



World Christian Fellowship

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Why are you still on earth?

Matthew 28:16-17

Matthew 28:16-20, *Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. ¹⁷When they saw Him, they worshiped Him; but some doubted. ¹⁸And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹Go 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, ²⁰teaching 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.*

Introduction:

Doctor Who Left Everything

In **2002**, **Dr. John Kao** was one of the most sought-after cardiac surgeons in **Taiwan** — earning a six-figure income, living in a luxury apartment in **Taipei**, surrounded by every comfort the world could offer. His diary was full. His bank account was fuller. His life was, by every measurable standard, a success.

Then one evening, a missionary on furlough visited his church and showed a short film about children dying of preventable diseases in **rural Cambodia** — children who would have survived with basic medical care. No one came. No one went. They simply died.

That night, Dr. Kao could not sleep. He kept hearing a single sentence echo through his mind: "The greatest ability is availability." Within eighteen months, he had sold his apartment, surrendered his practice, and moved his family to Cambodia, where he spent the next fifteen years treating thousands of patients who had never seen a doctor.

When asked why he gave up so much, he did not speak about sacrifice. He spoke about clarity.

He said simply:

"I finally understood why I was still on earth. Heaven would have been far better for me — but the lost world needed me here."

That is the question this sermon places before every one of us today. Not a question about career, or comfort, or ambition. A single, piercing question that the climax of Matthew's Gospel forces us to answer:

Matthew 28:16–17 is not merely an introduction to the Great Commission. These two verses contain two of the most

foundational prerequisites for anyone who will ever attempt to fulfil it.

- They are not theological abstractions.
 - They are living attitudes the spiritual posture that makes everything else possible.
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- ✓ Two verses.
 - ✓ Two attitudes.

Two prerequisites for every disciple-maker who has ever lived or will ever live.

- The first is availability.
 - The second is worship.
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- They went.
 - They fell.

Before God can ever send us out, He first asks us to show up, and then to bow down.

a) Availability.

They Went.

V 16, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them."

1. **The Context.**

The word translated "then" is better rendered "so" it is a simple connective of response.

They went because they had been told to go.

Three separate commands had pointed them to Galilee:

i) **Jesus told them this before His death.**

Matthew 26:32, *But after I have been raised, I will go before you to Galilee."*

ii) **The angel at the empty tomb told** the women and asked them to tell the disciples.

Matthew 28:7, *And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you."*

iii) **The risen Christ Himself confirmed** it to the women to tell the disciples.

Matthew 28:10, *Then Jesus said to them, "Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me."*

Three witnesses.

One instruction.

One obedient response: they went.

Why Galilee?

Galilee was the heartland of Christ's ministry.

It was the region Isaiah prophesied.

Matthew 4:12–16, *Now when Jesus heard that John had been put in prison, He departed to Galilee. ¹³And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, ¹⁴that it might be fulfilled which was spoken by Isaiah the prophet, saying: ¹⁵“The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles: ¹⁶The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned.”*

It was where most of His followers lived.

When the believers in Jerusalem gathered to wait for the Holy Spirit, there were only 120 of them (**Acts 1:15**). But in Galilee, the harvest had been greater.

This is believed to be the same occasion Paul records in **1 Corinthians 15:6**, *“He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.”*

The appearance of the risen Christ to more than 500 brethren at one time.

Galilee also provided seclusion, away from the hostility of Jerusalem and the religious establishment that had crucified their Lord.

Galilee provided the perfect setting, a region surrounded by nations, to commission a people to reach all nations.

2. The Mountain: An Appointed Place.

The Greek text says they went to "the mountain"

The specific mountain Jesus had appointed. We do not know which mountain it was.

- It may have been the Mount of Transfiguration, where He had previously been revealed in glory.
- It may have been a hillside near the Sea of Galilee where He so often retreated to pray.

We are not told. But this much is certain that Jesus chose the place. He appointed it. It was deliberate, specific, and intentional.

And the disciples found it. They came to the right place at the right time.

The appointed mountain was only significant to those who were there. Those who stayed home in Jerusalem

comfortable, safe, resting after the drama of Holy Week missed it entirely.

3. The principle.

Availability

"The greatest ability is availability."

