

The Great Omission and Commission

Matthew 28:16-20

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All images by Peter Hiatt.

Message

At the end of World War II, workers repaired a statue of Jesus in a bombed out cathedral in England. They repaired the whole figure, except the hands. At the bottom of the statue, they placed this inscription: "Christ has no hands but ours."

Matthew 28:19

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit [one name, three persons]...

[A gentleman from the congregation approaches Peter and awkwardly whispers, "Umm zipper." Peter responds, "Huh? . . ." He looks down says, "Oh gosh. I'm sorry." And then zips up his zipper.]

Every eye closed, every head bowed and I want you to think about the great commission and how you represent your faith to the world. OK? Just go ahead and ... *EVERY HEAD BOWED*, every eye closed. Just DO that.

[While supposedly every head is bowed and eye closed Peter turns around and zips up his zipper.]

"Make disciples..." How many disciples have you made?
Are you fulfilling the great commission?
We are the only hands He has.

In the words of Francis Schaeffer, "*How shall we then live?*"
With a due sense of responsibility, purpose and drive, I would think.
With a due sense of decorum, taking care how we present ourselves to
the world for we are representatives of the most high God.

So how are we doing?
Do people take you and your witness seriously?
Or do they think you're a fool?

You saw that my pants were unzipped, didn't you?
Ugh... That's a bit terrifying . . .

I mean, Jesus gave the great commission to people like us. What's He thinking?! You don't entrust the fate of the planet and humanity's eternal destiny to guys who can't even remember to zip up their pants . . .

Honestly, the great commission has terrified me.
At times, it has been the most debilitating verse in all of Scripture.
I calculate how many disciples I've made,
And if I'm observing all that He commands,
And wonder if people will have to forever suffer in Hell,
'Cause I can't seem to turn them into a disciple.

I'm filled with fear and can't seem to produce any faith in me—let alone anyone else!

Just reading the great commission makes me unable to fulfill it!
Maybe I'm missing something.
Maybe we're missing something.
So maybe we ought to take another look.

Let's look at the context of the great commision
Matthew 28: 16

Now the eleven disciples went to Galilee [what Matthew and Isaiah call "Galilee of the gentiles or nations"], to the mountain to which Jesus had directed them. ¹

¹ Mountains are really important in scripture, like "the mountain of God" in the Old Testament. It's interesting that this is the seventh mountain that Jesus climbs in of the Gospel of Matthew.¹ Seven is the number completion. This is the most important mountain, and we don't know where it is.

Twice Jesus has talked about faith moving "this mountain." That would be a reference to the Mount of Transfiguration in chapter 17, and the Mount of Olives or Mount Zion in Chapter 21. Zechariah had prophesied that one day the great Shepherd would stand on the Mount of Olives next to Jerusalem, and it would be torn—like the veil was torn and the tomb was torn—split, *krisis*, judged in two. And according to Scripture, Mount Zion did move. Hebrews says we've come to Mount Zion, the heavenly Jerusalem, the temple of the living God. So we've come to it even if we never leave Denver.

Jesus said to the Samaritan woman, "*The hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. . . . The hour is coming and now is when the true worshipers will worship the Father in spirit and truth.*" So now we worship the Father in the presence of Jesus, by the power of the Spirit, on this mountain in the land of the gentiles every seventh day. We are the new Jerusalem, the temple of the living God. I think this (our worship service) is that mountain... the seventh mountain. This is holy ground. And my fly was unzipped.

The 7 mountains: Temptation (Matthew 4:8), The Sermon (Matthew 5:1), Prayer (Matthew 14:23), Healing and Feeding (Matthew 15:29), Transfiguration (Matthew 17:1), Mount of Olives (Matthew 24:3), This Mountain (Matthew 28:16)

Remember that He directed them there through the two most unlikely disciple makers in all of Israel—Mary Magdalene and the other Mary.

