

# The King's Speech

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[ 0 : 00 ] Okay, well, it's time as we now, yeah, go into God's word together. Why don't I pray? Because actually, God is not just speaking when I preach. He's speaking as we listen to God's word together, as Florence in a moment comes to read it.

Let's pray. Our Father, thank you that you are the living, speaking God. And we have the words of Jesus, the words that will never pass away. We pray that you would speak to each one of us, to our hearts, into our lives by your spirit now.

So please, as Florence reads, as I bring words from that right of explaining, please, yeah, do your work by your spirit. In Jesus' name. Amen. Florence.

So our reading this morning is from Matthew 28, starting in verse 16. We read. Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.

And when they saw him, they worshipped him, but some doubted. And Jesus came and said to them, All authority in heaven and on earth has been given to me.

[ 1 : 18 ] 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, teaching them to observe all that I have commanded you.

And behold, I am with you always to the end of the age. This is the word of God.

That was unusually short, but very famous verses, as I'm sure you remember.

Now, last weekend, I'm sure, was so great, right? We all loved meeting together to celebrate Good Friday, celebrate Easter Sunday. I hope you were moved and encouraged. But then Monday, hopefully you had a good rest.

And then you went back to work. And how was that? Did this week feel like Easter? Did it feel like the world had changed? Because that's what we say, right?

[ 2 : 18 ] Jesus rose from the dead. The world has changed. But it doesn't really seem to. Maybe work is still the same, right? There's pressure. There's frustration. There's gossip. There's unfair management.

All those things. And not much has changed. Maybe your family is still the same. The same broken relationships. The same arguments. Maybe the same loneliness. The news.

Same political things. The economy is still on a downward trend. And things don't seem to be changing. That's the world we live in, right? And then it can seem so far removed from Easter.

When we celebrate Jesus' resurrection. It seems to be just kind of the past and the future, right? 2,000 years ago, yeah, Jesus rose from the dead. That was back then.

And we know one day he's going to come back in robes of white and everything that's in the future. But right now, well, let's just hold on and endure, right? That's, I guess, how we live. Well, God wants to say today that actually the world has changed.

[ 3 : 20 ] And we have a new task to do with that. That the world is going to, well, yeah, this change has started. But we are the ones bringing that. And these are very famous verses.

People probably know it, right? The Great Commission is what we call it. I've always told myself this week, this is not just a topical sermon on these famous verses. Actually, what we're doing now, we're finishing Matthew's Gospel, right?

This is sermon number 58 of this long series from four and a half years. This should be the climax. No pressure at all. No, it's weird, right?

And in a way, it seems weird because it's a week after Easter. You would think this great sermon series we're going to finish at Easter. But now we have this extra week. Well, actually, that fits really well with today's passage.

Because in a way, Matthew's Gospel is part one. And part one climaxed last week. And now we're just setting up the sequel. And that's what we're going to do today. But first, yeah, we need to feel

the moment.

[ 4 : 20 ] Well, what is the end of part one? What is the climax? And the big thing here that we need to see at the end of Matthew, well, there's a new king. A new king.

I mean, if there's a Great Commission, there must be a Great Commissioner, right? And that is the new king. Jesus, the new king over everything. And that flows out of last week. It flows out of the resurrection.

Now, I don't know what you think the resurrection kind of means. If someone asks you, okay, why is the resurrection so important? I don't know what you would say. Maybe, you know, it shows that there's life after death.

It shows that the cross has worked. And that is all true. But one of the biggest things in the Gospels is it says something about Jesus. Because after Good Friday, the big question that everyone had basically was who was Jesus really, right?

Who was Jesus? We thought he was the king. We thought he was the savior. But he was condemned to death as a blasphemer. And now he's lying in a tomb. Who was he?

[ 5 : 22 ] You know, was he really just a blasphemer? Because, yeah, he's just there, dead in a tomb. He's gone. Well, no, right? What happened? He rises from the dead.

God raises him from the dead. He's no longer executed. Now, what does that say? What does that say to people who are wondering with this question? Well, it tells you he is the king.

He is God's man, right? Because that's why he was killed. He said, I'm the king. And the Sanhedrin says, no, you're not. And they kill him. What does God do? Raises him back to life.

He really is the king. God says, uh-uh, he is the king. It's like the Supreme Court overturning the lower court's verdict, right? Of the death penalty. No, the resurrection says Jesus really is the king. And in a way, more so than before. I mean, Jesus, in some ways, of course, was always the king, right? He comes on the scenes and he speaks with all authority and he does miracles.

[ 6 : 21 ] And as God, the son, of course, the whole world was his. And yet, in some way, after the resurrection, he really becomes the king. That's what he said would happen, right?

