

**THE LAST WEEK OF THE LORD JESUS ON EARTH**  
**X. The Last Part of The Third and Fourth Commandments of The Lord Jesus Christ to and for His Disciples**

Mk. 1:14-16; Mt. 28:16-20

“<sup>14</sup>Later while-lying-back-at-table-to-eat, He-was-displayed to the eleven themselves. And He-was-repeatedly-censuring<sup>[verbally-abusing]</sup> the faithlessness<sup>[lack-of-committed-trust]</sup> and hard-heartedness-of-theirs because they-did-not-commit-trust-to-the-ones-after-intently-gazing-upon-Him-after-Him-being-permanently-raised-up. <sup>15</sup>In fact He-said-to-them, Journey at once<sup>[imperative-aorist-participle]</sup> unto the entire world and proclaim The <sup>[glad tidings or evangel]</sup> Gospel-as-an-herald to-every /creature! <sup>16</sup>The-one committing-persistent-trust and being-baptized shall-be-saved, but the-one refusing-to-commit-trust shall-be-condemned-to-punishment. . . . Mt. 28:16Then the eleven disciples journeyed into /Galilee<sup>[region]</sup>, into the mountain where /Jesus Himself-arranged-with-them. <sup>17</sup>And after-beholding Him, they-bowed-in-homage-to-Him. But some wavered. <sup>18</sup>And when /Jesus approached<sup>[the-face-of]</sup>, He-spoke to-them, saying, All authority is-given to-Me <sup>[locative év]</sup>in-Heaven and upon Earth. <sup>19</sup>Therefore <sup>[imperative-present-participle]&+as-you-journey</sup> <sup>[constative-3-aorist-imperative]</sup>consecutively-disciple<sup>[train-by-intimate-process-unto-maturity]</sup> |people-of| all he <sup>[metonymy, place for people]</sup>nations, <sup>[imperative-circumstantial-participle]</sup> then-baptize them <sup>[foundational-use-of év]</sup>in-the-name-of-The Father and of The Son and of The Holy Spirit <sup>20</sup><sup>[imperative-circumstantial-participle]</sup> and-repeatedly-publicly-teach them to-keep all-things~ watch-fully-secure as-many-as-I-commanded-you&! And lo! Myself, I-am-being-continuously with<sup>[in-the-midst-of]</sup> you& all the days until the con- summation of-the age. Amen!” (Mk. 1:14-16; Mt. 28:16-20 APT).

**Introduction:**

After His Resurrection-Ascension during the following forty days, The Lord Jesus very specifically and deliberately took steps to restore Peter to fellowship and discipleship, before He ascended to Heaven the second time after His Resurrection-Ascension, which occurred on the third day after crucifixion. Eight days later, Monday, 25 Nisán (April 23), A.D. 33, The Resurrected Lord Jesus Christ appeared the second time to His eleven disciples with restored Thomas present. Since Mark specified the number of disciples gathered, eleven on this occasion, which included Thomas, it is concluded that Mark 16:14-18 is the record of this second appearance of The Resurrected Christ to His disciples. After The Lord Jesus convinced Thomas that He is truly resurrected and alive again by telling him to put forth his finger into His Hands and his hand into His side, He then gave the first part of His third commandment.

The Old Testament or Covenant contained Ten commandments for Israel, but The Lord Jesus Christ gave to His Disciples Four Commandments in The New Testament for His Church, which supplant The Old Testament Law.

I. His First Commandment of His New Testament or Covenant for His Disciples to practice and teach The Church, which He was building through them and is still building through His disciples today was, Continually love one another according as I loved you!” (Jn. 23:34).

“<sup>19</sup> . . . Continually love<sup>[sovereignly prefer over self and others]</sup> one another according as I loved<sup>[sovereignly preferred over self and others]</sup> you&!” (Jn. 23:34 APT).

II. His second commandment was to partake of The Lord’s Supper often on The Lord’s Day (Acts 20:7; Rev. 1:10), which is Sunday (Lk. 22:19).