Matthew 28: 16-18

Verse 16: *“Now the eleven disciples went to Galilee to the mountain to which Jesus had directed them.”*

This mountain is the seventh and final mountain in the Gospel of Matthew. And on this mountain the New Jerusalem is coming down. These eleven guys are eleven of the twelve foundations stones in the New Jerusalem (Rev. 12:14 and 1 Peter 2:5).

Verse 17: *“And when they saw him they worshiped him, but some doubted.”*

A more accurate translation may be, “all doubted *some*.” Wow! The great commission is given to eleven men who had all fled from Christ on His night of greatest suffering... and now still doubted . . . some but nevertheless they worshiped.² Ever met someone like that?

Verse 18: *“And Jesus came and said to them, ‘All authority in heaven and on earth has been given to me.’”*

“All authority...” All *exousia*... it’s also translated power and freedom. It’s personal power and freedom—a person with absolute power and freedom. Authority is the power of the author over His story . . . which is history. It is the power of the Plot, the Word, the Power that upholds all things. All authority has been given to Jesus. So how much authority is left to still be given to Jesus in the future?

Do the math:

$$\infty \text{ Authority} - \infty \text{ Authority}_{\text{(given to Jesus)}} = 0 \text{ Authority}_{\text{(left to be given to Jesus)}}$$

²Luke writes that they “disbelieved for joy” (Luke 24:41). We doubt because we’re afraid to hope . . . afraid to hope. “The greatest enemy of faith is not doubt,” wrote Richard Rohr, “The greatest enemy of faith is fear.” They were afraid to hope. It made their hearts vulnerable. In the last few days, they had experienced unspeakable pain and felt like the world’s biggest fools. So they worshipped, and they doubted.

As if, "*It is finished.*" ³ He really meant that.
All authority is His, yet in this world, other things seem to have authority...
But how much do they actually have?

Do the math.

$$\begin{aligned} \infty \text{ Authority} - \infty \text{ Authority (given to Jesus)} &= \\ 0 \text{ Authority (left to be given to Jesus)} &+ \\ 0 \text{ Authority (left for "the authorities," the devil, or you)} \end{aligned}$$

All authority - All authority given to Jesus = No authority left for kings, governments, armies, the devil, Donald Trumps and even you . . .

Do you think you have authority?

If Jesus is right, you must only have an illusion of authority . . .

That means you think you can accomplish things according to the counsel of your will.

But God "*accomplishes all things according to the counsel of His will,*" writes Paul in Ephesians 1:11 God's will in flesh is Jesus. And Jesus means, "God is salvation." And all authority has been given to Him. He is God's Will.

I know of very few, if any people, that actually believe—for more than a few seconds at a time—that all authority has been given to Jesus and that God accomplishes all things according to the counsel of His will.

Ephesians 1:11, 19-23

[God] accomplishes all things according to the counsel of His will... (v.19) According to the working of his great might which he accomplished in Christ when he raised him from the dead and made him sit 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

³ As if, "The Son of Man has come (like in Daniel 7) on the clouds of heaven and received His kingdom, which will not pass away." As if we're already at the end of the Revelation.

age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is his body, the fulness of him who fills all in all."

His Body . . . so we actually *are* His hands, and yet, He is in authority. My head is in authority . . . but expresses that authority through my hands. My hands are most free when under the authority of my head.

Well, Jesus is the head and has all authority. Yet, in 1 Corinthians 15, Paul writes that Christ will *"destroy every rule, authority and power. For He must reign until he has put all enemies under his feet. The last enemy to be destroyed is death. For God has put all things in subjection under his feet."*

So Jesus is in absolute authority, yet He still allows some lying authorities to exist in their illusions of authority for a time.

- Maybe that's because each of us is a lying authority . . .
- And He wants to reveal how He conquers our kingdoms of lies with His Love . . .
- And maybe He wants to conquer through us as His Body of Love . . .

