

EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST

(1)

Message Three

Discipling All the Nations by Baptizing Them into the Name of the Father, the Son, and the Holy Spirit

JL Hymns: 904, 960

Scripture Reading: Matt. 28:16-20

- Matt 28:16 And the eleven disciples went to Galilee, to the mountain where Jesus directed them.
Matt 28:17 And when they saw Him, they worshipped Him, though some doubted.
Matt 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.
Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
Matt 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.

I. “All authority has been given to Me in heaven and on earth”—Matt. 28:18:

A. God is the supreme authority, and He has all authority—Rom. 9:20-21:

Rom 9:20 But rather, O man, who are you who answer back to God? Shall the thing molded say to him who molded it, Why did you make me thus?

Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

1. Authority issues from God’s own being—Rev. 22:1.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

2. All authority—governmental, positional, and spiritual—derives from God—Gen. 9:6; Rom. 13:1-7; John 19:10-11; 2 Cor. 10:8; 13:10.

Gen 9:6 Whoever sheds man's blood, / By man shall his blood be shed, / For in the image of God / He made man.

Rom 13:1 Let every person be subject to the authorities over him, for there is no authority except from God, and those which exist are ordained by God.

Rom 13:2 So then he who resists the authority opposes God's ordination, and those who oppose will receive judgment to themselves.

Rom 13:3 For the rulers are not a terror to the good work, but to the evil. Do you want to have no fear of the authority? Do what is good, and you will have praise from him;

Rom 13:4 For he is a servant of God to you for good. But if you do what is evil, fear; he does not bear the sword in vain; for he is a servant of God, an avenger for wrath to him who practices evil.

Rom 13:5 Therefore it is necessary to be subject, not only because of wrath but also because of conscience.

Rom 13:6 For because of this you also pay taxes; for they are God's officers, attending constantly to this very thing.

Rom 13:7 Render to all the things due: tax to whom tax is due, custom to whom custom is due, fear to whom fear is due, honor to whom honor is due.

John 19:10 Therefore Pilate said to Him, You do not speak to me? Do You not know that I have authority to release You and I have authority to crucify You?

John 19:11 Jesus answered him, You would have no authority against Me if it were not given to you from above; for this reason, he who has delivered Me to you has the greater sin.

2 Cor 10:8 For even if I should boast somewhat more abundantly concerning our authority, which the Lord has given for building you up and not for overthrowing you, I will not be put to shame.

2 Cor 13:10 Therefore I write these things while being absent in order that when present I would not have to use severity, according to the authority which the Lord has given me for building up and not for overthrowing.

B. There are two aspects of spiritual authority:

1. The positive aspect is to serve the saints, to shepherd them, to supply them, and to build

them up—Matt. 20:25-28; 2:6; 24:45; 2 Cor. 10:8.

Matt 20:25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them.

Matt 20:26 It shall not be so among you; but whoever wants to become great among you shall be your servant,

Matt 20:27 And whoever wants to be first among you shall be your slave;

Matt 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

Matt 2:6 "And you, Bethlehem, land of Judah, by no means are you the least among the princes of Judah; for out of you shall come forth a Ruler, One who will shepherd My people Israel."

Matt 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

2 Cor 10:8 For even if I should boast somewhat more abundantly concerning our authority, which the Lord has given for building you up and not for overthrowing you, I will not be put to shame.

2. The negative aspect is to deal with the enemy and the things related to him.

C. In His divinity, as the only begotten Son of God, the Lord had authority over all—Matt. 28:18.

Matt 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

D. However, in His humanity, as the Son of Man and the King of the heavenly kingdom, authority in heaven and on earth was given to Him after His resurrection.

II. “Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit”—v. 19:

A. Because all authority was given to Him (v. 18), the heavenly King sent His disciples to disciple all the nations.

Matt 28:18 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.

B. They go with His authority.

C. To disciple the nations is to make the heathen the kingdom people for the establishing of His kingdom, which is the church, even today, on the earth.

D. Baptism brings the repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ that they may become the kingdom people.

E. *Into* indicates union, as in Romans 6:3 and Galatians 3:27:

Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Gal 3:27 For as many as were baptized into Christ have put on Christ.

1. The same Greek word is used in Acts 8:16; 19:5; and 1 Corinthians 1:13, 15.

Acts 8:16 For He had not yet fallen upon any of them, but they had only been baptized into the name of the Lord Jesus.

Acts 19:5 And when they heard this, they were baptized into the name of the Lord Jesus.