“<sup>19</sup>And after-taking a-bread-loaf and giving-thanks, He-broke-it-into-pieces. And He-gave to-them, saying, This is the body of-Mine which<sup>[article as pronoun]</sup>

is-being-given in-behalf-of you&. You-are-to-repeatedly-do& this~ for the remembrance belonging-to-Me! <sup>20</sup>Likewise also |He-took| the cup after the-act-of-dining, saying, This the cup |is| The New Testament|Covenant| in-the blood of Mine, which|article as pronoun| is-being-shed in-behalf-of you&!” (Lk. 22:19 APT cf. 1 Cor. 11:24-26). Now consider:

### III. The Third Commandment that The Lord Jesus Gave to His Disciples (Mk. 16:15,16).

The first part of The Third Commandment which He gave to His Disciples when they were gathered together on the eighth day after His Resurrection-Ascension was, “Journey at once|[imperative-aorist-participle] unto the entire world and proclaim The |glad-tidings or evangel| Gospel-as-an-herald to-every ‘creature!’” (Mk. 16:15 APT). The Lord Jesus included with this command the consequences that the hearers would experience depended upon how the hearers responded either to be saved or to be condemned to punishment (v. 16).

### II. The Fourth Commandment that The Lord Jesus Gave to His Disciples for the people of His Church to persistently obey.

After relating to His Disciples the first part of His Third Commandment, about a month transpired and the eleven disciples departed from Jerusalem to a mountain in Galilee where He had instructed them to go and where He had arranged to meet them. There is no record of this mountain in Scripture. The Holy Spirit has seen fit to leave this mountain unnamed. But Scripture does record that the eleven disciples journeyed to this mountain in Galilee where The Resurrected Lord Jesus Christ met with them and gave to them final instructions, which included the last part of His Third Commandment and His Fourth Commandment for His Church to persistently obey (Mt. 28:16-20).

“<sup>16</sup>Then the eleven disciples journeyed into |Galilee|region], into the mountain where |Jesus Himself arranged with-them. <sup>17</sup>And after-beholding Him, they-bowed-in-homage to-Him. But some wavered. <sup>18</sup>And when |Jesus approached|[the-face-of], He-spoke to-them, saying, All authority is-given to-Me |locative &v|in-Heaven and upon Earth. <sup>19</sup>Therefore |[imperative-present-participle]&+as-you-journey |[constative-3-aorist-impative]consecutively-disciple |[train-by-intimate-process-unto-maturity] |people-of| all the |[metonymy, place for people]nations, |[imperative-circumstantial-participle] then-baptize them |[foundational-use-of &v|in-the-name-of-The Father and of The Son and of The Holy Spirit. <sup>20</sup>[imperative-circumstantial-participle] and repeatedly-publicly-teach them to-keep all-things~ watchfully-secure as-many-as I-commanded you&! And lo! Myself, I-am-being-continuously with|[in-the-midst-of] you& all the daysuntiltheconsummation of-the age. Amen!” (Mt. 28:16-20 APT).

This fourth Commandment which The Lord Jesus gave to His disciples involves a process which appears to be a new concept, yet it has been personally practiced for centuries. The first mention of disciples is recorded approximately 700 years before The Lord Jesus Christ’s birth by Isaiah in His Book, he prophesied concerning His disciples and connected in the same passage the children that shall be given to Him (Isa. 8:16-18).

“<sup>16</sup>Bind up the testimony, seal the law among My **disciples**. <sup>17</sup>And I will wait upon The LORD, that hideth his face from the house of Jacob, and I will look for Him. <sup>18</sup>Behold, I and the children whom The LORD hath given me [are] for signs and for wonders in Israel from The LORD of hosts, which dwelleth in mount Zion” (Isa. 8:16-18 cf. Heb. 2:13c).

Later Isaiah used a cognate verb (Isa. 50:4) and connected it with a prophecy concerning the crucifixion of The Lord Jesus Christ (Isa. 50:4,6).

“<sup>4</sup>The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth<sub>2</sub> mine ear to hear as the learned

[discipled, cognate of word translated ‘disciples’ above (8:16)]. . . . <sup>6</sup>I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting” (Isa. 50:4,6).