Maybe He wants us to "know"—not as a theory, but as an experience—that all authority has been given unto Him, and He is Good.⁴

⁴ My daughter is afraid of snakes. It would be as if I caught a snake, and I held it on the ground behind its head, and I said to my daughter, "Sweetheart, I have all power and authority over this snake. Go therefore, and crush its head."

I've shared about my friend who had been wed to satan and dealt with unspeakable demonic abuse. I used to cast demons out of her, but there came a point when Jesus would appear in visions and place satan (and his demons) in a box or literally hold him by the neck. Then He'd ask my friend to slay him or cast him out. As if to say, "Sweetheart, see I have all authority. Go therefore, and crush the serpent's head. I give you authority."

There are lying authorities, and Jesus shares with us real authority. And yet all authority in heaven and on earth has already been given to Him.

So it's not as if the victory is in question. It's not as if He is dependent on us. It's not as if He needs us.

And it's not as if he's worried about us.

He makes all things new, so no failure is final. In fact, they all happen within His plan and under His authority in order to reveal His glory in grace (khesed, mercy). "All things work together for good for them called according to His purpose." "Even our sins," adds Saint Augustine.

So He says to us, and to the New Jerusalem sitting on the mountain, “*All authority is mine...*” and *THEN “Go therefore...”*

Go therefore and make disciples of all nations (all ethnos—all people), baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.

—Matthew 28:19-20

“All authority is mine. Go therefore. Go therefore.”

It seems we always forget to ask what the “therefore” is there for.

So we try to fulfill the great commission, but commit the great omission.

We omit the first part of Christ’s statement, what the therefore is there for.

Which means we can’t fulfill the great commission, for you can’t “go therefore” if you don’t know what the “therefore” is there for.

We can’t fulfill the great commission . . .

But we *do* make disciples of our great omission

Because we don’t pay attention to what the “therefore” is there for.

We omit the fact that “Christ has all authority.”

And we teach the lie that we ourselves have some authority, and thus we create false authorities—false people.

We preach *ME*sus instead of Jesus.

Jesus *yehoshua* means God is salvation...

But we teach “me” is salvation . . . *Me-ho-shua, Mesus.*

We say, “It’s your move, your choice, your decision... Go therefore.”

I can’t tell you the number of times I’ve been to missions and evangelism conferences where I’ve heard something like this:

“We’re losing the cultural war. The Moslems are coming, and people are going to hell.”

“It’s been 2,000 years since the great commission, and we’re screwing it up so get worried, and Go therefore, Let’s Go! God needs us... let’s Go!

We preach, “Go, ’cause God needs you.”

Jesus preached, “Go, ’cause God doesn’t need you.”

God doesn’t need our help.

When I was little boy, my daddy never needed my help. But I’d constantly say, “Can I help? Can I help? Can I help?” And when he’d let me, it wasn’t a chore. I’d put my little hands on the

Christ has conquered, and yet He’s revealing his victory in space and time, to us, in us and through us.

mower, and he'd put his big hands over mine. He didn't need my help, but he wanted me to share his joy.

The Lord doesn't need our help, but He wants us to share His joy⁵. If you've ever looked a despairing person in the eye and said with confidence and joy, "God adores you and in the name Jesus, and under the authority of His blood, I declare that you are forgiven," you've shared God's joy!

Jesus said, "*All authority has been granted unto me. Go therefore...*"

He doesn't say where we are to go.

So maybe it isn't about *where* we go, so much as *how* we go.

As if this isn't a program or a map.

As if the road really is how it is walked.

As if Jesus really is the Way, and

"Lo, He is with us always."

As if you could trust in the Lord, and He would make straight your path and you could enjoy the trip

Go worshiping. Go believing that Christ has conquered.

Go, as if you already hear the eternal anthem of praise, sung by every creature in heaven and on earth and under the earth...

So how do we go? Cautiously? Carefully? Anxiously? Responsibly?

