

WORSHIPING ON THE LORD'S DAY

April 12, 2020

Worship, as God intended, is a supernatural event. As we enter into this service of worship, we cross the threshold of the secular to the sacred, from the common to the uncommon, from the profane to the holy. Prepare yourself therefore for this most holy convocation!

Prelude

Worship Theme

Christ is our Savior

Psalm 31:2-5: "Incline Thine ear to me, rescue me quickly; be Thou to me a rock of strength, a stronghold to save me. For Thou art my rock and my fortress; for Thy name's sake Thou wilt lead me and guide me. Thou wilt pull me out of the net which they have secretly laid for me; for Thou art my strength. Into Thy hand I commit my spirit; Thou hast ransomed me, O Lord, God of truth."

God Calls us to Worship Before the Cross Ps. 106:1-2

+We Adore Him

Hymn #277, "Christ The Lord Is Risen Today"

We Confess Our Sin

Almighty and most merciful Father, we have erred and strayed from Your ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Your holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. And so we are helpless without you.

O Lord, have mercy upon us, miserable offenders! Spare us as we confess our faults, restore us as we are broken and mourn, according to Your promises declared to us in Christ Jesus our Lord, and grant, for Jesus' sake, that we may hereafter live a godly, righteous, and devout life, to the glory of Your holy name. Amen!

We Thank Him For His Forgiveness

Hymn #275, "The Strife Is O'er, The Battle Done"

God Calls us to Worship Thru Dedication Ps. 106:47

We Give Him Our Offering & Concerns

We Give Him Ourselves

Hymn #252, "When I Survey The Wondrous Cross"

God Calls us to Worship Thru Fellowship Ps. 106:19-21

We Read His Word

Sermon

*Hymn #294, "The Golden Gates Are Lifted Up"

God Blesses us in the Benediction

Welcome and Announcements

Postlude

+You are invited to raise your hands during the prayer of adoration.

Easter and the Majestic King
Matthew 28:16-18
Study Notes for April 12, 2020

I. Introduction

Forfeited Blessing (cf. Lk. 15:15-16, 17)

The passage at which we are looking details one of the resurrection appearances of Christ in which His character is portrayed. In fact, it is this that makes the commission of Mt. 28:18-20 great!!

II. Easter and the Majestic King, Mt. 28:16-18.

A. As Seen in the Attention He Received, v. 16.

This is the 8th out of 11 resurrection appearance recorded in Scripture. And because it serves as the background for the words of the Great Commission, it is quickly read over. Yet it must not be for it was given by Matthew to set the stage of the Great Commission! In this regard notice, the disciples here proceed to Galilee in obedience to the Lord (cf. Mt. 26:32; 28:10)!...

The Big Deal: Galilee was 70 miles away from Jerusalem. For the disciples to get to Galilee from the upper room would have meant a week-long journey on foot at a time when it wasn't popular to be a follower of Christ! Truly, it would have been far easier for the disciples simply to have stayed in the upper room where Christ had just manifested Himself to them (cf. Jn. 20). And yet they don't! Why?

The Valuation of the Disciples regarding Christ

1. Prior to the Crucifixion
 - a. In the upper room, Jn. 14:8-9.
 - b. The exhortation of Christ, Mt. 8:26; 14:31.
 - c. The cowardice of Peter, Mt. 26:69.
2. After the Resurrection
 - a. The Confession of Thomas, Jn. 20:26-28

What was the basis of Thomas' Confession? Cf. Rom. 1:1b-4!!!

How is it that the resurrection of Christ powerfully proclaims Christ's deity when many others in the Bible likewise were resurrected? Think of the widow of Zarephath's Son (1 Ki. 17:24), the Shunamite widow's son (2 Ki. 4:32-37), Jairus' daughter (Mk. 5:35-43), or Lazarus (Jn. 11:39-44) to name a few. So, how is Christ's resurrection any different? Cf. Jn. 2:19; 10:18; Eph. 4:8!

- b. This is why Christ's Resurrection radically changed the disciples! Upon Christ's resurrection, we no longer read of a well-intentioned, though mis-directed band. Rather, we read of the disciples...

*Point: The disciples' willingness to travel one week on foot to Galilee at a time when it was dangerous to be a Christian reflected a valuation on their part as to the identity of Jesus. That is Matthew's point here! Easter truly is the celebration of a Majestic King!

B. As Seen in the Adoration He Received, v. 17.

The word used for "worship" here (*προσκυνέω* [*proskuneō*]) is the primary word for worship in the NT. It literally means "to kiss the hand" and so is translated as "to bow down" or "to prostrate oneself on the ground." The idea behind this word is that of bowing before a superior Being out of reverence, worship, respect, and so awe!

The Adoration Given by the Disciples to Christ

1. As to the Pre-Resurrection Disciples, cf. Mk. 6:45-52...

2. After the Resurrection, cf. Jn. 20:28; Mt. 28:17...

Yet Some Hesitated

This does not mean that some rejected Christ or refused to worship. Rather, it tells us that it took some longer than others to fall to the ground in reverence.

Who were these “some”? Consider...

1. On previous occasions all of the 11 disciples had already worshipped the resurrected Christ (cf. Mt. 14:33; Lk. 24:10, 11; Jn. 20:24-29).
2. For the disciples to travel to Galilee out of respect and reverence for Christ and then doubt Him once they got there doesn't make sense!
3. Finally, according to 1 Cor 15:6 along with the 11 we learn that there were 500 other brethren present at this time!

...accordingly, we take from this that the entire crowd of 511 people did not fall to the ground *en masse*. Rather, it began with the disciples, but the- like a wave- it emanated out until the entire gathering was flat on their face before the Lord!

C. As Seen in the Authority He Received, v. 18.

The word that Christ uses for “authority” here (ἐξουσία [*exousia*]) refers to the freedom and right to speak and act as one pleases (cf. Rom. 9:21)...

Yet, wait a moment! As God, hasn't Christ always had regency over this world?... even in His incarnation?”

Yes (cf. Mt. 11:27).

...then in what way is Christ's resurrected authority different from what He exercised prior to His death? The answer is found not in the *content* of Christ's authority, but in its *extent* (cf. Phil. 2:7). And so...

1. Before His resurrection, though He was/is God, nevertheless Christ was subject to the frailty of the flesh (Heb. 5:7-10), allowed Himself to be tempted by Satan (Mt. 4), and subjected Himself to the authority of Pilate (Jn. 19:11).
2. Yet, after Christ's resurrection, all of this changed. Now... Christ exists in a glorified body not subject to the frailty of the flesh (Rev. 1:13-17; Rom. 14:17). He is not only not tempted by Satan, but He exerts direct control over Satan (Rev. 2:10; 20). And the next time Pilate would see Christ, Christ would be the Judge and Pilate would be the criminal!

*Point: We see Christ's absolute authority as our risen and glorious King. The fact that Christ has received ALL authority means that nothing that occurs on this earth or in the heavens can occur outside of Christ's permission, control, and command. He is The Majestic King of kings, never again to be subject to creation!

*Where We Live

1. So, how do we honor the Majesty of Christ this day?
2. If the will of our Sovereign King is that we “make disciples,” that “disciple-making” must begin with ourselves!...
 - a. Paul gave a helpful summary of what it means to be a Christian (cf. Phil. 3:3) which raises three questions...

Are you one who accepts and so worships Christ as God? Is He your Lord?

What will be your “boast” when you approach God upon your death?

Where therefor is your “confidence” this day?
 - b. Christ as the Majestic King is the “Lamb or God” (cf. Jn. 1:29b). What does that mean for you and me today?