So The Old Testament saints as well as His disciples were familiar with the term that Jesus used on the mountain in Galilee. Back c. 1618 B.C. Joshua became a minister and disciple to Moses (Ex. 24:13) and later was appointed by The God to be The Leader of Israel into and to conquer The Promised Land (Deut. 1:38; 3:28; 31:3,7,14). Also it is to be noted that both Eli the priest who miserably failed to disciple his sons into a holy priesthood, was graciously given the opportunity to disciple Samuel to serve as an assistant in The Tabernacle and as a priest he offered sacrifices to The Lord God outside the Tabernacle and later as a prophet of The **LORD** (1 Sam. 2:11,18; 2:30-35). Then again Elijah discipled Elisha as a prophet (1 Kings 19:19-21).

From the standpoint of Greek history and language, the use of verb and noun translated ‘disciple,’ as long ago as the fourth century B.C., the term was used both as a noun and a verb to describe the relationship and process of training between such historical characters as Socrates to Plato and Xenophon, and Plato to Aristotle. Discipleship included abiding with the tutor day by day and night for many years. Plato continued being discipled until Socrates died. So when The Lord Jesus commanded His disciples to disciple others, He expected them to continue in discipleship learning from Him and persistently training others until death or The Lord Christ comes again in the air for His Church, i.e. all His saints.

Having considered the significance of the meaning of Discipleship, we now proceed to consider what is entailed in the Fourth Commandment that The Lord Jesus gave to His Disciples on the appointed mountain in Galilee. This Commandment contains three steps or stages to arrive at complete fulfillment: (A) Consecutively Disciple People of All Nations, who claim to know Christ, but have not been nor are being discipled presently; then (B) Baptize those teenage and older discipled ones in The Name of The Father and of The Son, and of The Holy Spirit; then (C) Repeatedly Teach Publicly all those who have been or are being discipled.

**A. Consecutively Disciple those who claim to know Christ** who have not been nor being discipled presently (Mt. 26:19a).

Jesus began with an imperative-aorist-participle *πορευθέντες* (pohreh-oothéntehs), an imperative, present, temporal participle, the action of which is described in the following verbal command is to take place at the same time as the main verb, *μαθητεύσατε* (mathayteúsahteh). But since the verb ‘to disciple’ carries all kinds of connotations in the twenty-first century, most of which are a far cry from The Scriptural meaning and use, it is necessary to explore the meaning and use more intently.

This verb, *μαθητεύσατε* (mathayteúsahteh) is a constative 3, aorist imperative *μαθητεύω* (mahthayteúō) is precisely translated ‘consecutively-disciple’ (APT), but just ‘teach’ in the Authorized Version). The aorist tense has fourteen variations or nuances and the constative aorist has three; a moment of time, extended time, and successive events. In Matthew 28:19 the constative 3, aorist indicates that The Lord Jesus Christ’s disciples are to employ both aspects of successiveness to accomplish the goal, that is to disciple more than one at the same time **and** to disciple others after the first one(s) has attained maturity. Discipleship is a spiritual-life-long responsibility.

The verb *μαθητεύω* (mahthayteúō) has often been translated

‘to-disciple’ or ‘make-disciples-of’ or ‘to train as a disciple,’ but it is more precisely translated: transitively, requiring a direct object, ‘to train by intimate process’, or intransitively, without a direct object ‘to be disciplined by intimate process.’ Its kindred verb is *μανθάνω* (mahnthánō), which is often translated ‘to train,’ but more precisely translated ‘to learn by practice,’ or more preferably ‘to train as a disciple by intimate process.’ Intimate process has always been the understanding from the beginning use of the term for the the Greek Philosophers from Socrates, then Plato followed by Aristotle. The Lord Jesus Christ made use of the term and amplified its use by commanding His Disciples to propagate His Gospel and His didache or doctrine and teaching from generation to generation until He comes back again in the air for His Church and then back to Earth to set up His Kingdom and to teach in all His Millennial Kingdom by His disciples who learned and practiced disciplership after being redeemed, regenerated, and congregated into local churches.