That statement is not simply a clever turn of phrase. It is a profound biblical truth.

God has never been looking for the most talented, the most educated, the most eloquent, or the most experienced. Throughout Scripture, He has consistently chosen the available.

Biblical Examples of Availability

Isaiah: The available Prophet.

Isaiah 6:1–8.

In the year that King Uzziah died, Isaiah was given a vision of the Lord, high and lifted up, surrounded by seraphim who cried "*Holy, holy, holy.*" Confronted with the perfect holiness of God, Isaiah immediately confessed his own unworthiness.

Isaiah 6:5, *So I said: "Woe is me, for I am undone! Because I am a man of unclean lips, And I dwell in the midst of a people*

of unclean lips; For my eyes have seen the King, The Lord of hosts."

He was not the most qualified candidate. But when God asked "*Whom shall I send? And who will go for Us?*" Isaiah did not hesitate.

Isaiah 6:8, *Also I heard the voice of the Lord, saying: "Whom shall I send, And who will go for Us?" Then I said, "Here am I! Send me."*

Isaiah did not say, "Let me check my diary."

He did not say, "Let me first get my theology degree."

He said: ***I am here. I am yours. Send me.***

That is availability.

That simple posture of the heart changed the course of Israel's history.

Samuel:

Available in the night.

1 Samuel 3:1–10.

Samuel was a young boy sleeping in the temple when God called him in the night. Three times he ran to Eli the priest, thinking it was his master. Three times Eli sent him back.

Finally, Eli understood what was happening and instructed the boy: "Go, lie down; and it shall be, if He calls you, that you shall say, 'Speak, LORD, for Your servant hears.'"

1 Samuel 3:10, *"And the LORD came and stood and called as at other times, 'Samuel! Samuel!' And Samuel answered, 'Speak, for Your servant hears.'"*

Notice the posture: "Your servant hears."

Availability is not merely physical presence. It is a posture of the heart that says.

I am not just here in body, but I am listening, I am ready, I am yours.

Samuel went on to become one of the greatest prophets in Israel's history not because he was the most gifted child in the nation, but because he was the one who said, *"Speak, Lord. I am listening."*

Mary mother of Jesus.

Available for the impossible (Luke 1:26–38)

When the angel Gabriel appeared to Mary and announced that she would conceive and bear the Son of God, her response could have been fear, refusal, or outright unbelief. She was a young, unmarried girl in Nazareth arguably the most obscure person in one of the most obscure towns in Palestine.

John 1:46, *"Can anything good come out of Nazareth?"*

The cost of her availability was enormous.

- Her reputation would be destroyed.
- Her engagement to Joseph would be at risk.
- She would be misunderstood by her family, her community, and her culture.

Yet Mary said

Luke 1:38, *""Behold the maidservant of the Lord! Let it be to me according to your word.""*

"Let it be to me." That is the language of availability.

- Not let me think about it.
- Not let me see what it costs first.
- Not let me consult my comfort first.

"Let it be to me according to Your word."

God did not choose Mary because she was the most qualified or the most prominent woman in Israel. He chose her because she was available.

Andrew.

Available with what he had.

Andrew is one of the most underappreciated figures in the New Testament.

- He was not Peter.
- He was not John.
- He was not in the inner circle at the Transfiguration.
- He was not the one who preached at Pentecost.

But Andrew had an extraordinary gift that he was always bringing someone to Jesus.

John 1:40–42, *One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. ⁴¹He first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ). ⁴²And he brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone).*

He brought his brother Peter to Jesus and Peter became the rock on which Christ built His church.

John 6:8–9, *One of His disciples, Andrew, Simon Peter's brother, said to Him, ⁹"There is a lad here who has five barley loaves and two small fish, but what are they among so many?"*

He brought the boy with the five loaves and two fish to Jesus and 5,000 were fed.

John 12:20–22, *Now there were certain Greeks among those who came up to worship at the feast. ²¹Then they came*

to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus." ²²Philip came and told Andrew, and in turn Andrew and Philip told Jesus.

He brought the Greek seekers to Jesus opening a door to the Gentile world.

- Andrew never gave a famous sermon.
- He never performed a recorded miracle.

But he was available.

He kept showing up. He kept bringing people and the ripple effects of his availability changed the world.