How shall we then live? Years ago, I felt like God gave me a movie that answered that question.

How shall we then live?

Just like this:

Clip from *Blues Brothers*

⁵ "The Joy of The Master" Matthew 25:21 You can watch this sermon here:
<http://relentless-love.org/sermons/the-joy-of-the-master-or-safe-as-hell/>

Jake Blues (John Belushi): *First you trade the Cadillac for a microphone. Then you lie to me about the band. Now you're gonna put me right back in the joint!"*

Elwood Blues (Dan Aykroyd): *They're not gonna catch us. We're on a mission from God!*

[A police car blasts through the walls of a Toys R Us. Police cars chase the Blues brothers into a mall leaving an enormous amount of destruction behind them. The scene is very intense from the viewer's perspective. The camera angle changes to inside the Blues brothers' vehicle and we listen in on their conversation.]

Jake: *Hey some burgers.*

Elwood: *Yeah...lots of space in this mall.*

[The destructive chase continues, while the Blues brothers calmly converse.]

Jake: *Disco pants and haircuts. Yeah...*

Elwood: *Baby clothes.*

Jake: *This place has got everything.*

Elwood: *Pier 1 Imports*

[The chase continues as police cars cause countless amounts of damage to the mall and themselves. At the end of the chase, the Blues brothers crash through the front door of JCPenney and travel on their way unscathed.]

Willie 'Too Big' Hall: *You'll never get Matt and Mr. Fabulous out of them high-payin' gigs.*

Jake: *Oh yeah? Well me and the Lord, we got an understanding. We're on a mission from God.*

Female: *Are you the police?*

Elwood: *No ma'am. We're musicians.*

Elwood: *We're putting the band back together.*

Host at a restaurant: *Forget it. No way . . .*

Jake: *We're on a mission from God.*

Jake: *Ma'am, would it make you feel any better if you knew what we're asking Matt here to do is a holy thing?*

Elwood: *You see... we're on a mission from God.*

[A large explosion takes place and debris flies high into the air. Car screech while building burst into flames. The Blues brothers are lying on the ground surrounded by destruction. They are inside of a busted up telephone booth. Elwood turns, looks at the ground and reaches for something.]

Elwood: *Hey Jake! We've got at least seven dollars worth of change here.*

Jake: (Speaking to a man wrapped in a towel sitting in steam room.) *We need this gig!*

Elwood: *We're on a mission from God.*

If you're familiar with that brilliant piece of new covenant film making, you know the plot: Jake and Elwood Blues are losers, sinners, failures, and fools, but they receive a revelation in worship at the Triple Rock Church. They see the light and receive a commission.

It is to raise \$5,000 in eleven days to save the St. Helen of the Blessed Shroud Orphanage from foreclosure due to back taxes in Calumet City. It's a mission impossible, yet it's a mission from God.

So, they surrender all their talents and set out to pull the band back together and give a concert in a great concert hall and raise the necessary money to save the orphans—who have no father. All the authority structures of northern Illinois conspire against them—from the state police to the Illinois Nazis. All the authorities, yet, there is no higher authority than God. They're on a mission from God and so they know they cannot fail. *Therefore*, they go in faith without fear, and nothing can stop the music.

"All authority has been given to Jesus" that's the music. All authority has been given to Jesus, and His name means "God saves" That's the music! "*Therefore* go and make disciples"

And actually, Jesus didn't say, "Go *make* disciples." As if I could make disciples any more than I can make a piece of fruit. You actually can't *make* disciples, but you *can* disciple. "Make disciples" is one word in Greek, and it's a verb. So, the literal translation is "Going therefore, disciple." It means, "*Let* your light shine. Don't hide it under a bushel."

It's strange that we'd turn discipleship into a program when discipleship is like an anti-program.
Discipleship is following a person.
And discipling is allowing folks to see your person.