Therefore all disciples are commanded to fulfill the command indicated by Him to His first twelve disciples, the eleven plus Paul, who was personally disciplined in the Arabian desert (Gal. 1:15-17 cf. 2 Cor, 12:1-3). That is, to be disciplined and persistently discipling the converts, who respond to the proclamation of The Gospel.

This discipling of all people is to be persistently conducted on our journey through life. No truly saved, regenerated soul is exempt from fulfilling this task of persistently discipling people, which was appointed by The Lord Jesus Christ Himself. But since one cannot disciple another if not first being disciplined, it is absolutely necessary for every child of The God to be disciplined at least through the first two stages: *ἀρτιγέννητα* (ahrteegéhn-naytah) *βρέφη* (bréhfay) which means ‘newborn babes,’ (1 Pet. 2:2 APT) and *παιδιά* (pah-ee-déeah) ‘little educable children’ (1 Jn. 2:13,18 APT).

This is the first step in the process of spiritually discipling, then The Lord Jesus added the next step or stage.

**B. Baptize those teenage and older disciplined ones** in The Name of The Father and of The Son, and of The Holy Spirit (Mt. 26:19b).

Again, we revert to the practice of the Hebrews at the time that The Lord Jesus Christ lived and taught in order to better understand what the Lord Jesus Christ meant by baptism. Before John the Baptizer began his ministry of preparing the way for Israel’s Messiah, The Lord Jesus Christ to arrive and present His Gospel, John proclaimed a Repentance Baptism heralding the Kingdom of Heaven to receive The Messiah and proclaim Him as King over Israel. Many people responded by repenting and being baptized by complete immersion in the Jordan River. However baptism by complete immersion was practiced personally throughout Israel in in-ground pools located throughout Israel. This is verified by many archaeological baptismal pools with stone steps down into the deep water located in communities throughout the land. So baptisms (immersions) for cleansing the body was a common practice (Heb. 6:1,2; 9:10 cf. 1 Pet. 3:21a). When Naaman or *Ναιμάν* (Naheemáhn, LXX: 2 Kings 5:8-14), the leper was told by Elisha to wash seven times in the muddy river, Jordan, it revolted him. But after persuasion by his servants, he went and The Septuagint Greek used the verb *ἐβαπτίσατο* (ehbahptéasahto) which is properly translated ‘he baptized himself’ seven times in The Jordan and he was cleansed (2 Kings 5:14 or LXX 4 Kings 5:14). So Baptism from the The Old Testament standpoint

results in cleansing of the body as a result. Added to this concept, John the Baptizer indicated that the action signifies that repentance has taken place and faith in The Anticipated Messiah. As a result of one's baptism spiritual cleansing has occurred in preparation for and participation in The Messiah's Coming Kingdom of Heaven to reign on Earth.

Now there are seven different Baptisms referred to in The New Testament. These are listed here for your convenience. However there is a series of studies on The Happy Heralds website that can be downloaded for ready reference and for fuller understanding of the significance of each. The web address is [www @ happyheralds.com](http://www.happyheralds.com) or [www @ happyheralds.org](http://www.happyheralds.org). Look under the banner entitled Books.

### **SEVEN BAPTISMS CITED IN THE NEW TESTAMENT**

- I. The Baptism unto Moses--**unto Redemption; Freedom from bondage and Sin (1 Cor. 10:1,2,5,6,11 cf. Ex. 14:1-9-12,13-16,21).
- II. The Baptism by John, the Baptizer-** Repentance; Forgiven of Sins (Acts 18:25;19:3-5; Mt. 3:1-11; Mk. 1:4-8; Lk. 3:3-17).
- III. The Baptism of The Christ--**unto Righteousness; Fulfilled All Righteousness (Mt. 3:13-17; Mk. 1:9-11; Lk. 3:21-23).
- IV. The Baptism of Violent Death--**unto Wrath; Faithful to His Father (Mt. 20:22-23; 3:8-12; Mk. 10:38,39; Lk. 12:49,50; 3:16).
- V. The Baptism by The Holy Spirit--**upon Faith in The Lord Jesus Christ Committed (Mt. 3:11; Jn. 1:33;7:39; Acts 1:5;2:1-18;10:44-47:1 Cor. 12:13).
- VI. Disciples' Baptism--**unto Resurrection, Funeral (Mt. 28:19; Jn. 4:1,2; Acts 2:41; 8:12-39; 10:4-7, 48; 16:15, 33; 18:8; 19:3-6; Rom. 6: 1-7; Gal. 3:27; Col. 2:12; 1 Pet. 3:21).
- VII. Baptism for the Dead--**Future Resurrection (1 Cor. 15:29;Jn.5:25-29) {unorthodoxly practiced in Corinth}.