The Disciples on the Mountain.

Available in uncertainty.

Consider the emotional state of the eleven disciples who climbed that mountain in Galilee. These were men who, just weeks earlier, had watched their Lord be arrested, falsely tried, brutally flogged, and crucified.

One of their number had betrayed Him.

Another had denied Him three times with oaths and curses.

The rest had scattered and fled.

They had seen the risen Christ.

First in the **upper room**, then **eight days later**, then at the **Sea of Galilee** but they were still processing what it all meant.

- They did not have a systematic theology of the resurrection.
- They did not have the New Testament.
- They did not have the full outpouring of the Holy Spirit yet.
- They had questions.
- They had wounds.
- They had confusion.

Yet they went.

They climbed the mountain. They showed up at the appointed place at the appointed time, in faith, in obedience, in availability.

Because they were there, they received the greatest commission ever given to human beings.

Availability does not require perfect understanding.

It does not require perfect faith.

It requires only this: showing up where God has appointed you to be.

William Carey: available for the long Obedience.

William Carey, the father of modern missions, was a cobbler in Northampton, England in the late 1700s.

He had no seminary degree, no denominational backing, no wealthy patron, and no political connections. When he proposed the idea of sending missionaries to India to a gathering of ministers, an older pastor allegedly dismissed him: "Sit down, young man. When God pleases to convert the heathen, He will do it without your help or mine."

*Carey refused to sit down. He published his landmark Enquiry in 1792, **sailed for India in 1793**, and **spent forty-one years** there without ever returning to England. He translated the Bible into **six languages and portions of it into twenty-nine more**. He never had wealth, fame, or human backing. He had only availability — and it was enough.*

The uncomfortable Mirror.

Availability has a cost.

That is why so few possess it.

- It costs time the very thing we are most reluctant to surrender.
- It costs plans the carefully constructed scaffolding of our own ambitions.
- It costs comfort the familiar and the manageable that we have arranged our lives around.

Jesus said it plainly to His listeners.

Luke 9:23, "*If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me.*"

Luke 14:33, "*So likewise, whoever of you does not forsake all that he has cannot be My disciple.*"

The disciples were available to be on the mountain that day because they had already been practising availability for three years.

- They had left their boats (**Matthew 4:20**).
- They had left their tax office (**Matthew 9:9**).
- They had left their families and their plans and their futures and followed the one who said, "Come after Me."

The question that confronts you today **is not merely**: "Are you coming to church?"

It is deeper and harder.

Is your life — your time, your finances, your talents, your future plans — held open before God, to be used as He appoints, when He appoints, where He appoints?

- Fellowship is good.
- Teaching is vital.
- Praise is essential.

But none of them are the reason God has left you on earth.

- The athlete trains in the gymnasium but the training is not the race.
- The student studies in the library but the studying is not the profession.

All our church activities are preparation for the mission. The mission itself is to seek and to save the lost and to make disciples of all nations.

That mission begins with one simple act: **showing up at the mountain.**

Self-Examination.

- Are you consistently in the place where God gives orders in His Word, in prayer, in the gathered assembly of believers?
- When God has nudged you toward an act of witness or service, have you shown up or have you found reasons to stay home?
- Is there something you are clutching that prevents your full availability?
- A comfort?
- A plan?
- A possession?
- A relationship?

b) Worship.

They Fell.

V 17, "And when they saw Him, they worshiped Him: but some doubted."

1. The appearance of the risen Christ.

The text does not describe how Jesus appeared. It simply says: "when they saw Him."

The risen Christ materialised before more than 500 gathered disciples on that mountain in Galilee appearing in the same supernatural manner in which He had entered locked rooms (**John 20:19**), walked unrecognised on the **Emmaus Road (Luke 24:16)**, and vanished from sight (**Luke 24:31**).

When they saw Him, the response was immediate, overwhelming, and instinctive. They worshiped Him.

The Greek word is ***Proskuneo*** " prostrating to kiss at the feet".

It carries the image of a subject prostrating themselves face-down before a sovereign, kissing the ground at his feet. It is the posture of total surrender of a creature overwhelmed by the presence of the Creator.

This was not the polite applause of an appreciative audience.
This was not the respectful nod given to a teacher or a rabbi.

