

“Missions: Because Jesus Is the Messiah” – Matthew 1:1-23; 28:18-20

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Missions Conference, Calvary Baptist Church, Lamar, CO

Friday 8/3/12

1:1

Christianity refers to our belief that Jesus of Nazareth is the Christ, which means “Messiah”. “Christ” is not just another part of Jesus’ name; it is a title. It is a form of the Greek word for “Anointed”, and is a translation of the Hebrew word “mashiach”, which literally means “Anointed” but refers to the office and person of Israel’s God-appointed prophets, priests, and kings, and above all to the Messiah.

Christianity is the belief that Jesus is the Messiah. That is what the word “Christianity” means. It is the religion of the Messiah, those who follow one they call Christ, and that one is Jesus of Nazareth, the crucified and risen one.

The theme of Matthew’s Gospel is the awesome news that Jesus is the Messiah, the Christ.

- “Messiah” has to do with the fulfillment of a promise – specifically the promise of God. The Messiah is the promised one of God, the promised greater heir of King David, the one of whom Jacob and Moses spoke. And He is the fulfillment of the promises of God to Abraham. Messiah is the fulfillment of all God’s promises
- Messiah is the supreme Prophet promised by Moses (note the Sermon on the Mount) and He is the true and final great High Priest, who comes to provide the true atonement that will cover all the sins of the chosen people of God.
- Above all the idea of the Messiah referred to the promised King, from the line of David son of Jesse of Bethlehem, David’s true heir, his greater son, who would come to conquer the enemies of God and of His people and to establish righteousness.

But the God of Israel is not God of the Jews only, and the Messiah of Israel is God’s appointed King and Savior not of Israel only, but of the whole world. To restrict the kingdom over which Messiah reigns to Israel alone would not only represent a lack of love for other people, but it would also be a denial of the rights, the authority, and the power of God. For we who are the people of God through Jesus, to be anything but zealous for the conversion, not only of our neighbors, not only of the millions within the borders of our homeland, no matter where they have come from and what they have to offer, but also of the billions on this planet who have never heard of Christ – for us not to seek to make Him known to all people is absurd, for it is really a failure to believe in Christ as the Christ, the Messiah, the Savior of the world.

Messiah was to be a deliverer, a champion of the people of God.

Messiah was promised largely in terms of a great king who would come, the heir of David. It is a word that speaks of authority and power.

But although the Messiah would be the King of Israel and the Savior of Israel. His authority, His power, and His peace and salvation would extend to all the peoples of the earth.

Jesus is the Messiah whose authority and whose salvation extend to the ends of the earth.

1:1-2 Jesus is the Seed of Abraham, the promised son through whom all the peoples of the world would be blessed, and through whom Abraham's family would outnumber the stars.

Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

(Genesis 12:1-3)

Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ.

(Galatians 3:16)

1:1-11

Jesus is the Root and Heir of David son of Jesse, the king of Israel whom God loved. He is the Conqueror who rides forth, and He is the Prince of peace. Of His government there will be no end and no limit.

When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever." (2 Samuel 7:12-16)

I will sing of the steadfast love of the LORD, forever; with my mouth I will make known your faithfulness to all generations. For I said, "Steadfast love will be built up forever; in the heavens you will establish your faithfulness." You have said, "I have made a covenant with my chosen one; I have sworn to David my servant: 'I will establish your offspring forever, and build your throne for all generations.'" (Psalms 89:1-4)

1:12-17

Jesus is the Head of the forgotten family of God, the elect that have been scattered among the nations. He comes to bring His people in.

As Messiah, He reigns – not only over the Promised Land, from the River to the Sea, but from shore to shore and to the most distant isles.

He is the one who fulfills the world-overcoming promises to both Abraham and David, and He is the keeper of the covenant of God.

This Messianic authority brackets the Gospel according to Matthew. It is the point of the first chapter and the heart of the Great Commission of the church that the risen Messiah declares on the mountain in Galilee.

In fact the universal authority of God exercised through His promised Messiah, for the salvation of the chosen millions, to the glory of God, is the story of the whole Bible, which is after all, all about Jesus.

Jesus is the Son of Abraham. He is the one who will fulfill the promise God gave to His beloved friend when He called him out of the most civilized place in the world to go to a land where he's never been. God told Abraham, "I will make you a great nation, and I will bless you and make your name great, so that you will be a blessing." God promised Abraham that He would make his seed like the stars in the sky and the sands on the shore, and that His seed would possess the land. But that is not all that God promised Abraham. He promised Him that he would become not merely a nation but a multitude of nations and that in Him all the nations would be blessed. Paul says in Romans 4:13 that God's promise to Abraham was that he would be the heir of the world.