The Baptism by John the Baptizer was concerned with repentant Jews of The Old Testament or Covenant that were anticipating the Coming of The Messiah and were expecting the Kingdom of Heaven under the reign of The Messiah. But since The Lord Jesus Christ was rejected by the Jewish religious and political leaders, John's Baptism was replaced by Disciples' Baptism for those who embraced The Lord Jesus Christ by repentance, faith, and exchange of masters abandoning Satan, Sin, Disobedience, and Unrighteousness. The Newborn Church and disciple-saints, began following the practices of The Old Testament Jews until The Lord Jesus Christ's disciples received Divine Instruction as to doctrines, practices, and acceptance into the congregation, and then recorded it in The New Testament Gospels, The Acts, and Epistles.

The Old Testament Baptism and recognition into the congregation depended upon children maturing unto the age of puberty before being admitted into the congregation. This was recognized by the public by means of the family engaging with members of the local synagogue in the celebration of the bar mitzvah for teenage boys and the bas mitzvah for the girls to publicly recognize that they have reached the age of puberty and religious duty and responsibility.

However New Testament Baptism signifies a white funeral and burial after death of the old human of ours and calls for ceasing from serving as a bondsman to the Sin (Rom. 6:3,4,6,7,11-13).

“<sup>3</sup>Or &are-you-ignorant that we-, as-many-as -were-baptized into Christ Jesus,

we-were-baptized into The Death of His? <sup>4</sup>Therefore we-are-buried-together with Him through the baptism into The Death in-order-that even-as Christ-was-raised-up out-of <sup>0</sup>dead-ones for-the sake-of-the glory <sup>[exaltation-with-majestic-radiant-splendor]</sup> of-The Father, <sup>[so]</sup><sup>[in- this-way]</sup> also ourselves, <sup>[hortatory subjunctive]</sup>let-us-walk <sup>[locative év]</sup>in-newness <sup>[in nature or quality]</sup> of-Absolute-Life. . . . <sup>6</sup>Knowing <sup>[from experience]</sup> this, that the old <sup>[in age]</sup> human <sup>[generic]</sup> of ours is-crucified-together with Him so-that the body <sup>[possessive genitive]</sup> belonging-to-the Sin <sup>[ingressive aorist]</sup> become-ineffective <sup>[negated]</sup> so-that <sup>[present infinitive of- result]</sup>we continue-serving-as-bondslaves-to-the Sin no-longer. <sup>7</sup>For the-one <sup>[aorist temporal participle]</sup>after-dying-off <sup>[consummative perfect]</sup>stands-justified <sup>[declared-righteous, free-of-blame, guilt, and/orpenalty]</sup> away-from the Sin. . . . <sup>8</sup>Now if <sup>[first class condition]</sup> (and-it-is-true) we-died-off-together with Christ, we-continually-commit-trust that we-also -shall-absolutely-live-together with-Him. <sup>9</sup>being-aware that Christ, since-being-raised-up out-of <sup>0</sup>dead-ones, no-longer dies-off. Death no-longer exercises-lordship over-Him. <sup>10</sup>For what |Death| He-died-off, He-died-off to-the Sin once-for-all-time. But what |Absolute Life| He continually-absolutely-lives, He-continually-absolutely-lives to-The God. <sup>11</sup><sup>[So]</sup><sup>[in-this-way]</sup> also you-reckon yourselves on-the-one-hand to-be & dead-ones to-the Sin! But-on-the-other-hand absolutely-living-ones to-The God <sup>[évvwith dative]</sup>in-union-with Christ Jesus, The Lord of-ours. <sup>12</sup>Therefore the Sin is-to-stop-reigning <sup>[locative év]</sup>in-the mortal body of-yours & in-order-to- keep-obeying it <sup>[locative év]</sup>in-the cravings-of-it!'' (Rom. 6:3,4,6,7,11-13 APT).