So, Jesus loved His Father in the presence of others.
Jesus sang His song so that others could hear . . . and begin to dance.
Jesus shared His Life . . . not a program but a person.

"All authority has been given to me" says Jesus...
If you hear Him, you now have a commission:
"Going therefore, disciple."

We're all going somewhere.
So wherever you go that's your mission.
Love God in the presence of people and you are a missionary.
Your employer pays your salary so the church doesn't have to.

And don't worry. You're on a mission from God.
You'll experience setbacks. You experience what sometimes feels like absolute failure. And you will die. Yet you cannot truly fail. You're on a mission from God.

You can't fail... But if you ask, "Then why try?"
Maybe you haven't yet begun.
Maybe you haven't been to the seventh mountain or haven't heard the Good News.
Maybe you don't trust God is salvation, but trust that you are salvation.

If you don't want to announce the Good News, you haven't heard the Good News, and therefore shouldn't share the good news, 'cause you don't believe it's Good or know what it is.

For most of the Gospels, Jesus tells people not to tell others who He is.
It's called the Messianic secret.

Jesus says, "Don't tell" for most of the Gospel, but now, to these eleven men on the seventh mountain—who no longer had faith in themselves, but whose only hope was Him—He says, "*Going therefore disciple...*"—"all nations, all people. Go!" And He has all authority.

Well, it's not a program, but a person being with a person.
And it's not a duty; it's a desire.

When I was five, I didn't mow the lawn in fear of not fulfilling my duties. I mowed the lawn in hope of walking with my dad and sharing his joy. I never thought, "If dad will mow the lawn without me, why try?" That's why I wanted to try. He was mowing the lawn. I saw what my father was doing and I always wanted to do what I saw my father doing. (John 5:19)

Why try?

Well, why does a bird sing?
Why do you hug your children?
Why do you make love?

You know, my bride is purposeful, but not purpose driven.
I do not want a purpose driven bride.
I want a loving bride

A purpose driven bride is constrained by fear that she won't fulfill *her* purpose. I want a bride constrained by love, because she *trusts* me and my love. And isn't that the purpose of the Covenant of Marriage? It's set's you free to Love... no longer constrained by fear. It allows us to be and do the beautiful thing. To love for no reason . . . because love is the reason.

Jesus has just ratified the eternal covenant in His blood. He's speaking to His new Bride—the New Jerusalem on the Mountain, the Church. He's saying, "I did it; it's finished. And you saw it and now you know it—you know me. Go therefore and fruit will happen... disciples will happen."

Worship Jesus,
And you'll bear testimony to Jesus
And disciples of Jesus will happen.
Worship your program, your purpose or duty,
And you'll make disciples of you . . .
The imitation Christ, The anti-Christ.

You can make a lot of disciples that way . . . but they'll all be dead, in bondage to fear pretending it's faith . . . and you'll be dead, and unable to love. If it's about me, it depends on me, and then I'm terrified *for me*, trapped in me and unable to love another.

Fear throws me back on myself.
Then I can't love well, live well, dance well, or play well.

The Blues Brothers is a musical. It's probably the only musical I ever liked.
In the movie, the woman asks, "Are you the police?"
Elwood answers, "No, ma'am. We're musicians."

They don't live by the law, as if they're following dance steps from a book. They're animated by music, that they hear in the depths of their soul. All great musicians must lose themselves in the music, in order to find themselves playing along.

Jesus said, "*all authority has been given unto me*" that's the music. "Going therefore disciple" that's how we dance and play along. "Going therefore disciple," said Jesus "and baptize in the name (singular) of the Father, Son, and Holy Spirit"—three persons, one dance. Baptism represents losing your life, and finding it, in a Dance. The Father, Son, and Holy Spirit is the Dance of Love that gives us life.

Well,
It's not a program, but a person you dance with.
It's not a duty, but a desire.
It's not a discipline, but a dance.
It's not about you, but about Him.