He speaks, you know, chapter 21. We saw the parable of the tenants. What was going to happen? He's going to go to the cross. Well, the stone that the builders rejected has become the cornerstone. The rejected stone is going to be the center of everything.

On his trial, as he's about to be sent to the cross. Well, Jesus said in chapter 26, well, I am. You've said it.

But from now on, you will see the son of man seated at the right hand of power and coming with the clouds of heaven. From now on, now that I'm going to be dead, well, I'm going to rise and sit at God's right hand.

The resurrection was going to show that I'm the king. Because now, well, the cross has happened, right? He's fulfilled his mission. He's rewarded as king. His death was the last straw for Israel.

[ 7 : 20 ] They're gone. There's now a new kingdom with a new king. Sin is paid for. The victory is won. He is the new king. That's what the resurrection means.

And the disciples, they know it. He's their friend. They've been walking around Galilee. But when they now see him directly, they saw him, verse 17, and they worshipped him.

Some were maybe a bit hesitant, but Jesus reassures them, no, I'm really the king. All authority in heaven and on earth has been given to me. Through the resurrection, we can all see Jesus is now the king and judge of the whole universe.

That's who he is. It's the climax of the gospel, the new king. Again, that's often what we need to remember, right? Jesus is our friend and our lover and our brother and our, you know, bridegroom. He's also our king and he deserves our, we don't worship your, you don't worship your friend or your brother, but you do worship your divine king, right? So we worship him. And do you believe that?

[ 8 : 23 ] You know, no other religious leader was raised from the dead. No one has kind of God's approval like Jesus does. No Old Testament prophet. Lots of great heroes. None of them died and rose.

Only Jesus. Only Jesus has God pointing out this is the man through his resurrection. But with a new king, of course, there's a new kingdom, right?

You can't have a king without a kingdom. Here is, there's also a new kingdom. I mean, Jesus came to do something, right? He came to establish a new people. He came to bring, you know, the true

fulfillment of God's plan.

The true people of God. And that is what's happening. And partly that's why they're in Galilee. Because we're 16. Now the 11 disciples went to Galilee. To the mountain to which Jesus had directed them.

As we heard last week, it shows partly Jesus was just really physically risen. He wasn't just in their hearts because they had to go somewhere else to meet him. But have you ever wondered, why Galilee? I don't know if you know where Galilee is.

[ 9 : 25 ] Here's a map. It's 120 kilometers away from Jerusalem. Why does Jesus say, okay, you're going to meet me all the way up there in the north? Good question, right?

Well, that is because Jesus is doing something new. He's always been doing something new, right? His whole ministry, actually, most of it was in Galilee. You know, the Sermon on the Mount, that was on the mountain in Galilee.

Maybe it says the mountain that Jesus had directed them. Maybe it was the same mountain. But why Galilee? It's far from Jerusalem. Right? In the past, yeah, Jerusalem was everything. That's the old system with the temple and the religious elites. But now that they've rejected Jesus, there's something new, something different. Galilee. Right?

Galilee, well, as Matthew said earlier, of the Gentiles. Galilee, that is all far away on the nations because Jesus' kingdom is different. And no longer centered on the temple, but centered on Jesus.

[ 10 : 26 ] No more about just Israel. No far away among the Gentiles because all the nations can now come to Jesus. No longer about religion. But about grace.

No longer about legalism. But about love from the heart. A kingdom of humility and service and grace and mercy. Just completely different. And so, guys, we're going to meet somewhere completely different.

Because now everything is new. There's a new kingdom under the new king. At the same time, yeah, it is a kingdom. Jesus is making a new kingdom.

He's not just giving a nice, wonderful offer that you can say yes or no to. Right? Jesus is the king. The world has changed. The universe is under new management through the resurrection of Jesus. Jesus. And now, in a way, everyone in the universe should follow him. He's their king. I know that sounds a bit imperial, right? The whole world should follow Jesus. Maybe you're here from another religion.

[ 11 : 24 ] And, you know, why does Jesus say the whole world? Oh, yeah. Well, partly the world is not a democracy. Right? We don't get to choose our leaders. God gets to choose our leader.

And he chose Jesus. We can't do much about it. Although, then again, wouldn't you want this king? I mean, look at the world as it is now. Isn't the world such a mess?

Right? Isn't the world full of suffering and crime and selfishness? Isn't the world full of sin? The world is terrible. What if everyone followed Jesus? What if everyone accepted him as king?

What if everyone knew his love and grace? What if everyone was transformed and lived his way and loved each other like that? What if everyone knew that freedom and joy and peace?