The Jewish people prided themselves on the fact that they were the children of Abraham. It is very interesting to see how Abraham's name is used in Matthew.

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit in keeping with repentance. And do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you, God is able from these stones to raise up children for Abraham. Even now the axe is laid to the root of the trees. Every tree therefore that does not bear good fruit is cut down and thrown into the fire. "I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire." (Matthew 3:7-12)

When Jesus heard this, he marveled and said to those who followed him, "Truly, I tell you, with no one in Israel have I found such faith. I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth." (Matthew 8:10-12)

But also this:

And as for the resurrection of the dead, have you not read what was said to you by God: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living." (Matthew 22:31-32)

Abraham is the father then of the true people of God, not those who are of the flesh but those who have faith. Those who

David in Matthew:

And as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David." (Matthew 9:27)

And as they went out of Jericho, a great crowd followed him. And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, "Lord, have mercy on us, Son of David!" The crowd rebuked them, telling them to be silent, but they cried out all the more, "Lord, have mercy on us, Son of David!" And stopping, Jesus called them and said, "What do you want me to do for you?" They said to him, "Lord, let our eyes be opened." And Jesus in pity touched their eyes, and immediately they recovered their sight and followed him. (Matthew 20:29-34)

And the crowds that went before him and that followed him were shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee." And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. He said to them, "It is written, 'My house shall be called a house of prayer,' but you make it a den of robbers." And the blind and the lame came to him in the temple, and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant, and they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read, "'Out of the mouth of infants and nursing babies you have prepared praise'?" (Matthew 21:9-16)

Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think about the Christ? Whose son is he?" They said to him, "The son of David." He said to them, "How is it then that David, in the Spirit, calls him Lord, saying, "'The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet'? If then David calls him Lord, how is he his son?" And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions. (Matthew 22:41-46)

Barnes:

Matthew 28:19

Go ye therefore - "Because" all power is mine, go! I can defend you. The world is placed under my control. It is redeemed. It is given me in promise by my Father, as the purchase of my death. Though you are weak, yet I am strong! Though you will encounter many troubles and dangers, yet I can defend you! Though you die, yet I live, and the work shall be accomplished!

All nations - This gracious commission was the foundation of their authority to go to the Gentiles. The Jews had expected that the offers of life under the Messiah would be confined to their own nation. Jesus broke down the partition wall, and commissioned his disciples to go everywhere, and bring the "world" to the knowledge of himself.

Barnes:

All power is given unto me in heaven and in earth - The "Son of God," as "Creator," had an original right to all things, to control them and dispose of them. See Joh 1:3; Col 1:16-17; Heb 1:8. But the universe is put under him more particularly as Mediator, that he might redeem his people; that he might gather a church; that he might defend his chosen; that he might subdue all their enemies, and bring them off conquerors and more than conquerors, Eph 1:20-23; 1Co 15:25-27; Joh 5:22-23; Phi 2:6-11. It is in reference to this, doubtless, that he speaks here power or authority committed to him over all things, that he might redeem, defend, and save the

church purchased with his own blood. His mediatorial government extends, therefore, over the material world, over angels, over devils, over wicked men, and over his own people.

that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church, which is his body, the fullness of him who fills all in all. (Ephesians 1:20-23)

The Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. (John 5:22-23)

A.T. Robertson

All authority (*pāsa exousia*). Jesus came close to them (*proselthōn*) and made this astounding claim. He spoke as one already in heaven with a world-wide outlook and with the resources of heaven at his command. His authority or power in his earthly life had been great (Mat 7:29; Mat 11:27; Mat 21:23.). Now it is boundless and includes earth and heaven.

Hath been given (*edothē*) is a timeless aorist (Robertson, *Grammar*, pp. 836f.). It is the sublimist of all spectacles to see the Risen Christ without money or army or state charging this band of five hundred men and women with world conquest and bringing them to believe it possible and to undertake it with serious passion and power. Pentecost is still to come, but dynamic faith rules on this mountain in Galilee.

And when Jesus finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority, and not as their scribes.
(Matthew 7:28-29)

At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light."
(Matthew 11:25-30)