1 Cor 1:13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

1 Cor 1:15 That no one may say that you were baptized into my name.

2. To baptize people into the name of the Triune God is to bring them into a spiritual and mystical union with Him.

F. There is one name for the Divine Trinity:

1. The name is the sum total of the Divine Being, equivalent to His person.

2. To baptize someone into the name of the Triune God is to immerse him into all that the Triune God is.

G. For the constituting of the kingdom, Matthew discloses the reality of the Divine Trinity by

giving one name for all three—the Father, the Son, and the Spirit:

1. In the opening chapter of Matthew, the Holy Spirit (1:18), Christ the Son (v. 18), and God the Father (v. 23) are present for the producing of the man Jesus (v. 21), who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God.
 - Matt 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.
 - Matt 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).
 - Matt 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.
2. In chapter 3 Matthew presents a scene in which the Son was standing in the water of baptism under the opened heaven, the Spirit like a dove descended upon the Son, and the Father spoke out of the heavens to the Son—vv. 16-17.
 - Matt 3 be omitted.
 - Matt 3:16 And having been baptized, Jesus went up immediately from the water, and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him.
 - Matt 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.
3. In chapter 12 the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father—v. 28.
 - Matt 12 be omitted.
 - Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.
4. In chapter 16 the Father revealed the Son to the disciples for the building of the church, which is the life pulse of the kingdom—vv. 16-19.
 - Matt 16 be omitted.
 - Matt 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.
 - Matt 16:17 And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens.
 - Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
 - Matt 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.
5. In chapter 17 the Son entered into transfiguration (v. 2) and was confirmed by the Father's word of delight (v. 5), bringing about a miniature display of the manifestation of the kingdom (16:28).
 - Matt 17 be omitted.
 - Matt 17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.
 - Matt 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!
 - Matt 16:28 Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom.
6. Eventually, in the closing chapter of Matthew, after Christ as the last Adam had passed through the process of crucifixion, entered into the realm of resurrection, and become the lifegiving Spirit, He came back to His disciples in the atmosphere and reality of His resurrection to charge them to make the heathen the kingdom people by baptizing them into the name, the person, the reality, of the Divine Trinity.
 - Matt 28 be omitted.
7. According to Matthew, being baptized into the reality of the Father, the Son, and the

Spirit is for the constituting of the kingdom of the heavens.

8. Unlike an earthly society, the heavenly kingdom cannot be formed with human beings of flesh and blood (cf. 1 Cor. 15:50); it can be constituted only with people who have been immersed into the union with the Triune God and who have been established and built up with the Triune God, who has been wrought into them.

1 Cor 15:50 Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God, neither does corruption inherit incorruption.

III. “Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age”—Matt. 28:20:

- A. Teaching the believers to observe all that the Lord has commanded is for the discipling of all the nations—v. 19.
Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
- B. The heavenly King is Emmanuel, God with us—1:23.
Matt 1:23 "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel" (which is translated, God with us).
- C. Hence, wherever we are gathered into His name, He is in our midst—18:20.
Matt 18:20 For where there are two or three gathered into My name, there am I in their midst.
- D. As such, He can never and would never leave His believers.
- E. Matthew proves that the Lord, as Emmanuel, is the heavenly King who is with His people continuously until He comes back.
- F. The consummation of the age is the end of this age, which is the time of the Lord's parousia, the Lord's coming:
 1. The word *consummation* means that there is a process that will be brought to completion or fulfillment.
 2. In Matthew 28:20 *the consummation of the age* indicates the end of this present age, the church age.
Matt 28:20 Teaching them to observe all that I have commanded you. And behold, I am with you all the days until the consummation of the age.
 3. The consummation of the age will be the three and a half years of the great tribulation—Dan. 12:4, 6-7, 9.
Dan 12:4 But you, Daniel, shut up the words and seal the book until the time of the end; many will go here and there, and knowledge will be increased.
Dan 12:6 And one said to the man clothed in linen, who was above the water of the river, How long will it be until the end of these wonders?
Dan 12:7 And I heard the man clothed in linen, who was above the water of the river, as He lifted up His right hand and His left hand to heaven and swore by Him who lives forever that there would be a time and times and half a time; and when the shattering of the power of the holy people is completed, all these things will be completed.
Dan 12:9 And He said, Go your way, Daniel, for the words are shut up and sealed until the time of the end.
 4. *The end* spoken of in Matthew 24:6 is the consummation of the age, which will be the three and a half years (the last half of the seventieth week) of the great tribulation.
Matt 24:6 And you will be hearing of wars and rumors of wars. See that you are not alarmed, for it must happen; but the end is not yet.
 5. The consummation of the age is not the end of the world but the completion of the church age, the age of grace; this age is very close to completion.
 6. The Lord promised that in His resurrection He will be with us all the days, with all authority, until the consummation of the age, that is, until the end of this age.