This was the full-body, face-to-the-ground prostration of human beings confronted with the living God.

2. Previous moments of Worship.

Matthew records only two moments in his gospel where the disciples are said to have worshiped Jesus in this way and it is instructive to notice when they occurred.

After Jesus walked on water and rescued Peter from sinking while he walked on the water.

Matthew 14:33, *Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God."*

Their worship came after witnessing His power over the natural world.

V 17, *"And when they saw Him, they worshiped Him:*

After the resurrection. Their worship came after witnessing His power over death itself.

In both cases, worship was the natural and inevitable response to an encounter with the transcendent power of the Son of God.

You cannot truly see Jesus for who He is and remain unmoved. Genuine encounter with the risen Christ always produces worship.

3. "But some doubted"

The honesty of Scripture!

This phrase has troubled interpreters for centuries.

How could anyone who was standing in the physical presence of the risen Christ still doubt?

Yet Matthew includes it with complete honesty and without apology.

What kind of doubt was this?

The Greek word is *edistasan*, to be of two minds, to waver, to be uncertain.

It does not necessarily denote a wholesale denial of the resurrection. The most likely explanation is this that given the size of the gathering 500 or more not everyone was close to the front.

Some were at a distance.

Some may not have been able to clearly see His face. Some perhaps those who had not yet encountered the risen Christ personally were not yet certain that the figure before them was truly Jesus.

V 18, opens with "*And Jesus came*" He approached them. He drew nearer. And as He drew near, the doubts were erased.

- Distance breed's doubt.
- Intimacy produces faith.

The doubters did not need more evidence. They needed to be closer to Jesus. And that is still the cure for doubt today.

But the theological value of this phrase is enormous. No fabricator of a resurrection story would include doubt at its climax. The fact that Matthew records it confirms the integrity and authenticity of the account.

This is what happened. It is reported truthfully because truth does not need to be embellished.

4. What true worship produces?

Worship in this passage is not simply an emotional response to a dramatic moment. It is an orientation of the entire person toward the risen Christ.

The orientation when it is genuine and sustained produces three things that are essential for the fulfilment of the Great Commission.

a) Worship produces Focus.

In the moment the disciples prostrated themselves before the risen Christ, everything else ceased to matter.

- Their grief: suspended.
- Their fear: displaced.
- Their confusion: about the future forgotten, at least for that moment.

The risen Lord filled their entire field of vision.

This is what true worship does.

Its re-centres the heart. It reminds us of what is real and what is ultimate.

Philippians 3:7–8, *"But what things were gain to me, these I have counted loss for Christ. ⁸Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ."*

When Christ becomes the centre of your vision truly the centre, not merely theoretically the accessories of life naturally recede.

The obsession with comfort, with security, with accumulation, with personal advancement: these begin to lose their grip.

A worshipping heart is a focused heart.

b) Worship produces Surrender.

Proskuneo prostrating yourself before someone is the physical enactment of surrender.

You cannot lie face-down before a king and simultaneously maintain control.

Worship is the moment you stop clutching your own plans, your own rights, your own timeline, and lay them at the feet of the one who is truly Lord.

This is why the Great Commission immediately follows the act of worship in the text.

It is in the posture of worship face down, surrendered that the commission can be received and accepted.

A person who has never truly surrendered to the lordship of Christ cannot truly embrace His mission.

Romans 12:1, *"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."*

c) Worship produces Power.

Worship is not passive.

It is the means by which the Spirit of God fills, renews, and empowers the believer.

The disciples gathered on that mountain, fell in worship, and weeks later would stand in Jerusalem filled with the Holy Spirit, preaching with boldness that would eventually turn the Roman Empire upside down.

Acts 13:2, *"As they ministered to the Lord and fasted, the Holy Spirit said, 'Now separate to Me Barnabas and Saul for the work to which I have called them.'"*

It was in the context of worship, ministering to the Lord, that the greatest missionary endeavour in the New Testament was launched. The Holy Spirit moves in and through a worshipping community.

Biblical examples of transformative Worship.

Jacob:

From Bargaining to Brokenness.

(Genesis 28:10–22; 32:24–30)

Jacob was a man of exceptional self-reliance. He was a schemer, a manipulator, a fighter.