What a world that would be. That is the world that, in a way, we have, right? One of this king. That is the world we should have. It's a wonderful thing for the world. I mean, the world has changed, right, in some ways.

[ 12 : 25 ] You know, why is there so much concern for equality and justice? There are Christian values. Why are minorities and children and women respected in so many cultures now?

That's because of the gospel. Why is there a... Why is life valued? And people are abolishing violence and the death penalty and all that kind of stuff. Because people value life because of the gospel.

And the world... Jesus is really good for the world. And so, the fact that Jesus wants the world to go his way, that's a wonderful thing. So, this is not a hostile takeover.

It is hope. It is victory over evil. It is the world as it should be with the rightful king on the throne.

That is where we are now. Jesus is risen. New king.

New kingdom. And, in a way, that's how the gospel ends. And that should encourage us. But then, what now? Now that the king is on the throne, what is the plan?

[ 13 : 21 ] And so, Jesus says, okay, I've got a task for you. A new task. And that is, well, the kingdom is established. But the kingdom, well, it needs to be realized. It needs to be implemented.

Because Jesus is on the throne, yes. But the world is still what it used to be, right? His kingdom is not acknowledged. It's not followed. It's not obeyed. I mean, a few months ago, maybe you remember Elon Musk.

He bought Twitter, right? He paid 44 billion US dollars and bought Twitter. Now, when he did that, he became the king of Twitter. He became the CEO, right? Except that, of course, the company hadn't changed.

He had to fire some board members. And he had, you know, different policies. And, you know, changed the censorship. And let some people back on who were unfairly censored. And, right? His kingdom had to be implemented.

And that took some time. And, in a way, that is what we are doing now. What is Jesus doing? Yeah, he's on the throne. The kingdom has been established. It needs to be implemented.

[14:22] And how is that happening? Well, go and make disciples of all nations. Make the whole world my disciples. What is a disciple?

It's a learner. That's what it literally means. A learner. Someone who learns. Someone who is committed to Jesus and learns to follow him. Learns to obey him. A learner. It has kind of two sides. I mean, if you say you're a student at Hong Kong U, I expect two things, right? One, you're enrolled as a student. If you say you're a student, I expect you to be enrolled. On the other hand, I expect you to do student things, right?

Like take classes and exams. Those two sides. The status and the activity. And that is here. If you're a disciple, you've committed to Jesus. And you're going to try and follow him.

That's what we see. How does Jesus then explain it? What does it look like to make disciples? Well, first of all, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

[15:22] Baptizing is about allegiance. Becoming a follower of Jesus. Joining his side. Certainly back then, the world is just communities, right?

One community to another. I was with the world. Now I'm with Jesus. I'm joining the community of his followers. I'm getting baptized from here to there. It's about allegiance.

But also, yeah, obedience, right? Teaching them all that I've commanded you. Actually, is that what it says? Teaching all that I've commanded you? No, right?

Teaching them to observe all that I've commanded you. Actually, we're supposed, it's not just information. This is following him in practice. Because the thing is, I might commit to Jesus, but in a way, my life is like the world, right?

Jesus is the rightful king, but my life is still a mess. And so even in my life, things need to change.

So I commit to Jesus, and then my life should be increasingly transformed and increasingly growing to do everything that he has commanded.

[16:27] Everything that in his love he's given to us. That is what it is. And that is not just in the world, but in our lives. I think that's good to know, right? Again, if you're here and you think this is so imperial, Jesus as the king, well, he's not going to conquer the world through war.

He's not going to conquer it through force or through deceit. No, he wants people to just voluntarily commit to him, start following him. That is how he will conquer the world, he says.

Now, how do we do that? That's what I want to come in a moment. Actually, first, the Great Commission. Now, what does it actually involve? Because, you know, you talk to different Christian groups, and there's a lot of misunderstanding.

So I want to make sure I just cover, okay, what actually is this? What should we have in mind when we think of making disciples? First of all, I hope you can see that there is both, well, evangelism and discipleship, right?

That they're both there. Because that's what we see here. You're both baptizing, and you're teaching people to follow. Now, some Christians, they focus really on one or really on the other.

[17:37] For some people, basically, it's all about getting more people to follow Jesus. And once they say yes, and they pray the prayer, that's it. Well done. Move on to the next person. Now, it's part of it, right?

It is about baptizing people. But they still need to follow Jesus, right? It doesn't just stop there.

Actually, let's help people to really follow Jesus. At the same time, it's not just discipleship.

It's not just getting the Christians that are already there. There's also new people. And also, it's not that they go together. So maybe you're in your office, and you're a really good influence.