From this passage it is learned that The God by means of The Holy Spirit directed Paul to teach that baptism is a serious matter and not just a ceremonial religious rite. It is a white funeral that requires the baptizer and the one baptized to recognize that baptism is a burial of the old human and has recognized that he or she has been a bonds slave to Sin, Satan, Disobedience, and Unrighteousness. Additionally, he or she has made an exchange of Masters to become a bonds slave to The God, His Son, Obedience, and Righteousness; that he or she has died, having been crucified. And now he or she has the old life of serving Sin and Satan buried. And he or she rises out of the death life unto new life in union with The Lord Jesus Christ to serve as a bonds slave to The God, His Son The Lord Jesus Christ, and a bonds slave to Obedience to The God and all His Word, The Bible teaches under the New Covenant (Testament), and Righteousness.

But we must realize that baptism is not religious rite for Eternal Security, but an indication and sign that the one baptized has already received that security by faith in The Lord Jesus Christ and His Crucifixion Death on Calvary and has died to Sin, Satan, and to the world and its practices, to live in union with Christ in His Death, Burial, and Resurrection unto Newness of Life. This concept, which initially was taught to the Roman saints by a New Testament Epistle, negates the practice of some sects and religions, which practice infant baptism and baptism of children before puberty who are not yet able to comprehend the full significance of Sin and temptation until they are mature physically as adults. The Early Church followed the Jewish tradition and practice of requiring children to reach the age of puberty before being admitted to congregation. In order to recognize that the son or daughter had reached that stage in life, the family hosted an initiatory ceremony and celebration called a bar mitzvah for the boys and bas mitzvah for the girls which celebration signifies that the child is now mature and reached the age of religious duty and responsibility. However, The God has given Baptism to The Church as a means spiritually to supersede this Jewish custom.

I am fully aware of the difficulty to communicate to parents and the children who desire and often insist that their child and the children themselves request baptism. Because Satan wants to hold them as his

bondslaves in false religion with doctrine that is contrary to Scripture and contrary to the doctrine which The True Church has taught and maintained through the centuries for nearly two thousand years. However, it is better to obey Scripture and wait, rather than continue in bondslavery to Satan. A serious question must be asked, Where can it be found in Scripture that a child or children were or are instructed to be baptized.

Since baptism has been given by The Lord Jesus Christ to the disciples of His to be an integral part of discipleship into His Church. Therefore it behooves us to recognize that the responsibility lies upon every redeemed disciple to become involved in seeing that every believer is given the opportunity to complete discipleship to a more mature stage of teenage disciples both spiritually and physically because they have been disciplined. And then, and not until then baptize them.

Then follows the third stage of the fourth commandment that The Lord Jesus Christ gave to His disciples.

**C. And Repeatedly Teach Publicly** all those who have been or are being disciplined (Mt. 26:20).

<sup>20</sup>[imperative-circumstantial-participle] and-repeatedly-publicly-teach them to-keep all-things~ watch-fully-secure as-many-as I-commanded you&! And lo! Myself, I-am-being-continuously with<sup>[in-the-midst-of]</sup> you& all the days until the consummation-of-the age. Amen!”(Mt.28:20 APT).

After completing the first two stages of discipleship, discipling at least through the newborn babes or infancy and little children stages and then baptizing those who comprehend the full significant meaning of Disciples’ Baptism are baptized. Then those who are baptized need to be congregated into a local church membership and those congregated church leaders need to be trained to take up the role of elders, deacons, and teachers.

