

## God's Mission & Our Mission

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There is false mission – Matt 23:15

### God's mission: Let the nations be glad in Christ<sup>1</sup>

As we were seeing in earlier sessions – mission is first and foremost God's mission – God is the great missionary – he is a reaching out God, a Saviour God

Matt. 22:1 – a King who prepared a wedding banquet for his son

Isaiah 25:6 – for all peoples

Matt. 2:10 – God sends his Son and moves a star (!) that the nations may come and rejoice

### How?

Matt. 1:21, 23 – save a people to be with them

Titus 2:14 – give himself to save a people and purify a people to be his very own

This is the gospel – without that, no mission for us

Group study: Matthew 28:16-20

- When is this mission to continue until? So who is it for?
- What is the basis of authority for mission – the grounds on which we go?
- Is mission territorial spiritual warfare – claiming ground for Christ?
- How does the outward dynamic (v19 cf. Matt. 24:14; Acts 1:8) compare with the perspective of our churches and how we sometimes do 'missions' and 'crusades' and 'outreach' in our contexts?
- Whose disciples are these to be? In practice who can they easily end up following more?
- How is this picture of mission (v19) different from hit-and-run conversion-counting mission?
- What is the place of *speaking* in this mission? Are signs and wonders or just doing good works enough? [commands and commission]
- What exactly is our mission in a nutshell?
- What is the great assurance at the end of this passage? Have you experienced this in the heat of mission?

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<sup>1</sup> See John Piper's book by this name and esp. Psalm 47:1; 67:4; Luke 2:10.

Going...

Make Disciples

- Baptising
- Teaching

The main verb/imperative is make disciples.

It is 'as you go'.

The activities of making disciples are 1) Baptising and 2) Teaching

**1. All authority, ownership, sovereignty** – cf. Matt. 9:38

Jesus has all authority (Matt. 28:18). He will continue to be with this mission (Matt. 28:20), with his people, sending his Spirit, empowering, giving courage, clearing obstacles, opening hearts (Matt. 13:11). The results are up to him. The glory goes to him.

**2. The Priority of the Word** – Sowing the seed is the mission strategy (Matt. 13)

Compare Matthew 10:1-15 cf. 28:18-20

- What are the differences?
  - the first mission to the Jews, for that time, the second to all nations to the end of the age
  - first includes signs, second emphasises teaching

Acts – 1/3 of book is sermons, "the word grew", "the word grew"

Cf. Reformation (rediscovery of Word, translation of the Word, plain teaching of the Word), 18th century revivals in UK and US, East African Revival – preaching-driven revivals

**3. With the goal of joy & worship & obedience**

compare Matt. 2:9-11 and Matt. 28:16-20

- Note difference - move from 'come and see' to 'go and tell', from a few dignities to many nations
- But similarity of Worship, specifically of Jesus – remember God's great mission, his great aim, is that the nations be glad - Piper: "mission exists because worship doesn't" – no need for mission in the new creation – when all round throne just pure worship - but now there are many not worshipping, not enjoying Christ
- You find in Matthew's Gospel and the NT that Joy-worship-obedience inseparable – Our joy is our worship, our worship is our obedience, our obedience is a joyful obedience
- So let us never be accused of preaching "be forgiven and sin all you want" – No – "Be forgiven and sin no more", Be united to Christ and have him as your Saviour and your Lord *and your Supreme Treasure*, and enter an eternity of enjoying him, worshipping him, obeying him.

**4. With the goal of Fatherhood** – compare Matt. 28:19 and 3:16-17 – baptism

Salvation is people being baptised into God himself, brought into the Trinity, included in the Son, given the Spirit of the Son, having the Father as our father. We want people to be brought into that

awesome reality – to experience what Jesus experienced at his baptism, the Spirit descending, and the Father saying, “You are my beloved son, with you I am well pleased.”<sup>2</sup>

## 5. The Priority of the church

Already seeing the priority of the church in Baptism which is a church ordinance. When people are baptised in Acts they are added to the church.

Also Compare Matthew 28:18-20 and 16:18:

In ch. 16 – a) One Church (kingdom minded), b) Jesus’ Church, c) Jesus will build, d) gates of hell – imagery of Joshua’s conquest of Canaan

In ch. 28 – talking about same thing – disciple-making is how the church will be built, disciple-making will result in churches, a network of churches which see themselves as one Church

And that’s exactly what you see through Acts – making disciples → churches which work together as one

[cf. *The Distant Boat*, sent from church, church supports and visits, planting church]

## 6. The reality of danger

We need the assurance of “Lo I am with you always” because we will often feel very lonely and vulnerable and threatened.

Matt. 24:9-14 – offence, opposition, most often from religious cf. *Distant Boat* opposition

## 7. Preaching the Good News of the Kingdom of the crucified King

– Matt. 24:14

The gospel is not the great commission. The Great Commission is to preach the Gospel.

The gospel of the King who was enthroned on a Cross (Matt. 27:37), who suffered and died for his people, to grab a people for himself, to pay the dowry for his bride in his own blood

We are inviting people to the wedding banquet of the Son - Matt 22:9

We are telling them that everything is ready - the Son of God has been butchered for you, he has suffered for our sins on the Cross, forgiveness is ready, fellowship with God is ready, the living waters are ready, the true bread is ready - food that endures to eternal life – the Bread from Heaven – the free feast - Come to the wedding banquet of the Son.

### Resources:

- DeYoung & Gilbert, *What is the Mission of the Church?*
- [How proper Christology fuels missions \(sermon by Ken Mbugua\)](#)

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<sup>2</sup> So “getting born again” and “receiving the baptism of the Spirit” are not small things to play around with. We should not throw these words around casually or lighten them by imagining that everyone who came forward at a mission ‘got born again’ – maybe they did, maybe they didn’t – it would be safer to say that “They professed”. If someone really did get born again / receive the Spirit / get a new heart / regeneration – then that is a *massive* thing – they are brought into the very life of God.