And because of the way you're acting in the office, you know, your colleagues, they are gossiping less. And they are kind to each other. That's a wonderful thing. But that's not a great commission. Because they haven't become disciples, right? If they don't follow Jesus, well, they haven't become disciples. You haven't made disciples. They are not, both need to be there.

[ 18 : 35 ] Starting to follow Jesus, but then really following him in practice. But surely that's important, right? That we are also good in our office, and things happen.

Well, we need to do, here's another both. We should both be making disciples and being disciples. I mean, yes, this is the commission Jesus gives us.

It's not the only thing that he says. Making disciples is not just, this is the be-all and end-all. I mean, Matthew's gospel is full of teaching about what it looks like to be a disciple. Read the Sermon on the Mount.

That's not three verses. That's three chapters, right? Jesus wants us to also be disciples. Not just make disciples. Actually, we are disciples. And we should live as disciples. And that is, and like, if I'm a peacemaker in my office, I'm being a disciple.

I may not be making disciples, but I'm being a disciple. Does that make sense? You need both of them. Again, for some people, they say, well, that's not, only evangelism is important.

[ 19 : 34 ] It doesn't matter how we live, because it's not a great commission. No, that's also in the Gospels. On the other hand, that's not the only thing. We, some people want to, or some people think this is so important.

You know, missional justice, loving our neighbor, is part of the Great Commission. It should be part of the Great Commission. Well, it isn't. It's not making disciples. It's being disciples. It's the fruit of discipleship.

Right? Our vision statement is over there. To make, we exist to make mature disciples of Jesus who impact Hong Kong for the glory of God. Now, the making disciples is the first bit, right?

Making mature disciples. And the result, people being disciples. Namely, impacting Hong Kong for the glory of God, right? So there's making disciples and being disciples.

And thirdly, again, different Christians have different emphases, but it should be both local and global. Local and global.

[ 20 : 31 ] Right? Because, yeah, disciples of all nations. Can you do that here in Hong Kong? But other people, okay, this is only, you know, if you go to Papua New Guinea to the jungle. That's when you're really doing the Great Commission.

Well, they're both here, right? I mean, you're making disciples of all nations. It doesn't say make disciples from all nations. I mean, from all nations suggests that once you have a few disciples from somewhere, then you're done.

Right? But now it says make disciples of all nations. And only when every single person in Hong Kong follows Jesus. And every single person's life is completely transformed.

And every company and every authority structure and everything is all Jesus' way. That's when the Great Commission is done here. And we're not there yet, right? There is still Great Commission work to be done in Hong Kong. At the same time, it is disciples of all nations.

Not every political country, every people group. And certainly when Jesus first said this to these 11 disciples, there were no other disciples around, right?

[ 21 : 36 ] Around the world. Now there are, but not then. And so we should, you know, have a concern for, well, going. Go and make disciples. Go elsewhere.

Go to all the nations. Because Hong Kong has lots of churches, but there were other places without churches. There were places without even a single Christian. There were places without even a single missionary trying to make Christians.

Right? And we should be praying that the gospel would go there and maybe consider whether we are the answer to that prayer. Local and global. Okay. Because after all, Jesus, well, he is, he has all authority.

Over every single people group in the world, but also over all of Hong Kong and all of our lives. All authority. But then how do we do it? What does it look like to make disciples?

Well, a disciple, like I said, it's a learner. And how do people learn? Well, teachers can answer that, right? People learn by teaching. Right?

[ 22 : 40 ] In a way, people learn by giving them the gospel, giving them the word of God. I mean, you might think, hey, discipleship. I don't see that much in the rest of the New Testament. No, but

you see teaching and you see learning.

Right? That is the language of discipleship. Bringing God's word to people. Right? How are people saved? Well, if they hear the gospel of Jesus. If they hear the good news.

If they hear that from the word of God. Right? And how do Christians grow when they hear the gospel? When they hear about Jesus and see him more in the word of God. Actually, it's very simple. It is bringing God's word to people.

Ultimately, that's how we make disciples in a simple way. And that's encouraging, I hope. Right? You think making disciples is that like a, oh, here's a 12-step program for discipleship and training. And no, no. It's just bringing the word of God to people. That doesn't mean that it's not good to have a kind of fixed program in our community groups. We've been doing the gospel-centered life. I think that's been great.

[ 23 : 38 ] That we all have a kind of basis that we all have heard and that we can build on. That's a good thing. And, you know, mentoring. It's in a way a good thing. You know, an older Christian helping a younger Christian follow Jesus.