The Blues Brothers is a musical, and it's a comedy.
Jake and Elwood are fools. They are holy fools.

The Eastern Orthodox church recognizes the status of the holy fool as a living lesson for all believers that we're called to be fools for Christ's sake. The first saint to be recognized as a fool was Saint Simeon Salos. In the 6th Century, he practiced private acts of kindness toward others, but made a fool of himself in public.

He feasted on fast days, especially on beans to enhance the desired effect. It has been said that he even defecated in public. He was routinely kicked out of mass for throwing nuts at the altar candles. On Good Friday as the priest was admonishing the people to "mortify their flesh," Saint Simeon pulled out a long sausage and began to eat it during the service. As they were dragging him out of the church he said, "The essence of human sinfulness is to take ourselves and our rituals too seriously."

You can only serve one master.
So you can take yourself seriously or you can take God seriously.
Either *He* has authority or *you* have authority.

If you take yourself seriously, you can't take God seriously.
And if you take God seriously, you can't take yourself seriously.
The world doesn't take God seriously, so they cannot take themselves lightly.

My daughter was in Key Club at Bear Creek High School. Driving in the car one day she told me about one of their lectures. This guy was giving a speech on being a good citizen or something. He was very serious, but he'd forgotten to zip up his zipper. Everyone saw, but when he saw, he wouldn't acknowledge what he saw. Elizabeth said, "Dad, he had everyone close their eyes and meditate on what he had said. And then, Dad, he zipped up his fly. Everyone heard it, and then he just went on and finished his lecture." Yet Elizabeth didn't remember what he said. She remembered his zipper. They all had meditated on the zipper.

When we deny our failures, the world just sees our failures.
But when we acknowledge our failures, they become our strength.
For if we don't take ourselves seriously, the world sees that we must be taking Someone else seriously... or someone else is taking us seriously . . .

Paul writes, "*When I am weak, He is strong.*" "*I will all the more boldly boast of my weaknesses that the power of Christ would rest on me...*"

It's not a program but a person.
It's not a duty but a desire.
It's not a discipline but a dance.
It's not about you, but about Him... and He's all about you.

He gives you His authority—His power and freedom . . . and through you changes the world. I mean, you are His hands, His mouth, His body and His bride—giving birth to the new creation. He gives you His authority—and through He changes the world.

In 1990, I met some believers that changed the world. They had toppled the government of Romania just eleven months before. But that's really beside the point and rather inconsequential. They toppled the government, for God had toppled hearts, through them, for forty-five years. I don't know what I expected, but what I found was a handful of happy fools who wouldn't stop singing.

The Romanian revolution began when believers gathered around the home of Laslo Tokes—a persecuted Romanian pastor—and began to sing. When the police stormed the crowd and took Laslo, the song moved from his house to the central square and wouldn't stop. The song *moved*, but the song would not stop.

My friend, Peter Dugulescu, was Laslo's friend and he was there. In 1990, he showed me around the house and all around the square. He had scars all over his body from the times the authorities tried to kill him. As we walked around this huge central square in Timisoara Romania, Peter told me how hundreds of thousands had come to the square to join the singing and to chant, "God exists! God exists!"

At one end of this immense square was an old stone cathedral.



At the other end of the square was an immense public concert hall.



At one point, the military opened fire on the crowd.



Thousands ran to the cathedral where they were gunned down on the steps. The priests had locked the doors and now sat inside because they took themselves and their authority very seriously. They derived their authority from the government of Romania who demanded that they shut the people out and keep their God in their box so they hung on to their authority and had no authority to preach Good News.

At the other end of the square, there was an immense concert hall.



It's there that the people kept gathering to sing from the balcony, nothing could stop the song while snipers still shot at the crowd, Peter addressed 200,000 people there. It had been illegal for forty-five years, but in spontaneous unity, they all dropped to their knees and recited the Lord's prayer, like a song they couldn't forget.