Even his name meant "supplanter" one who grabs the heel, who takes what he wants by cunning rather than trust. When God appeared to him in a dream at Bethel, Jacob's response was characteristically transactional.

Genesis 28:20-21, *Then Jacob made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on,"²¹ so that I come back to my father's house in peace, then the Lord shall be my God.*

Jacob used worship as a bargaining chip.

But years later, at the **Jabbok River**, God wrestled him to the ground and dislocated his hip, rendering him incapable of running, fighting, or manipulating.

In that broken, desperate, clinging posture, Jacob finally worshiped in the truest sense. He would not let go until God blessed him.

God renamed him Israel.

Genesis 32:28, *"Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed."*

True worship often begins not in the beauty of the sanctuary, but in the wrestling match in the night of pain that finally breaks our self-sufficiency and brings us to the end of ourselves and the beginning of God.

David.

The Worshiper prepared for Commission.

(1 Samuel 16; Psalm 27)

David spent years as a shepherd boy on the hills of Bethlehem, alone with his sheep and his God.

While his brothers were at the battle front, David was in the fields seemingly sidelined, overlooked, forgotten. But those years of obscurity were years of extraordinary worship.

He sang to God.

He meditated on God's greatness.

He played his harp in the presence of God.

He wrote psalms that have been the worship vocabulary of God's people for three thousand years.

When Samuel came to Jesse's house looking for the next king, seven impressive older brothers were presented and rejected one by one.

Then they sent for the youngest, the one who had been tending sheep, who had been practising worship in obscurity.

Psalm 27:4, *"One thing I have desired of the LORD, that will I seek: that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple."*

David's worship in the obscurity of the fields prepared him for the commission of the throne.

The man after God's own heart (**Acts 13:22**) was made in the secret place of worship not in the public arena of performance.

Paul and Silas.

Worship in the Midnight hour.

(Acts 16:22–34)

In Philippi, Paul and Silas had been illegally beaten with rods, publicly humiliated, thrown into the innermost dungeon, and fastened in stocks.

Their backs were bleeding.

Their feet were restrained.

Their reputation in the city was in tatters.

And at midnight the darkest hour they prayed and sang hymns to God.

- Not when the circumstances were favourable.
- Not when they felt like it.
- Not when they could see a way forward.

At midnight. In stocks. With bleeding backs.

Acts 16:25–26, *But at midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. ²⁶Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's chains were loosed.*

Worship opened prison doors.

Worship broke chains not just theirs, but the prisoners' around them, and the jailer.

The jailer who fell before them trembling and asked them, "*Sirs, what must I do to be saved?*" (**Acts 16:30**).

One midnight worship session resulted in an entire household being saved and baptised.

Worship is never more powerful when it costs something. It is in the midnight hour when circumstances argue against worship that worship becomes the most potent force on earth.

John on Patmos.

Worship before commission.

(Revelation 1:9–18)

The Apostle John was an exile on the island of Patmos banished by the **Roman Emperor Domitian**, isolated, aged, and alone.

He had outlived all his fellow apostles.

The churches he loved were being persecuted. The world seemed to be winning.

And then, on the Lord's Day, in that lonely place, he heard a voice like a trumpet behind him. He turned and saw the risen, glorified Christ His eyes like a flame of fire, His face like the sun shining in full strength, His voice like the sound of many waters.

What was John's response?

Revelation 1:17, *“And when I saw Him, I fell at His feet as dead.”*

He fell as dead.

Not in grief, but in worship overwhelmed by the majesty of the one he thought he knew.

It was from that posture, prostrate before the risen Christ that John received the greatest prophetic commission of the New Testament era.

Revelation 1:19, *Write the things which you have seen, and the things which are, and the things which will take place after this.*

The pattern holds from Matthew 28 to Revelation 1.

Worship precedes commission.

You cannot be sent until you have first bowed.

Jim Elliot — A worshiper who understood the cost.

*Jim Elliot was one of five young **American missionaries killed by the Auca (Waudani) people of Ecuador in January 1956.** He was **28 years** old. Before he went to Ecuador, Elliot spent years cultivating a life of profound worship and surrender. His journals are saturated with the language of a man who had prostrated himself before the risen Christ and received his commission in that posture.*

He wrote: "He is no fool who gives what he cannot keep to gain what he cannot lose."

