

08.10.06 Coromandel Baptist 10:00 a.m.

All Authority is Mine!

Bible Readings = Matt. 28:16-20; Philippians 2:1-11

Introduction:

- (1) Last time we saw that the one who rules the nations is none other than their King-Priest. As the priest of the order of Melchizedek, he abides a priest forever. His kingship and his priesthood are inseparable.
- (2) He rules forever in the power of an indestructible life, which is the hallmark of his priesthood: it is eternal and it is efficacious.
- (3) It is this priesthood and the oath that God has given to Christ in regard to it, which is the basis of the new covenant.
- (4) As he reigns at the right hand of the majesty on high, making intercession for us, so the Father stretches out his sceptre over the nations, and causes him to rule in the midst of his enemies.

This week, we see that this one has all authority given to him, to command the nations, and to keep us (his people) in the midst of the nations. It is on the basis of this authority that we have the commission to teach the nations the word of the Great King.

1. Matt. 28:16-20: A Location and an Audience

(1) This passage takes place in a location that is defined by two features: Galilee and the mountain

- For the first we see repeated references to the importance of Galilee. See Matt. 26:32; 28:7, 10, 16. This is significant for a number of reasons:
 - It is important in Old Testament prophecy, and represents the meeting place of God's people and the nations (e.g. Is. 9:1). In the Old Testament settlement of the land, the nations of that region were never fully expelled from Jewish regions, and at the time of the exile of the northern tribes under Assyria, pagan settlers were shipped back into the region. It lay at the meeting point of Israel's northern reaches with the surrounding nations, and was the root through which the nations invaded the land given to the 12 tribes (hence, it is said to 'sit in darkness, and in the shadow of death').
 - It is also the place from which Jesus' began his ministry
 - § See how he came to be there in Matt. 3:19-23, as the incarnation of Israel amidst the nations; coming from Galilee for his baptism in Matt. 3:13-17; returning there after the temptations in the wilderness and John's arrest in Matt. 4:17-16; beginning his preaching ministry in Matt. 4:17; 4:23ff.; and calling the first of the disciples in Matt. 4:18ff.. For accounts of his first public preaching in Nazareth after his baptism see Luke 4:14-37.
 - § The significant impact that this had on the surrounding Gentiles (e.g. Matt. 4:24f.), meant that they were receiving the light of life (cf. Matt. 4:14-16).
 - § This ties in with the strong emphasis in Matthew on the nations and their place in the new covenant blessings of God (e.g. Matt.

1:3-5; 2:1-2; 4:15; 8:5, 11, 28; 11:21-22; 12:41-42; 15:22; 16:13; 24:14; 25:31-32; 27:54)

- So that the disciples had to meet the risen Lord at this place indicated two things: the new beginning of this ministry (now to be through them) and the continuation of his ministry to the nations.

§ To the eyes of sight, Jesus' ministry was finished with the crucifixion. In reality, it was just opening up!

- For the second aspect of the location (the mountain) we need to have two referent points in mind. It may be that this is the same mountain on which he had begun his open air ministry (e.g. Matt. 5:1; 8:1 'the mountain'), but there is also all the Old Testament background of the Mountain of the Lord.
 - In short, the mountain of the Lord in the Old Testament is where the Lord is! It is the place where he meets with his people, from which he instructs them, in which they worship, from which the blessing is to flow to the nations.
 - See, for example, Is. 2:1-2 It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go the law, and the word of the LORD from Jerusalem. cf. Mic. 4:1-3 It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it, ² and many nations shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. ³ He shall judge between many peoples, and shall decide for strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore
 - Compare with Hebrews 12:22ff. i.e. for the New Testament the mountain is spiritual rather than physical (also compare with Paul's statement in Gal. 4:21-31).
- So that the disciples had to meet the risen Lord at this place indicated two things: the new beginning of this ministry (now to be through them) and the continuation of his ministry to the nations.
 - To the eyes of sight, Jesus' ministry was finished with the crucifixion. In reality, it was just opening up!

(2) But there is also an audience: and this again is to be considered in two ways.

- This disciples form the audience for Jesus' teaching and instruction.
 - The eleven (Judas now missing), who had been his closest friends and associates, are now to form the kernel of the new covenant community, from whom the blessing would flow to the nations.
 - They worshipped and some doubted (or 'wavered' as some translations have) Matt. 28:17. How so? Just look at our own experience: both present here today!
 - Chrysostom Jesus 'Does not scold Peter for his denial or any of the others for their flight'. Rather, the simple fact of his resurrection declares 'peace'

over all the wreckage and ruin of their sin! He had mastered them by virtue of his intercession for them.

- But there is also another ‘audience’ i.e. in the sense of a royal audience taking place.
 - See the emphasis on the royal line of Jesus in Matt. 1:1; 2:1 and thence throughout the gospel, culminating in the mocking of his royal status as the time of the crucifixion (e.g. Matt. 27:11, 29, 37).
 - But though not perceived as such to unbelieving eyes, Jesus is in fact the Great King, fully receiving all the promises attached to his status as the Son of Man (Dan. 7:13-14)
 - § See the emphasis on the totality of his rule: all *authority*; all *nations*; all his *teaching*; all *places*; and all *time*!

2. Matt. 28:16-20 A Command and Commission

(1) The main attention in this passage is on the disciples. While (in a subsidiary sense) this commission is to us, it was specifically to them. To the degree that we share in the apostolic gospel we share in the command and the commission, but it came first and foremost to the ones he had chosen to be his witnesses.

(2) The command is to ‘disciple’ the nations. This is the only imperative in the passage. The rest are participles.

- Literally it goes “Having gone, make disciples of the nations, baptizing...teaching”
 - i.e. the object is to make the nations the disciples of the King. A disciple is one who hears the voice of his teacher and follows him. The nations are to be hearers of the voice of the King (cf. the public ministry and the proclamation that took place in Galilee of the Gentiles, hearing the voice of the Son).
 - It presumes a going, as the King is going! We are not doing something for God! He is doing something in and through us.
 - § “lo...I am with you always”. The old translations preserve ‘Behold’ i.e. pay attention, observe, take into consideration, be mindful of...the word is to arouse faith!
- It means: *having gone* (with and through me), *teach them to hear my voice* (disciple them), then *baptize them into the Name of God* (i.e. bring them to worship me, be submitted to my authority, to be immersed in the Godhead), *and then teach them!*
 - This is the pattern the Son has worked in our lives!

3. Matt. 28:16-20 A Goal For History

(1) The risen Lord has given this command and the commission first to the disciples, and thence to us, as we hear the apostolic gospel, but it is a time limited command. The time in focus is ‘the end of the age’.

- Phil. 2:1-11 compare with Rev. 22:1-6 and 1 Cor. 15:24ff.

- This is the great goal to which the Son is leading all things, that all things will be brought to glorify the Father!
- We need to tell the nations that this goal is coming: there is a time to hear the voice of the King now, for there is coming a time when the Son of Man will appear, and the kings of the earth who have not fled to his Cross for the mercy of forgiveness will find themselves crying out for the rocks to fall on them (Rev. 6:15ff.)
 - The great question in this passage in Revelation is ‘Who can stand’? (Rev. 6:17) The answer is given in Rev. 7:9-17!