In three days, Christmas day, the dictator was toppled, and yet, the new government wasn't the Kingdom of God. The Kingdom of God is 200,000 disciples . . . holy fools no longer taking this world seriously, only taking God seriously.

Not a program but a person, Not a duty but a desire.

Not a discipline but a dance—the beautiful thing—the Body of Christ.

I don't know what I expected (because I'd known something of the story before we went) I imagine I'd expected some sort of super saint. But I remember Peter confiding in me, "Brother Peter, sometimes I feel so weak, I struggle, and sometimes I doubt. But God is good and I love Him." He reminded me of me . . . and you . . . and those eleven doubting disciples who nonetheless worshipped and changed the world.

To Eleven doubting disciples who nonetheless worshipped, Jesus said, "*All authority in heaven and on earth has been given to me. Going therefore disciple...*" If you don't believe the words of the great omission, I don't think you can fulfill the great commission . . . ⁶

⁶ In Romania, the Old Orthodox church hung on to their own authority and could no longer preach the Good News. In America, the church has trusted her own authority and lost the ability to preach the Good News. We've committed the great omission.

I used to pray (even as a pastor) that I wouldn't sit next to anyone on a plane . . .
For I thought I had to make disciples of every seatmate . . .
And so I couldn't enjoy my seatmates, for I'd try to save my seatmates . . .
And I'm sure my seatmates wanted to be saved *from me*.

I'd listen, but not listen . . .
I'd manipulate the conversation to fit my program.
It was obviously a duty and a discipline for me . . .
I thought they needed knowledge of good and evil offered by me, to make a decision that would save them—from God—thanks to me.

I said, "God is salvation," but with my fear I taught, "I am Salvation" or "You are Salvation . . ."
from God, who is not salvation . . . God, who in a word, is not Jesus. Because I didn't believe
that all authority had been given to Jesus. I believed that it must've been given to me.

Because I didn't believe the words of the Great Omission,
I couldn't fulfill the Great COmission,
But only encouraged the Great REmission into darkness . . .
Where sons of the kingdom weep and gnash their teeth.

But when I began to believe the words of the Great Omission—that all authority belonged to
Jesus not *ME*sus an amazing thing began to happen.

I stopped trying to save my seatmates and it just happened
I began to love my seatmates...

I began to listen to my seatmates, and they began to listen to me . . .
It wasn't a duty, but a desire.
It wasn't a discipline, but more like a dance.
I didn't hide my doubts, fears, and failures . . .
Or the fact I was a fool,
But truth would sometimes just come out like a song.

I love my seatmates, 'cause I don't have to save my seatmates . . . And then I end up discipling
my seatmates, 'cause they often want to know about Jesus in me . . . the faith, hope, and love in
me. I don't know, but through me maybe Jesus saved some of my seatmates. Salvation is trust
in the One who has been given *all* authority.

Not many believe that all authority has been given to Jesus . . .
But Sanctuary . . . I think *you* do.
Not many believe that God's authority is stronger than our authority.
Not many believe that God's will to save is stronger than our will to damn.
Not many believe that all authority has been given to Jesus.

But Sanctuary . . . I think *you* do.
Maybe that faith is small—only the size of a mustard seed, but I think you do.
You believe the words of the great omission—*all* authority is His . . .
And so the great commission is given to you.

Communion

He took bread and He broke it saying, “This is my body broken for you.” He took the cup saying, “This cup is the covenant in my blood.” This is authority, and you are His hands. Going therefore . . . disciple. Let your light so shine. God your Father is calling you to share His joy.

[Several praise songs are sung]

Benediction

Believe the Gospel and Go *therefore* . . .

Disclaimer: This document is a draft and has not been edited by the author. Therefore, there may be discrepancies. Some discrepancies may be minor; some may have to do with theology. When in doubt, please refer to the audio version of the sermon on this website and don't be shy about informing us of errors.