*That is the fruit of worship — a heart so focused on the eternal that the temporal no longer holds a controlling vote. And the story did not end with his death. **His wife Elisabeth Elliot** returned to live among the very people who had killed her husband. The **Waadani came to faith**. Many were baptised. The ripple effects of one worshipping, commissioned life are still being felt today.*

5. What is not worship?

Before we conclude this section, we must be clear about **what worship is and what it is not**.

Because many Christians spend their entire lives in what they call worship, while never experiencing the transformative reality the disciples encountered on that mountain.

- **Worship is not merely singing songs on Sunday morning.** You can sing every word of every hymn and never have prostrated your heart before the risen Christ.
- **Worship is not a feeling.** The disciples on the mountain did not worship because they felt like it. They were confused, grieving, doubting. They worshiped because they saw Him.
- **Worship is not performance.** The disciples fell at His feet. There was no audience to impress. True worship

is private before it is public it is the posture of the heart, not the quality of the presentation.

True worship that prepares a person for the Great Commission.

True worship is,
a life controlled by the Holy Spirit (**1 Corinthians 12:3**),
centred on the Word of God (**Psalm 1:2–3**), and
cleansed from the power of unconfessed sin (**Psalm 51:10–13**).

It is not a Sunday activity.

It is a 24-hours-a-day, 7-days-a-week orientation of the entire person toward the living Christ.

Self-Examination.

- When did you last genuinely prostrate yourself, in heart and spirit, before the risen Christ, overwhelmed by who He is?
- Is your worship primarily about what you receive from the experience, or about what you offer to God?
- What has the risen Christ displaced from the centre of your life? Or what is still competing with Him for that centre?
- Have you ever worshipped God in the midnight hour? When it cost you something, when circumstances argued against it?

Two Verses, Two Prerequisites

Two verses give us two foundational prerequisites for every disciple-maker who will ever live.

They are not complicated.

They are not the exclusive domain of missionaries or clergy or theological scholars.

They belong to every follower of Jesus Christ.

The first is availability.

They went to the mountain. They showed up at the appointed place. They were present, ready, and listening. Without availability, the commission is never received.

The second is worship.

When they saw Him, they fell. They were not running the meeting. They were not offering their suggestions. They were prostrate before the risen Lord.

Without worship, the commission is never embraced.

The sequence is availability brings you into the presence of Christ and Worship positions you to receive from that presence.

From that posture of available, worshipping surrender, God speaks the commission: ***"Go therefore and make disciples of all nations."***

The 500 who were on that mountain with all their doubts, their wounds, their questions, their imperfections went on to turn the world upside down. Not because they were impressive. But because they had been in His presence. They had seen the risen Christ. And they had prostrated themselves before Him.

History is not made by the talented.

It is made by the available and the worshipping those who show up at the mountain and fall at His feet.

Conclusion:

In the early **1900s**, a young Cambridge graduate named **C.T. Studd** was one of England's most celebrated cricketers famous, wealthy, and at the pinnacle of English society. When he heard **Hudson Taylor** speak about the **millions dying in China without the gospel**, something broke inside him.

He had been available to cricket, available to fame, available to the pleasures of wealth.

Now he made himself available to Christ. He gathered six of his fellow Cambridge graduates — **the Cambridge Seven** — and sailed for China, giving away his entire inherited fortune of **£29,000** before he left. To his fiancée, he gave her share of the inheritance back. She returned it. They gave it all away.

When asked why he left everything, Studd wrote words that have echoed through the generations:

"If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him."

That is the fruit of availability and worship fused together. A man who has seen the risen Christ prostrated himself before Him in worship and then stood up to say: "Here am I. Send me."

He later went to India, then to the Congo in Africa where he died at **70 years old**, still preaching the gospel in the jungle.

He never returned to England.

He had climbed the mountain.
He had bowed before his King.
He had received his orders.
He obeyed them until his last breath.

Will you go to the mountain? And when you see Him — will you bow?

Take a moment of quiet before the Lord. Not to make a new resolution, but to make a response:
The same response the disciples made on the mountain.

Availability: I will show up where You appoint.

Worship: I bow before You now, Lord.