That's a great thing. As long as it doesn't become, we need to remember who we're disciples of. Right? Sometimes with that kind of discipleship, basically, you become a disciple of the mentor. And that's what shouldn't happen. Right? You're both disciples of Jesus. And the world doesn't need disciples of Niels or disciples of Kevin. The world needs disciples of Jesus. And that's what we are. But that's what it ultimately is.

Just bringing God's word to people. And we can all do that. Right? I mean, here in Hong Kong, let's just go through the average day of the average watermarker. We can make disciples.

So, in the morning, you start by reading something. Maybe from the watermark Bible reading plan. And you think about how God's word applies to your lives. And maybe you think of a friend and how this really would speak to them.

[ 24 : 40 ] And you text them. And you pray that you would have some opportunities to share that today. And you go to work. And when you get a cup of water, you talk to your colleague. And you talk about, why is it called Good Friday?

Or maybe you just talk about some TV show. And you can share something about the gospel and how that's so different. You're making disciples because you're sharing the word of God. And then for lunch, maybe you meet another Christian from church.

And you talk about how it's hard to follow Jesus in the workplace. And how you can better do that. And you share and you pray. You're making disciples. And you go home. And you read the Bible with your kids after dinner.

And you are making disciples. And then you go to CG. And you look at God's word together. And share what it means for your life. And you try and pray about following it.

Just a very normal day, right? It's not beyond any of us, I think. But in a way, this is making disciples. That doesn't mean that we just stay here.

[ 25 : 41 ] For some of us, yeah, let's go elsewhere. Like Amelia went to Taiwan. Let's bring the gospel to other places as well. But right here, we are now in Hong Kong. Actually, in this way, all of us, I think, can make disciples.

We can share this great task. And it is a great task, right? Maybe you feel, well, my life is full. And people don't really want this.

I mean, who ultimately doesn't want Jesus? Sometimes people don't know what's good for them, right? I mean, Jesus, yes, he is the king. And they need to hear of him. They're going to meet him one day.

But also, this is the wonderful hope and joy and freedom that is on offer for everyone. Right?

Sharing about Jesus should be the most wonderful thing. I know it can be hard.

Especially, yeah, for people who are, you know, they don't know Jesus yet. And they might react in a bad way, right? We don't want that. That's why we're often quiet. Well, in that case, let me encourage you with the last verse.

[ 26 : 46 ] The last sentence. Because, yeah, we have Jesus' commission. We have his task. We know that he is the one in control. We know that he is in charge. He is the king. But also, we have a new presence.

Because this sounds like this is quite hard to do on our own. And Jesus says, okay, you go and I'll just stay here. I'll just go to heaven. Now, Jesus says, and behold, I am with you always to the end

of the age.

I am with you. In the Bible, whenever God gives a task to people, he always says, I'm with you. Moses, you go to Pharaoh. How can I do that? Well, I'm with you. Joshua, you go into the promised land.

I'll be with you wherever you go. David, hey, I've been with you wherever you go. And now Jesus sends us out and he says, I will be with you always to the end of the age.

Now, not in human form, of course. Remember those parables about the master going away and leaving the servants? But by his spirit, he is with us. Which means that as we go and make disciples, we have Jesus' presence.

[ 27 : 54 ] We have Jesus' help. We have Jesus' power. We have Jesus' comfort. We have Jesus' wisdom. We have all those things. Because he is with us.

We have everything we need for the task. He is God with us in a way. You know, this rounds up the gospel, isn't it? You know, 58 sermons ago, how did we start?

Well, the virgin will conceive and bear a son and will call his name Emmanuel, which means God with us. Well, back then in person, but now by the spirit, Jesus really is God with us.

And so, yeah, he is there to help us, to strengthen us in this wonderful task of bringing his rule into our lives, into each other's lives, and to all nations.

Let's pray we would do that. Let's just take a moment to reflect, and then I'll lead us in prayer.

[ 28 : 54 ] Let's pray together.

All authority in heaven and on earth has been given to me. We praise you, Lord Jesus. You are the king. And that you rule over everything. Your rule of love, your rule of grace that we see on the cross.

We can now see as you are on the throne, bringing hope and joy to the world. Lord, please give us that great vision of Jesus, of your son.

I'm sorry. I pray to the Lord. I pray to the Lord. Yeah, give us that great vision of you. And we pray that we would be changed, that we would go out. Lord, envision us with this, the message of hope that we have, the gospel that transforms us, the gospel that saves people, and the gospel that can change the world.

And to your glory, that you indeed would be seen to be the king. Not just in name, but you'd be acknowledged. Your kingdom would come. Everything would be according to your rule of love.

[ 30 : 21 ] In Jesus, in your name we pray. Amen.