ENDNOTES

The Seven Mountains:
Temptation (Matthew 4:8)
The Sermon (Matthew 5:1)
Prayer (Matthew 14:23)
Healing and Feeding (Matthew 15:29)
Transfiguration (Matthew 17:1)
Mount of Olives (Matthew 24:3)
This Mountain (Matthew 28:16)

He said to them, “Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you.” . . . And Jesus answered them, “Truly, I say to you, if you

have faith and do not doubt, you will not only do what has been done to the fig tree, but even if you say to this mountain, 'Be taken up and thrown into the sea,' it will happen."
Matthew 17:20, 21:21 (ESV)

Then the Lord will go out and fight against those nations as when he fights on a day of battle. On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward.
Zechariah 14:3-4 (ESV)

Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father."
John 4:21 (ESV)

For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. For they could not endure the order that was given, "If even a beast touches the mountain, it shall be stoned." Indeed, so terrifying was the sight that Moses said, "I tremble with fear." But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.
Hebrews 12:18-24 (ESV)

On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. And he will swallow up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever; and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the Lord has spoken. It will be said on that day, "Behold, this is our God; we have waited for him, that he might save us. This is the Lord; we have waited for him; let us be glad and rejoice in his salvation."
Isaiah 25:6-9 (ESV)

And when they saw him they worshiped him, but some doubted.
Matthew 28:17 (ESV)

One may, of course, be confused and one may doubt; but whoever once believes has something like a *character indelibilis*. He may take comfort of the fact that he is being upheld. Everyone who has to contend with unbelief should be advised that he ought not to take his own unbelief too seriously. Only faith is to be taken seriously; and if we have faith as a grain of mustard seed, that suffices for the devil to have lost his game.
Karl Barth, Dogmatics in Outline

The greatest enemy of faith is not doubt: the greatest enemy of faith is fear. Most of the world is controlled by fear, petty and big. Petty fears control people; great fears control nations.

Richard Rohr, Radical Grace

And Jesus came and said to them, "All authority in heaven and on earth has been given to me."
Matthew 28:18 (ESV)

I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. . . . "These four great beasts are four kings who shall arise out of the earth. But the saints of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever. . . . And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them."
Daniel 7:13-14, 7:17-18, 7:27 (ESV)

. . . Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood.
Revelation 1:5 (ESV)

For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For "God has put all things in subjection under his feet."
1 Corinthians 15:21-27a (ESV)

Humor involves a sense of proportion and a power of seeing yourself from the outside. Whatever else we attribute to beings who sinned through pride, we must not attribute this. "Satan," said Chesterton, "fell through force of gravity." We must picture hell as a state where everyone is perpetually concerned about his own dignity and advancement, where everyone has a grievance, and where everyone lives the deadly, serious passions of envy, self-importance, and resentment.

C. S. Lewis, The Screwtape Letters

A characteristic of the great saints is their power of levity. Angels can fly because they can take themselves lightly. . . . Pride cannot rise to levity or levitation. Pride is the downward drag of all things into an easy solemnity. One "settles down" into a sort of selfish seriousness; but one has to rise to a gay self-forgetfulness. A man "falls" into a brown study; he reaches up at a blue sky. Seriousness is not a virtue. It would be a heresy, but a much more sensible heresy, to say that seriousness is a vice. It is really a natural trend or lapse into taking one's self gravely, because it is the easiest thing to do. It is much easier to write a good Times leading article than a good

joke in Punch. For solemnity flows out of men naturally; but laughter is a leap. It is easy to be heavy: hard to be light. Satan fell by the force of gravity.

G. K. Chesterton, Orthodoxy: The Romance of Faith

The essence of human sinfulness is taking ourselves and our own rituals too seriously.

Attributed to Saint Simeon of Salos

Moderate strength is shown in violence, supreme strength is shown in levity.

G. K. Chesterton, A Man Who was Thursday

Humor is a proof of faith.

Charles M. Schulz