**Firstly, the Baptized Disciples Need to be Congregated.** The Lord Jesus commanded His disciples to publicly-teach-repeatedly those they spiritually disciple. The only way that His Disciples could fulfill this command was to congregate them or gather them into a congregation first. Because the Greek verb *διδάσκοντες*(dihdās-kohntes) is a present active imperative circumstantial participle in the imperative mood, which makes it a command. It is in the present tense, which calls for the action to be continuous or repeated. And since it is a circumstantial participle, which calls for action ‘at the same time’ or rather, in this case, ‘in addition to,’ in order to connect it with the action of the main verb, translated ‘make disciples.’ Here it is connected it to the previous verbal translated ‘then baptize’ which also was a participle in turn that is connected to the main verb which is translated ‘make disciples.’ Hence being action that takes place subsequent to the main verb, it is precisely translated “then repeatedly teach publicly.” To teach publicly is to teach formally to a congregation or a large group, while discipling is done privately to individuals or a very small group. Therefore after discipling babes or undisciplined converts, the second step or stage is to baptize those who have been disciplined and then nurture them into third third stage.

**Secondly, Repeatedly Publicly Teaching the disciples all the things** that The Lord Jesus Christ taught to His disciples so that they in turn teach those that they disciple and congregate them into a local church. This public teaching is to cover all the things as many as

He commanded His disciples and instruct them to keep all these things that He taught watchfully secure, which is to guardedly protect them. Paul stated to the Ephesian elders in his farewell address that he had not shunned to declare unto them all the counsel of The God (Acts 20:17-27 cf. 2 Cor. 12:1-3). Are we of the twenty-first century True Church to do anything less than this that He commanded? Where have we gone wrong?

**Conclusion:**

**Today we considered The Fourth Commandment that The Lord Jesus Gave to His Disciples** for the people of His Church to persistently obey. This Commandment contains three steps or stages to arrive at complete fulfillment: (A) Consecutively Disciple People of All Nations, who claim to know Christ, but have not been nor are being disciplined presently; then (B) Baptize those teenage and older disciplined ones in The Name of The Father and of The Son, and of The Holy Spirit; then (C) Repeatedly Teach Publicly all those who have been or are being disciplined.

Firstly, Baptize those teenage and older disciplined ones in The Name of The Father and of The Son, and of The Holy Spirit. We considered the grammatical meaning of Greek verbs in The first stage of this fourth commandment. Then we noted that the application to all generations of converts is all people are to be disciplined and persistently discipling the converts who respond to the proclamation of The Gospel. This discipling of all people is to be persistently conducted on our journey through life.

Then we considered the second step or stage of fulfilling this fourth commandment by The Lord Jesus Christ for all His disciples through all ages, which is: Secondly, Baptize those teenage and older disciplined ones in The Name of The Father and of The Son, and of The Holy Spirit. We noted the seven Baptisms that are cited in The New Testament and then explained Disciples' Baptism. We observed that baptism is a serious matter and not just a ceremonial religious rite. It requires the baptizer and the one baptized to recognize that baptism is a burial of the old human which has previously died to self, Sin, and the world. Then that one rises out of the death life unto new life in union with The Lord Jesus Christ to serve as a bondsman to The God, His Son, to Obedience to The God's Word and to Righteousness.

Finally, Repeatedly Teach Publicly all those who have been or are being disciplined. Firstly, the Baptized Disciples Need to be Congregated. The Lord Jesus commanded His disciples to publicly-teach-repeatedly those they spiritually disciple. The only way that His Disciples could fulfill this command was to congregate them or gather them into a congregation first. And then Repeatedly Publicly Teach the disciples all the things as many as The Lord Jesus Christ taught to His disciples so they in turn teach those that they disciple and congregate into a local church. This public teaching is to cover all the things as many as The Lord Jesus Christ commanded His disciples and instruct them to keep all these things that He taught watchfully secure, which is to guardedly protect them.

**Application:**

What shall you do in order to fully obey and practice all that The Lord Jesus commanded His Disciples in His Fourth and final commandment before ascending to Heaven to be seated on His Throne till the Rapture.

Dr. Fred Wittman

**For next week:** Read and meditate upon: Thursday, 25 Iyar (May 14, A.D. 33) The Ascension of The Lord Jesus Christ: His Departure from Earth (Lk. 24:50-53; Mk. 16:19-20; Acts 1:4-9).