2 plur
to make a disciple of,
teach**

μαθητεύω *mathēteuō*

Other than the 12: Matt. 1×, Luke 1×

John's disciples: Matt. 4×, Mark 2×, Luke 2×, John 2×

General principles: Matt. 3×, Luke 1×, John 3×

Pharisees disciples: Matt. 1×

Joseph of Arimathea: Matt. 1×, John 2×

Verb: Matt. 3×

**To the Twelve: Matt. 66×, Mark 44×, Luke 33×,
John 71×**

Acts: Almost all are to believers in general

BDAG: to be a pupil, a learner, one who engages in learning through instruction from another.

NIDNTT

A man is called a *mathētēs* when he binds himself to someone else in order to acquire his practical and theoretical knowledge. He may be an apprentice in a trade, a student of medicine, or a member of a philosophical school. One can only be a *mathētēs* in the company of a *didaskalos*, a master or teacher, to whom the *mathētēs* since the days of the Sophists generally had to pay a fee. An obvious exception to this is when *mathētēs* refers to spiritual dependence on a thinker long since dead.

Acts 2:42, “They were devoting themselves to the apostles’ teaching [*didache*] and to fellowship, [that is], to the breaking of bread and to prayer.”

Acts 5:25, “So one came and told them, saying, ‘Look, the men whom you put in prison are standing in the temple and teaching the people!’ ”

Acts 5:28, “saying, ‘Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man’s blood on us!’ ”

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**μαθητεύω *mathēteuō* aor
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πάντα τὰ ἔθνη, *panta ta ethne*

All the *nations*

All the *Gentiles*

- 1. 8 times *ethne* denotes Gentiles in contrast to Jews.**
- 2. The full phrase, *all the ethne*, is used 4 times for all the people, or tribes, or nations.**
- 3. This connects back to Gen. 12:3.**

**Gen. 12:3, “I will bless those who bless you,
and I will curse him who curses you;
And in you all the families of the earth shall
be blessed.”**

Luke 24:45, “And He opened their understanding, that they might comprehend the Scriptures.

Luke 24:46, “Then He said to them, ‘Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day,

Luke 24:47, “ ‘and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.’ ”

**John 20:21, “So Jesus said to them again,
‘Peace to you! As the Father has sent Me, I
also send you.’ ”**

Acts 1:8, “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

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

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How do we understand Baptism?

- 1. Why is baptism mentioned instead of evangelism or witnessing?**
- 2. Which baptism is meant?**
- 3. What is the meaning or significance of baptism?**

3. What is the meaning or significance of baptism?

baptism [Greek, βαπτίζω (*baptizo*), “to dip, to plunge, to immerse”]

As an action it signified the identification of someone with an action, a person, an object, or a new status in life.

Believers' baptism is designed to teach the abstract biblical teaching of our new position in Christ.

Rom. 6:3, “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?”

Rom. 6:4, “Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.”

Rom. 6:5, “For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,

Rom. 6:6, “knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.”

ETERNAL REALITIES



ACTS 16:31

IN CHRIST

**Baptism by the
Holy Spirit**

**Identification
with Christ**

2. Which baptism is meant?

Eight Baptisms in the New Testament

1. The three ritual [water] baptisms are:

**a. The baptism of Jesus
(Matt. 3:13–17),**

**b. The baptism of John the Baptist
(Matt. 3:1–11),**

**c. The baptism of believers
(Acts 2:38, 41; 8:36–38).**

Eight Baptisms in the New Testament

2. The five real [dry] baptisms are:

- a. The baptism of Noah (1 Pet. 3:20–21),**
- b. The baptism of Moses (1 Cor. 10:2),**
- c. The baptism of fire (Matt. 3:11–12),**
- d. The baptism of the cup,**
- e. The baptism by means of the Holy Spirit.**

Jesus cannot be speaking of the baptism by the Holy Spirit.

- 1. This has only been mentioned once previously in the statement by John the Baptist.**
- 2. The explanation and understanding of the “baptism by means of the Spirit” is yet future.**
- 3. The grammar here indicates that the command that “you all” 2P of *baptizo*, is implemented by means of baptizing. This envisions an action by the disciples, not the Holy Spirit.**

1. Why is baptism mentioned instead of evangelism or witnessing?

How do we understand baptism?

Metonymy is a figure of speech by which one name or noun is used instead of another, to which it stands in a certain relation.

Metonymy is a figure of speech that replaces the name of a thing with the name of something else with which it is closely associated. We can come across examples of metonymy both from literature and in everyday life.

The Crown of England pursued a policy of expulsion of the Jews from Edward 1 in 1290 until Cromwell in the 1657.

“The pen is mightier than the sword.”

“The Oval Office was busy at work.”

“Let me give you a hand.” (Hand means help.)

A metonymy of the cause, where the cause is put for the effect.

A metonymy of result, where the result is put for the cause.

Baptism is the result put for the cause, which is salvation.